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AND RECORD,

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INFORMATION.*

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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT; THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1889.

## THE CONTINUED INTERCESSION OF CHRIST IN RELATION TO MISSIONS.

*An Address at the C.M.S. Service at St. Dunstan's, on the Day of Intercession,  
November 29th, 1888.*

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"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession."—*Hebrews* iii. 1.



WE are met, not for exhortation, but for scriptural meditation. There is a sense of calm, and rest, and growing gladness, when we turn aside from vexing scenes of controversy and "dwell" for a season "among mine own people."

Outside we are ready to meet the sceptic or the unbeliever, to speak to him the truth in love, to weigh his arguments, and seek to persuade him to "come with us, and walk in the ways of Zion." Outside we are prepared to show that there has been no "*missionary failure*," and quietly to correct misapprehensions of our plans and methods, and to render account of our stewardship. From outside we are not unwilling to gather suggestive thoughts. We are ready and forward to correct the matters in which we are proved not to have watched our blessed Master's directions. We bend a listening ear to hear what the Lord would teach us through the harsh criticisms and sneering voices of the outer world.

But there are whole realms of thought which lie in another language, which the world does not understand, and in a sphere to which the world never rises. It is possible that in those sublimer meditations we may, with surprise, discover indications of important revelations of the Lord's will and the Lord's arrangements, which had too much escaped the grasp of our faith, and entered too little into the scheme of our operations.

It is pleasant, holy brethren—brethren of the Lord Jesus—to gather in the Saviour's name, where the rough notes of controversy awaken no discord; and faith may better realize the plan and working of Him "in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory;"\* the "Prince exalted to God's right hand;"† "who has received gifts for men;"

\* 1 Peter i. 8.

† Acts v. 31.

and "whom God, having raised Him from the dead, hath sent to bless His people,"—all His people, His people in Europe, in Africa, in India, in China, in every part of the world—"in turning every one of them from their iniquities;" \* the "Leader and Commander to His people;" † the "Leader" who goes before us that we should follow in His steps. ‡

To-day, for instance, we assemble, having no manner of doubt that prayer is a living force in the system of the world; we have no doubt that prayer is among the causes which produce or modify phenomena—physical, mental, and spiritual phenomena. If we needed an example to prove the reality of prayer as an operative force, we should find it in the results which have followed these annual seasons of intercessory prayer. The whole Church has exhibited its oneness in obeying the call to set apart, annually, an especial season for intercession for Mission work among the heathen. That intercession was definitely—perhaps too definitely—limited to petition for the increase of living agents, and the "pouring out" of a willingness to devote personal service in the field. God heard our prayer, and gave us our hearts' desire; and proportionately withheld the necessary accompanying blessing of money, for which we did not ask; and of "fruit to our labour," for we did not "open our mouths wide" in the expectation of results, notwithstanding that God has promised large results. These were not given, because we thrust these petitions into the background of our prayers, and the margin of our desires. Still, our prayers were heard, and we turn aside to note with grateful praise, that whilst in the five years previous to the adoption of the Day of Intercession the number of offers of service in connection with the C.M.S. was 200, the number in the next five years rose to 373; and whilst the annual average of accepted offers previous to 1873 was twelve; it rose in the next five years to thirty-one, and in 1887 reached forty-three. A like blessing has been bestowed upon other Societies. Thus God has given another illustration to sustain faith in the power of prayer, and to enable us to recognize the reign of the law of prayer.

But have we noted that the great Head of the Church, the Lord Jesus Christ Himself, is not exempt from the reign of this law?

We turn to the second Psalm, and we read, "Ask of Me, and I shall give the heathen Thine inheritance, and the uttermost parts of the earth Thy possession." "Ask of Me." Jesus must ask.

In the great council of Eternity, the gift was made, the inheritance indefeasibly secured, the vast extent of it defined. God, whose design of infinite love and goodness embraced the whole world, gave the glorious and rich inheritance, and made Christ the Head of the heathen and the Head over all things to the Church. The "fulness of time" was then arranged when Christ should come in the flesh, and the "times of the Gentiles" that must be "fulfilled."

But as to His people, the promise-keeping God declares, "For all

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\* Acts iii. 26.    † Isaiah lv. 4, 5, with Romans xv. 18.    ‡ Hebrews xii. 2.



these things will I be inquired of by you." So even to the Son Himself, to the Son when powerfully declared \* by the Resurrection to be the Son of God, the voice comes, "*Ask—I give.*" We stand in awe before so mysterious a fact. It is "a great mystery." But as "the great mystery," the secret of all godliness is this, that "God was manifest in the flesh," so the realization of this High Priestly function of the Lord Jesus will be the secret of true prevailing intercession on the part of His Church on earth.

Let us fill our minds with some of the Scriptures which assert this great and surprising fact. I shall not turn aside to distract our thoughts with the theological difficulties and the nice distinctions which have justly detained the minds of reverent and holy men, who have desired to look within the veil, and unravel, as far as mortal man may, this work of High-Priestly intercession—some have intruded too far into those things which they have not seen,—but the mystery itself stands plainly inscribed on the sacred page, that the Son of God "liveth" for this end, He "maketh intercession."

In Psalm cx., Jehovah is heard speaking to the Adonai, the Lord of David, not only saying, "Sit thou at My right hand, till I make Thine enemies Thy footstool," but also, "Thou art a Priest for ever after the order of Melchisedec;" and we are left in no manner of doubt as to the significance of this startling expression, for it is interpreted to us, by the Epistle to the Hebrews, to signify that Jesus Christ hath an unchangeable Priesthood, and the Apostle adds, "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Or turn to Isaiah xlix., where the Prophet considers in the second verse, the Apostle, and in the third, the High Priest of our profession. Isaiah hears, by inspiration, the Son of God speaking, telling the nature of the office, the difficulty of the work, and the complete success of the service He would enter upon when He should become incarnate. From Luke i. 32 we know that Isaiah wrote of Christ. The fifth and sixth verses describe the comprehensive character of the Messiah's work—not to save Jews only, but Gentiles also; His mission was to be world-wide: Isaiah hears, by inspiration, the Son of God, the Saviour of the *world*, relating transactions of Eternity. He reduces the converse between the Father and the Son into human language, that men may read and know the plan of the Divine Council, and places the Messiah before us as speaking. We listen with reverence to such a revelation. The Saviour speaks, and tells us what God the Lord said in reference to the work He had undertaken, and at the appointed time would accomplish.

We are struck by the titles here given to the Redeemer. He is addressed as "My Servant" and "Israel." The names are names of an individual person; this is clear, for the chapter divides into two parts, the latter speaks of Zion the collective Church.

The term "My Servant" points to this, that the whole work and

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\* Romans i. 2.

office of Christ is only a work carrying out the purpose and will of the ever-blessed God—"My Servant;" My instrument to accomplish all My pleasure. "The pleasure of the Lord shall prosper in His hand, for He bare the sin of many, and made intercession for the transgressors." "My Servant, to do all My will." "I come to do Thy will, O God." "My meat is to do the will of Him who sent Me." "I must be about My Father's business."

"Thou art My Servant." My will is to "manifest" My love to the world; Thou art My Servant, by and through Whom My love can make itself felt. My will is that the world should be redeemed; Thou art My appointed One to redeem the world. My will is to save the world; Thou shalt be "the Saviour of the world." Salvation is My glory; the bestowal of My blessings is the flowing out of My glory. "Thou art My Servant, O Israel, in whom I will be glorified."

To arrive at the meaning of the name Israel, we must both refer to the history of that name, and we must inquire whether the Lord Jesus Christ, when upon earth, ever gave an explanation of, or referred to this passage. From both these sources we obtain complete information, and learn once more that the Bible is its own best commentary. The history of the name is found in Genesis xxxii. Jacob has sent his presents to Esau; in the morning, his family must cross the brook Jabbok. All night he wrestles with God for a blessing on his family; he prevails, and is called Israel. Shall we conclude that when that name Israel is given to the Servant of God it belongs to Him, as one who intercedes with God for the human family, and, as a Prince, has power with God and prevails? Let us note the words again, "Thou art My Servant, O Israel, in whom I will be glorified." If now we turn to the words of the Lord Jesus, we are confirmed in this view. In John xiv. 13, the Lord is tenderly encouraging His disciples—"If ye ask anything in My name, I will do it; that the Father may be glorified in the Son." The expressions are evidently parallel. Jesus Christ prevails with God, and obtains the blessings His people desire, and God is glorified in the Son. Our Israel prevails with God. Hear His own witness, "Him the Father heareth," and again, "I know that Thou hearest Me always." It is prevailing prayer. "Father, glorify Thy name;" "I have both glorified it, and will glorify it again." Afterwards, in this chapter, the name is also applied to the People of the Prince; and, from the fifteenth verse, Zion is engaged in like intercession, and obtains similar grand and world-embracing promises.

I cannot stay now to discuss the opening words of the sixty-second chapter, where the Redeemer declares, "For Zion's sake I will not keep silence, and for the sake of Jerusalem I will give Him no rest;" only noting that this chapter again contains a warrant for the Church's work of intercession, "Ye remembrancers of Jehovah, keep not silence, till He establish Jerusalem a praise in the earth." Nor can I do more than allude to the prophet Zechariah, i. 12, where the Angel of Jehovah, as distinguished from "the interpreting angel," is the Son of God Himself.\*

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\* See Wright on Zechariah.

But let us turn to the New Testament. On earth, prayer was our Saviour's constant habit. Soon after the commencement of His public ministry an incident is recorded which excites our deepest interest. A day of incessant toil in His work as the prophet of God has passed; the evening light is fading away; we see a lonely figure receding among the dark shadows of the mountain; it is Jesus departing to a solitary place to pray. It was after another whole night spent in prayer that He appointed His twelve Apostles. He not only taught His disciples to pray, but also to make the conversion of the world the direct object of their supplications, and Himself set the example, offering for Himself frequent cries, and agonizing in prayer, and at last ceasing to breathe on the cross in the midst of prayer, having first made intercession, "Father, forgive them." It was a prevailing prayer; a few weeks afterwards hundreds of those for whom He thus pleaded were converted on the Day of Pentecost.

Nor are we left without an illustration of His longer prayers; we have in John xvii. His pleading for the fulfilment of the object of all His sufferings—the glory of God in the salvation of sinners. We thank the Lord for so graciously speaking aloud in that prayer. He has enabled us to realize that continued intercession which, as our High Priest, He is now offering in the Holy of Holies, before the throne of the living God. From this we fully perceive that all His influence with our Father in heaven will be used for the advantage, first of His faithful disciples, and through them of the world.

It was first a prayer for Himself in obedience to the decree of the second Psalm, "Ask of Me, and I shall give Thee the heathen for Thine inheritance,"—"Father, glorify Thou Me." It was then a prayer for His immediate disciples that they might be well-fitted instruments to promote the glory of the Saviour.

It proceeds in a prayer for the Church which should be gathered by apostolic labour, that it might enter into the one end, aim, intention, and purpose which unite the Father and the Son—the purpose of rolling back the dark cloud which hangs over the glory of God through sin, by the salvation of a sin-ruined world.

Lastly, it was a prayer that the world might believe, through the mighty energy of a Missionary Church, that God had sent Him, and anointed Him to be the Saviour of the world.

It is a sample of that unceasing intercession which the great High Priest is now making in the Presence Chamber of Almighty God. "The hour is come. Thou hast given Thy Son power over all flesh to give eternal life to as many as Thou hast given Him. Glorify Thou Me." Let me see the fruit of My toil, the reward of My suffering.

Think of the varied circumstances of those who have thus been given to Christ! Here is a cultured European; here a naked savage. Here on the banks of the Niger are hearts that are not strangers to the brutalizing influences of the cannibal feast. Here in India is a young Brahman, whose father and mother fall before his feet and plead with him not to break their hearts by renouncing the faith of their ancestors; or a young Zenana girl held in the iron grasp of ruthless ignorance

and national customs. There are countless millions of these cases. What a blessing to know that in each and all of these cases, He is able to save to the uttermost, seeing He ever liveth to make intercession for them !

From His high and holy place the Priest upon His throne looks down upon some Sunday-school teacher. He sympathizes with her as her heart fills with anxiety over each name as she looks through the roll of her class. And when she kneels in prayer for each child, she does not pray alone : by her side is One who longs to fold the lambs in His bosom.

There is a catechist pursuing some prodigal to bring him back to the Father's house ; he does not go alone : there is One who goes with Him after the sheep that was lost, One who has made strong supplication : Father, seek Thy wanderer and open to him the arms of Thy mercy.

Here is a missionary going forth to some land with a dangerous climate. The Lord witnesses the agony of the family separation.

In every pang that rends the heart,  
The Man of Sorrows hath a part.

Yet with unfaltering voice He still bids His disciples go into all the world to proclaim salvation, not only to lands with a good climate, but to all lands ; and He adds, " If ye love Me, keep My commandments." But He is not only Lord ; He is Priest also ; and He adds, " I will pray the Father, and He shall send an abiding Comforter."

See some voyagers, like the Crowthers, on the errand of the Gospel ; let them not fear—Christ is in the storm. The Lord stands by them, and in the pitchy darkness, and above the loud howling of the wind, there sounds in the shipwrecked heart the encouraging voice of One who has not failed to pray for mercy in that hour of need.

It is a supreme moment ; James Hannington, the holy and ardent saint and herald of the Cross, has passed through that last night of horrors amid the din of savage noise. Were not his strong crying and supplication heard in heaven ? Was not One interceding with him, and for him, and for all that loved him, and prevailing also ? One who long centuries before saw Nathanael beneath the quiet solitude of a fig-tree ; One who watched while Stephen, the first martyr, disputed in the synagogue with bigoted Jews ? See the Martyr of Nyanza stands with eye fixed towards heaven, expecting the cruel spear-wound, but praying for his murderers, and buying a highway for the Gospel with his life. Was not the High Priest then interceding for him, that faith should not fail, and an abundant entrance be given into Paradise ? His earthly work was over ; a rest remained for him among the people of God. In that terrible crisis was there any failure in the prevalency of the High Priestly intercession ? The soldier fell ; but the victory draws nearer ! Already the Hero's name has compelled the world's homage to the glorious company of the missionaries, and the noble army of martyrs. Is not " the day " set forward by that link in the unbroken chain of events, which shall force Uganda to submit to the faith of Christ crucified, and the vast regions of Eastern Africa become included in the Kingdom of God ? How blessed the certainty

with which faith realizes the prevailing efficacy of the High Priestly prayer, and enables us to suppress the rising murmur and dispel the cold fear that was creeping into the heart.

When, then, we see the commencement of the outpouring of a missionary spirit in answer to united prayer; when we perceive the march of events, the opening of new doors, the overthrow of obstacles, the unaccountable progress of the great work, the silent growth of opinion, the abolishing of idols, the breaking of the fetters of ignorance and superstition; when we note that the fall of great leaders, and the trials of bitter opposition, do not hinder, but in some inscrutable way invariably advance the conquest of Christianity; to what can we attribute this onward roll of the Kingdom of God, but to some mysterious and overruling action, which "makes all things work together" to the accomplishment of the one end. That motive power is prayer—not the prayers merely of the Church on earth, but the devoted, intense, prevailing efficacy of the prayer of our High Priest in Heaven. I will declare the unalterable decree, Thou art My Son, in this Resurrection Day have I begotten Thee, "Ask—I give." Will such a Father refuse such a Son? Surely not! "All power," sovereign power to possess and administer all instrumental power, "in heaven and earth," is given to the Son, and therefore among these the power of prayer; the uniting, consoling, strengthening, directing, effect-producing power of prayer, the prayer of His Church on earth, the prevailing power of His own intercession in heaven, according to the decree, the eternal law, "Ask—I give."

One word more. On what does that all-prevailing intercession rest? Is it not built on the first great function of the High Priest? Prayer is His second office; the first was sacrifice. Had there not been a sacrifice and propitiation for sin, there had been no place for prayer, no prevailing intercession.

Therefore we are about to draw near with a true heart, with a full assurance, to the Table of the Lord. There to remember Him; to feed on Him in our hearts, by faith; and in the renewed sense of perfect forgiveness to feel the perfect freedom of access to a loving Father, whose preventing great love opened to us this way, to secure by prevailing prayer—united prayer—the prayer of the Israel of God—the prayer of the High Priest within the veil, mingling with the prayer of the waiting faithful in the outer court,—*thus* to secure the gathering in of a multitude which no man can number, the final glorious preparation of this world for the coming of our Lord and Saviour Jesus Christ. I invite you to receive the memorials of a Saviour's dying love and all-sufficient propitiation; and to go forth to pray as you never yet have prayed—since we now realize more than ever that all our missionary work, and each part of it, is a topic in the Intercession of our great High Priest in the Presence Chamber of Almighty God; and that He who is Himself "God, Priest and Sacrifice,"—

Pursues in Heaven, His mighty plan,  
The Saviour, and the Friend of man.

## MISSION WORK IN CENTRAL INDIA.\*



IN a periodical like the *Church Missionary Intelligencer* there is a certain amount of difficulty in noticing the agents or commenting on the proceedings of other kindred societies. It would be obviously unbecoming for members of these institutions to be in the habit of indulging in what is so well known at our Universities as "mutual admiration," fulsome ecstasies taking the place of fair criticism. On the other hand, the expression of free criticism might, when various systems administered by bodies sometimes differing in doctrine, sometimes in ecclesiastical organization, are reviewed, be misunderstood. Hence offences might arise which need not have arisen at all. Opinion can frequently be proffered on those who have passed away from the scene of action, all personal jealousy being eliminated by the lapse of time; but even so, care must be taken not to arouse the *odium theologicum*, which unfortunately is quite as active a factor as Christian charity, making its way through crevices as it were even into missionary questions. Still, as a rule, Missions are honourably free from these disputes; but this mainly arises from each minding its own business, and doing what it can in the Master's service without impeachment of others. The true and safe course seems to be for each body to work separately and independently, but in "the unity of the Spirit," leaving it to the outside public to comment and to criticize if they see fit to do so. It is therefore not from want of sympathy that we seldom wander beyond the precincts of our own Society, and must refrain from animadverting on the proceedings of our brethren. We are content to read, and to profit by them, as we hope they may in return derive benefit from what we have to tell of our own special work.

There are circumstances, however, which make the record of the life of Stephen Hislop, although not a missionary of the Church Missionary Society or of the Church of England, of some considerable importance beyond the precincts of his own communion, and we therefore propose to devote some space to the consideration of them. The first point to which we will advert is the ignorance, even among educated Englishmen, concerning our rule in India, and the deplorable mistakes into which many, who ought to be well informed, are constantly falling, especially as regards the progress of Protestant Christianity in that vast empire. A noteworthy instance of this kind was the absurd remark recently propounded by Canon Isaac Taylor about the district of "Baroda, nearly double the size of Wales," being practically untouched; it was a simple enough reply to make that there were not, and there had not been, any missionaries in it, consequently no converts, except perhaps a small handful who might be viewed as accidental. This was a sufficient reply to a not very pertinent criticism. But to make it a complete answer, a good deal more remained to be said which might serve to demonstrate thoroughly the fallaciousness of the Canon's

\* Stephen Hislop, *Pioneer, Missionary, and Naturalist, in Central India from 1844—1863*. By George Smith, C.I.E., LL.D. London: Murray, 1888.

remark. To expose this fully; it would have been necessary to enter into the relations of England with the State of Baroda, and how far and when Missions were practicable there.

It may be useful in reviewing questions of this description to form a just estimate of the period of British rule in India, and the nature and capacity of it during that period. The probable opinion of many people would be that Englishmen have had relations with India for the space of 300 years, and this is a long time, in which much good ought to have been effected by Western civilization and Western Christianity for the good of the East. It is a reproach to us that more of it has not been effected. Closer inspection and more knowledge would, however, make it patent that during the earlier half of that period the English lived in India few in number, within a few miles of land surrounding factories, dotted at intervals along the coast, with as much power in the interior of the country as we have now in Central Africa. One would think that it might be obvious to any understanding that during the time when England was not a territorial power in India, and was hemmed in on all sides by Native powers perfectly independent of us, we could not be held answerable for any amount of misery, suffering, or ignorance that existed in the country. In point of fact, the only wonder is that we were able to exercise any sort of moral influence at all, or that the existence of Protestant Christianity could have been in the faintest way recognized. And yet foolish people are continually contrasting Protestant and Romish Missions, which last, with the full power of the sword unsparingly exercised by the Portuguese, had nearly two centuries of priority in the field, originating when English ships were mainly confined to the British and St. George's Channels.

One hundred and fifty years ago England had scarcely a footing in India. Madras had surrendered to the French, and the tragedy of the Black Hole in Calcutta was yet to supervene. Acquaintance with even a few prominent facts in history would help to dispel many illusions. But, it may be argued, a great deal ought to be effected in a century and a half; and surely England is responsible for the welfare of India during this more limited period. But here again we would demur. The earlier half of that period was one of continuous struggle with the various Native powers of India, aided and abetted by French intrigue and arms. On more than one occasion our very existence in the country was imperilled seriously; it was indeed a case where a handful of valiant men, not always ably led or efficiently supported by counsel or supplies, wrought wonders, sword in hand, to maintain their ground, and to roll back the hostilities to which they were exposed. But it is one thing to struggle to obtain an empire and another to consolidate it. It is one thing to fight battles, to scale forts, to sweep a country of plundering hordes, to inaugurate measures for future good government, and another to consolidate a rule of peace and order, establishing justice and good government in what had been scenes of desolation and military rapine. In the building up of an empire, as in the building up of a house, there must be a clearance of the ground before even foundations can be laid for the superstructure. We can

hardly date the period in which we fairly assumed the position of rulers of India before 1813, when the ravages of the Pindarees throughout Central India were suppressed, and the power of the Peishwas was extinguished. Large portions of the country were still beyond our control, and, for the matter of that, some are so still.

It is an old saying that "*inter arma silent leges*." The Temple of Janus was shut when our blessed Lord was born, and His reign of peace was to be begun. Our marvel is, not that little was effected in the way of the promotion of Christianity during the troublous times that we have been referring to, but that anything at all was attempted. And yet even then homage was paid to the value of Christian Missions and the excellence of Christian missionaries, almost at the birth of Missions. In the then House of Commons, Schwartz was jeered at and depreciated by returned Indians of the stamp of Paul Benfield, then termed "Nabobs;" while in India itself, when serious apprehensions were entertained of the designs of Hyder Ali, the Christian missionary was entreated by the Madras Government to confer with the ruler of Mysore, as being the most capable and acceptable envoy they could depute. This mission he accomplished with singular fidelity and rare disinterestedness, but never appearing, even in his personal intercourse with Hyder, "for a moment to have forgotten his one great character as a Christian missionary."

We hold then, and we think that we are justified in holding, that any one who would wish fairly and dispassionately to discuss what Englishmen have accomplished in and for the benefit of India as an empire under their rule ought not to date their inquiries much, if at all, further back than seventy-five years ago. Previous to that period vast portions of the country were not under our control, and those which owned us as lords were only very gradually emerging from the condition of chaos, political, financial, social, moral, and religious, in which we found them when they passed under our sway. For it is another illusion which has to be dispelled, that we violently and wantonly overturned settled governments of ancient date and standing, bringing the horrors of war into districts under orderly and settled rule. It would not have been an easy thing when we became a power in India to have found an ancient dynasty exercising rule, except among Rajput princes on a limited scale. The Moghul Emperor was a mere *nominis umbra*, the shadow of a shade, and even the fragmentary States formed out of his empire were in all sorts of collapse under the Mahratta solvent. Those whom we displaced had, on the score of antiquity of possession, little superiority over ourselves. No one acquainted with the history of the times would attempt to justify all our proceedings during the unsettled period. We left undone things which we ought to have done, and we did things which we ought not to have done. We were no more exempt in India from national sins than we were of individual sins, but in the history of conquests we have, comparatively speaking, little wherewithal to reproach ourselves. He who recognizes an overruling Providence directing and administering the affairs of mankind, and in mysterious ways bringing mighty things to pass, will discern in



the marvellous events which transferred the sway of the millions of India to a handful of foreigners from the furthestmost West no ordinary indications of destiny beyond the control or wit of man. The question before us now is, however, not how we came by our empire, but the use we have made of it during the seventy-five years we have possessed it. How far have we succeeded in introducing order into chaos? How far have we staunched wounds which were bleeding profusely? Have we been saviours and benefactors, or tyrants and oppressors?

To the questions which we have propounded various answers would of course be returned. Some would take an optimistic view of the effects of our rule, some a pessimistic. It would, of course be utterly out of the question in a periodical like ours to discuss many aspects of these questions. We would only venture generally to remark, that whatever may have been and still may be our failures and shortcomings, we think that at no period in recorded history has India, upon the whole, enjoyed so much peace and quietness, nor have its inhabitants, upon the whole, been so prosperous in most essential particulars as during the last seventy-five years. It is obviously impossible that a period of this duration could have passed over without a certain amount of calamities, and such there have been. The Mutiny was one of these, seriously convulsing the country, even beyond the miseries and sufferings overtaking those who were complicated in it. We think that there has been substantial progress in the material prosperity and in the moral and educational enlightenment of India. There has been considerable emancipation from the class oppression which virtually enslaved myriads of the population, although this is by no means yet complete. But what concerns us most intimately is the distinct advancement of Protestant Christianity, which is now clearly asserting itself as a factor to be taken into account even by statesmen. This advancement is not merely numerical, although in this direction it is not to be despised, but derives its chief importance from the intelligence of those who have been brought under the influence of the Gospel, and, as is proved by the Educational Returns of the Government, are heading their fellow-countrymen disproportionately to their numbers. This, if it continues—and there is every prospect of its doing so,—must tell most seriously in the not very distant future. Assuredly it will diminish the offence which has so long prevailed prejudicially to the Gospel. It should ever be carefully borne in mind by those who have to confront adversaries depreciating what has been effected by Protestant Christians in India, that seventy-five years covers the real time in which the work has substantially been done. It is only within this period that there has been genuine freedom for Protestant missionaries, and even during it they have often laboured under considerable drawbacks from “their own countrymen.” The year 1813 inaugurated a new policy, embodied in the thirteenth Resolution of the Charter, which sanctioned sufficient facilities for persons desirous of going to India and remaining there for the purpose of introducing useful knowledge and religious and moral improvement. It may be viewed as the year of emancipation for Christian Missions.

The deportation of missionaries from India after this year began to be discontinued, and it became possible for Christian ministers to enter the British dominions in India and dwell there without let or hindrance, or having to take refuge in the settlements of foreign powers. Previous to this, especially in the years immediately preceding, every species of difficulty had been placed in their way by the Home Government, as well as by the authorities in India. Whatever had been effected beyond the environs of Calcutta had been mainly accomplished by what may be termed the irregular spontaneity of chaplains of the type of Martyn and Corrie and Thomason, whose zeal could not be confined to official channels. Those who seek to depreciate what has been accomplished by Protestant effort studiously and persistently ignore this element of time, and so palm off their fallacies upon the ignorant.

It would be quite possible to imagine an opponent, or a friend of Missions like Canon Isaac Taylor, putting a smart question as to why it is that even at the present time so few Christian missionaries and so few Christian converts are to be found in Central India. It would be a startling reply to many such to inform them, in the language of Dr. George Smith, in his *Life of Hislop*, that forty-five years ago the country was "almost as unknown a quantity in the counsels of soldiers and administrators, men of science and missionaries alike, as Central Africa before Livingstone. 'Unexplored' on the maps of both marked the ignorance, and stimulated the curiosity of the rulers and philanthropists of the West." Dr. Smith's chapter on the "Nagpoor Land and People" will amply repay careful perusal on the part of those who talk glibly about the evangelization of India, or why India has not been evangelized, and about the failure of Missions. It will be seen that more difficulties have to be overcome in the planting of successful Missions and maintaining them in a state of efficiency than fanciful theorists are apt to imagine. They will also from Dr. Smith find that fairly satisfactory reasons can be assigned why large tracts of India are still unevangelized. There has neither been the opportunity nor the time as yet. We can well remember our own dismay, after a more than three months' voyage to India, nearly fifty years ago, being informed on landing that we were posted to Kamptee, which would involve from Madras a march of two months or more. As we only knew of a palanquin by hearsay, and would have had to make the journey with tents through what we were told was a wild country with no roads, and without the knowledge of one word of any Native language, it was no small relief to be posted elsewhere till experience could be gained. In these days of globe-trotting this may seem marvellous to be within the experience of part of a lifetime, but off the line of roads strange experiences might be met with in India even now.

It may be convenient to explain to our readers what probably few are aware of, but what Dr. Smith has lucidly distinguished, that the inhabitants of the Deccan are mainly a different race from the people of Hindostan. The term Deccan has had various meanings in different periods of history. In ancient times it embraced in its largest accepta-

tion all to the south of the Vindhya range. The Moghul emperors fixed the Nerbudda as the division between Hindostan and the Deccan. Since A.D. 1000 it has been generally limited to the country between the Vindhyas and the River Kistna. But the division of the nations is really effected by the Vindhya range; a mountain range is the natural boundary between differing races; so it is in India. The southern people are mainly Turanian, the northern Aryan, and the "Central Provinces, of which Nagpoor city is the capital, form the northern wall of Dravidian India." Dr. Smith notices that the history of the Aboriginal Gonds "is for ever impressed on the country in the name '*Nagpoor*,' which marks the serpent-worship of the *Naghausi*, or serpent-descended chiefs." More than a century ago Central India was perpetually exposed to Maratha plundering incursions, more or less successful. At Nagpoor the Bhonslas set up their dominion. They were more closely connected with the family of Sivaji than Holkar and Sindia, and the other Maratha chiefs who carved out principalities for themselves. At the accession of a Peshwa the Rajahs of Berar claimed the right of investing him with a Khelat, and their claims helped to complicate in former days our dealings with the Peshwas and the Mahratta chieftains. It seems clear, however, that the Peshwas, as the representative officers of the Rajah of Sattara, and exercising authority in his name, were, so far as any one had any right or authority at all, the real rulers. The case was a notable one of the Brahmans pushing themselves to the front, and the resistance of Hindus to their supremacy. In the days of Warren Hastings our dealings with the Rajahs of Berar were most important. That great statesman managed to detach the Eastern from the Western Mahrattas, thereby much facilitating his schemes for breaking the Mahratta power, then a danger to all India. After the battle of Assaye (1803), as Dr. Smith rightly remarks, Central India was singularly neglected by the English; no serious dangers were contemplated from powers completely broken and helpless, while more pressing dangers and enterprises filled the thoughts and strained the energies of our soldiers and statesmen. It is to be hoped that more and more attention will be fixed upon this so long neglected portion of our empire. Dr. Smith calls attention to the fact that the Deccan has never been thoroughly subjugated and assimilated by the Hindus. It is curious that there should of late years have been floating prophecies and vague popular rumours of an approaching period when the Ganges will be forsaken as the sacred stream, when the Indian Peor and Baalim will forsake their temples dim at Benares, and all the other foul scenes of loathsome worship which defile the northern rivers and the Nerbudda will take their place, becoming the scene of resuscitated Hindu worship. These Native prophecies, which seem to us to be much on a level with Mother Shipton's anticipations, yet sometimes have a knack of fulfilling themselves, as we have known to our cost at the period of the Mutiny. It would be an idle thing to attempt seriously to assign meaning to them; but would it be too fanciful to imagine that among the dreams of Brahmans there might be an idea of bringing to pass

what never yet has been accomplished, and effectually establishing supremacy under Brahmanical auspices throughout the still Turanian Deccan, that there might be there "fresh fields and pastures new" for all the monsters of the Hindu Pantheon? If any such visions present themselves to the worshippers of false gods, it would surely be a worthy enterprise for Christian teachers to prevent them by active and timely forestalling. As Dr. Smith reminds us, these Turanian people have already supplied a rich harvest to the Christian Church in the extreme South of India. Brahmanized Europeans look scornfully upon these accessions to Christianity, but experience tells that already they have been well lifted up by education in the scale of intelligence. Indeed, apart from Christianity, their own records give us reason to believe that they are far from being incapable of culture. This is, however, a matter of no chief importance. All souls belong to God; all are equally precious in His sight. For all of them Christ died; and in all of them He can and does see of the travail of His soul, and is satisfied therewith. If the Christian Church can by the Divine blessing extend itself in Southern India, this will largely satisfy all who really take an intelligent interest in Mission work.

In his *Life of Hislop*, Dr. Smith gives an interesting account of the Gonds, the præ-Hindus of India, and other non-Aryan races, the materials of which are mostly derived from the researches of Mr. Hislop, which were edited and published by Sir Richard Temple in 1866, when he was Chief Commissioner of the Central Provinces, with high encomiums upon him. Sir Richard described Mr. Hislop as one "revered and beloved by all who knew him, by all scientific persons interested in the practical advancement of India," and as "cherished in memory by the Natives, for whose moral and lasting welfare he laboured so long." Nor was he a solitary exception among distinguished Government officials recognizing their indebtedness to the researches of Mr. Hislop.

It is time, however, that we should give some specific account of the interesting volume with which Dr. Smith has recently supplemented his accounts of Carey, Duff, and Wilson. In making our remarks, we must premise, for the information of our readers, that if Stephen Hislop were judged by the standard set up by Canon Isaac Taylor, it would be necessary to pronounce him a great failure. In the first place, he was not of that noble extraction which would permit a rich man's butler to wait upon him. He did not even proceed from the Scotch "Manse," which has sent forth so many illustrious men into various departments of public life. He was, to a considerable extent, self-educated, and had a hard struggle to find means to pass his college examinations. "Nature was the youth's chief schoolmaster." Moreover, immediately when he went out to India, he took with him a wife. Dr. Smith is apparently so much behind the times, that he has not scrupled to present his readers with an illustration representing the Mission bungalow in which the married couple lived. The punkah is not represented, as the view is an exterior one, but there is a view of

the Hislop Missionary College, with a bullock-gharri in the foreground : by a little stretch of imagination it might be supposed that the missionary is ensconced in it, and that he is on his way home, the roads not being suitable for a pony-carriage. Yet with all these serious drawbacks in the eyes of captious critics, Stephen Hislop was a noble spirit who advanced the doctrines of God and his Saviour by his life and labours. By dint of exertion and self-denial, he, who had not been meant for a scholar, became a very sufficient one, raising himself from a humble position by honourable exertion, and when he presented himself for labour in the mission-field, making no mean offering of himself to the Master. His wife was worthy of him. The story of how the means were found of establishing the Nagpoor Mission will be full of interest to the members of the Church Missionary Society, as they sprang mainly from resources supplied by the munificence of the late Sir W. Hill, who devoted the fortune of his deceased wife to this object. An incidental advantage to them will be found in the glimpses given of small knots of Christian Europeans to be found in the most out-of-the-way places and stations in India. Friends of Missions at home are often unduly perplexed by rhodomontade accounts of worldly men and women, who retail, for the benefit of their home friends, accounts of what they have not seen in India, but have picked up about Missions in the way of "gup." The writer of this can testify that multitudes of those whom he came across in India had no more personal knowledge of Missions or missionaries than they had of Sanscrit or the more recondite problems of astronomy, but some of them jeered at Missions all the same; the majority neither knew nor cared about them. Still, what existed at Kamptee has always, more or less, existed in stations in India. There have been a few, often a very few, earnest-minded Christians walking in accordance with the law of God, with the Bible for their handbook, and always eager to promote the salvation of those around them. Among these persons the Hislops found congenial friends to cheer and encourage them, but all were not like-minded. The record of Mr. Hislop's life shows the difficulties created in the way of missionary success by the perverse action of officials, and the direct encouragement given to idolatry by ill-advised participation in foolish and degrading ceremonies under most unworthy and juggling pretexts. Accounts from those persons who have probably actively participated in abetting Hindu idolatries and Mohammedan fanaticism, are not likely to be favourable to Missions.

One favourite objection to Missions, for a very long period, has been the danger to our rule which we incur by promoting them. It has, perhaps, somewhat died out from the teachings of experience, but still retains some power, and at any rate serves as an excuse for non-participation in the promotion of Christianity. Stephen Hislop's life is an awkward fact for those who maintain this notion of danger. At the period of the Mutiny the danger was great in Central India. Dr. Smith declares that the story of the "Mohammedan conspiracy, formed with Maratha collusion" at Nagpoor, as Sir R. Temple authoritatively

describes it, has never yet been told. A deeply interesting account of it will be found in this volume, more so than can be gathered from Parliamentary papers and official inclosures. But how was this Mutiny foiled at Nagpoor? who was the only European who was aware of the intention of our troops to rise against us, when the then Chief Commissioner was thanking them for their loyalty? How did he obtain his knowledge by which the plots of the conspirators were effectually disconcerted? Mr. Hislop writes, "Feiz Buksh, an old Mussulman gentleman with whom I have been acquainted since the year of my arrival in India, under shelter of the darkness stole from the city with his son, a former pupil of the Mission, to urge me immediately to send my wife and family to Bombay, as in four days more the people of Nagpoor intended to join the military and massacre all the Europeans in the place." We submit the following extract, partly from a letter of Captain W. D. Chapman, to the impartial consideration of our readers. If any of them happen to come across objectors, it might be handy for them to have this within reach, and to ask them whether what is here stated is true:—

In the Nagpoor Commission there was a professed infidel at the time of which I am writing. He was a kind-hearted man, and, not infrequently, coming across little waifs and strays who were fatherless and motherless, he would take charge of them, and bring them over to be adopted by the Free Church Mission—himself bearing the necessary expense. Mr. Hislop remarked upon the inconsistency of his conduct, when he replied that, albeit he was not a believer in the Bible, he was quite sure his little ones would be better cared for in the Mission, and under Mr. Hislop's wing, than anywhere else.

It always struck me as a very remarkable testimony to the love and honour in which Mr. Hislop was held by the unconverted Natives, that at the time of the meeting at Nagpoor he should have been the first man, and so far as I know, the only man who received any intimation of the proposed rising. The man (Feiz Buksh), although he had not accepted Christ, could not bear that his old friend and his son's kind, good teacher should be foully murdered. What a conclusive answer this one fact is to the all-prevailing cry of the time that the Mutiny was caused by the injudicious efforts of the missionaries to convert the Hindus and Mohammedans to Christianity. Feiz Buksh was one of a class of unbaptized Christian students and friends to whom, through Mr. Hislop, the authorities, civil and military, in 1857 were indebted for loyal aid. Risaldar Sheik Ismail, who became Native head of the Intelligence Department with General Whitlock's column, never publicly confessed Christ; but Hislop used to say of him that he trusted him more than any avowed convert, and that the soldier knew the Bible better than any Native he had influenced. Another of his friends was the Parsee millionaire, Kharntju, uncle of the present philanthropist, Manuckju Petit. He was the contractor who, by his supplies, enabled our troops to scour Central India after Tantia Topee, and to restore order over its wide expanse. Major L. Johnston raised a corps of 1100 Sebundeers, or irregulars, from the Kamthi bazaar, and sent half of them with that column, thus converting doubtful characters into interested and intelligent sappers. Some of the best of them were Christians. (P. 204.)

Dr. Smith devotes a chapter to the pre-eminent claims of Hislop as an Indian geologist, although he was "ever the missionary first, and the naturalist after." It may seem odd to those who have formed their ideas of Native Christians from the bald, disjointed chat of retired officers, to read about Virapa, the faithful convert who was trained by Hislop as a collector, superintending the labours of Natives less skilled than himself, and sent frequently to distant places rich in fossils. Mr. Rupert Jones, in the *Journal of the Geological Society*, reports that

“at one of Virapa’s last visits to Malcole he discovered a valuable series of reptilian bones and teeth.”

One more extract we will furnish of a different character, more immediately bearing in several ways on Mission work :—

When, on the 8th September, 1858, he completed his fortieth year, he specially noted in his journal the death, that day, of two old Marathi women of the same name, Baka Bai. The one aged seventy-eight was the mother of the convert Shrawan, a Native Christian : her body he laid in the grave in the assured hope of her union to Him who is the Resurrection and the Life. The other, aged eighty-four, was a Queen, the widow of Raghoji II., who fought with Wellington at Argaum. The contrast, as unconsciously revealed in this narrative of the last hours of the aged queen, suggests the wide gulf fixed between the life and the hope with which Hinduism in its many forms embitters millions of Asiatics, and the present experience and future destiny offered to them by Him who says, “Because I live, ye shall live also.”

“This dowager princess, since the period of her husband’s death, has exercised an important influence on the affairs of Central India. During the reign of the last Native prince, who was adopted by her, she possessed all the authority usually accorded in the East to the queen-mother. At the annexation of her country, though she had always previously been reckoned hostile to the British, she was shrewd enough to perceive that her interest lay in not violently opposing that measure. After exhausting all peaceful resources to resist the policy of Lord Dalhousie, she consented, along with the queens of his late highness, and a young man who was adopted to perform her funeral ceremonies, to receive a pension from the British Government. The large share which was paid in Baka Bai’s name it is supposed has now died with her. The deceased was much respected by the Hindu community, as she was known to be a conscientious adherent of the faith of her forefathers. She was in the habit of daily feasting and worshipping Brahmins, and drinking the water which had been consecrated by their great toes. The day before her death, while she was insensible, an order was issued by some of the inmates of the palace to distribute some cows among Brahmins. Accordingly five of these sacred animals were brought into her sick chamber, and to the tail of each successively the poor woman’s hands were applied, the priest meanwhile holding it by the head and ready to lead it away with a handsome donation in rupees. It is believed that the invalid, at the moment of death, is thus dragged into heaven at the tail of the cow under the superintendence of the holy Brahmins. On the same day that these gifts were bestowed Baka Bai herself, after reason had returned, called for a cow, and falling at its feet, as far as her now fast-failing strength would permit, offered it grass, which she invited it to eat under the venerated name of Mother.” (P. 281.)

Like most of the Scotch missionaries, Stephen Hislop devoted his chief energies to evangelization through the medium of education. In this he was unusually successful. But, having made himself an accomplished Marathi scholar, and having mastered the language of the Gonds, whom he strove to save from Hinduism, and whose language he reduced to writing, he made it his business in the cold seasons to do the more direct work of an evangelist by preaching from sunrise to sunset in the villages in the plains, circulating and selling the Bible and Christian vernacular literature. By all means he was thus diligent in endeavouring to save some. Under all these continued labours his health broke down, and he had for a season to recruit in his native land ; but his heart was in India, to which he speedily returned. The value of his schools was cheerfully acknowledged by the large-hearted Bishop Cotton, when he visited Central India in 1862-3. On two occasions he took the opportunity of acknowledging the Free Church

services in India, and expressed it to be his conviction that "Dr. Duff had done more for the enlightenment of India than any other man."

Dr. Smith gives a most vivid description of how "God took" Stephen Hislop from the midst of his labours. It makes a most appropriate conclusion to a volume of surpassing interest. In our remarks we can be said to have only adverted to it, but we hope we have said enough to awaken desire for more intimate acquaintance with a valuable addition to Mission literature. Above all, we hope something may have been said to awaken further interest in the Dravidian races for whom Stephen Hislop was willing to be spent. The Church of England has not been unmindful of them, but more surely remains to be done. Until within the last few years, it can hardly be said that Central India was open to missionary effort; but under the influence of Stephen Hislop and the Christian men associated with him, that difficulty can hardly be said to exist any longer. He proved himself an able pioneer. A fair measure of success rewarded his tentative efforts, and, from a small beginning, the Mission which he headed has put forth branches, and has become a living reality in the land. There is a class of critics who still might make small account of it, but those who know and understand what real Mission work in India is, and must be, thank God and take courage. To the caricaturists of Missions we oppose, as we are fairly entitled to, the estimate formed by Sir Richard Temple, who had ample opportunities of knowing and testing this particular Mission work:—

At Nagpur, the best schools then (1882) existing belonged to the Mission established many years (thirty years) previously by the Free Church of Scotland under the leadership of the Rev. Stephen Hislop. Indeed, the Mission established had been for many years a focus of enlightenment in an isolated and uncivilized part of the empire. Hislop was amongst the most gifted and accomplished missionaries whom this generation has seen in India. Besides having much talent for organization and education generally, for philology and antiquarian research, he had a taste and aptitude for physical sciences, especially botany and geology. His varied talents were all brought to bear on the work of his sacred profession as an evangelist. He was a good teacher and preacher in the Marathi language, and had much knowledge of Hindu philosophy. He also perceived that the aboriginal tribes formed no inconsiderable part of the population, and were as yet free from any preconceived notions, having minds quite open to the reception of Christianity, unless, owing to tardiness in missionary work on the part of the Christian Church, they should fall under the proselytizing influences of Hinduism. He therefore specially studied the unwritten languages or dialects of these aboriginal tribes, collecting carefully their ballads, legends, proverbs, and gathering information of much value and originality. He acquired an insight into the geology and botany of the Province, as affecting the soil, products, and climate. He had also a predilection for the pre-historic remains scattered about the country, and pertaining to the so-called Scythian era—before the coming of the Hindus to India. While still in his prime he had become a burning and a shining light, a power for good; and had he lived he would have become, under Providence, an instrument of incalculable benefit to the people. It is sad to think what holy aspirations, what lofty hopes, what bright promises, were buried in his grave.

It only remains to say that Dr. Smith has performed his task wisely, pleasantly, and well.

K.



## MUSCAT, ZANZIBAR, AND CENTRAL AFRICA.

[This is the article sent by Mr. Mackay, and referred to in our last number.]



AT the great Annual Meeting of the Church Missionary Society, held in Exeter Hall on May 1st, 1888, the following Resolution was adopted:—

“That this Meeting heartily endorses the action of the Committee in putting forth a special appeal for picked men to work amongst Mohammedans. . . . While the difficulties in the way of missionary work in lands under Mohammedan rule may well appear to the eye of sense most formidable, this Meeting is firmly persuaded that so long as the door of access to individual Mohammedans is open, so long it is the clear and bounden duty of the Church of Christ to make use of its opportunities for delivering the Gospel message to them; in full expectation that the Power of the Holy Spirit will, in God's good time, have a signal manifestation in the triumph of Christianity in those lands.”

I quote only the second half of the Resolution. The first clause referred to the claims of our Indian Empire and the Mohammedans there. That was ably advocated by Sir Rivers Thompson, and will doubtless never fail to have hosts of powerful supporters in all time to come. My subject is the second clause, quoted above, which was taken up by the Rev. Dr. Bruce, who gave a graphic account of the work of our Society in Persia and Bagdad. But the lands under Mohammedan rule are wider than Persia, and include, as Dr. Bruce allowed, Egypt, Turkey, Arabia, the whole of Central Asia, and, let it be remembered, much of Central Africa as well.

The Resolution is a remarkable one, and may well be characterized as the commencement of a new era in the work of the evangelization of the world. The framers of it must have really meant what they wrote, and it becomes us now to strike the iron while it is hot, and to consider *how* and *where* a beginning may best be made to put this gigantic project into execution. I purposely use the word *beginning*, because the work already accomplished among Mohammedans in Persia and India may be fairly regarded as only preliminary experiments, which, having proved a decided success, warrant us in entering upon the great work itself with perfect assurance as to the issue.

Arabia is the cradle of Islam. General Haig writes:—“Out of a total coast-line of 3900 miles, only 1500 belong to Turkey, and 2400 to independent states. Probably three millions out of a total of ten millions of population are the subjects of Turkey; the rest are independent.” Of late the Turkish Government have been renewing their hostility to Christian work to an alarming extent.† They have not absolutely closed the door, but their present strenuous opposition naturally causes us to turn our eyes towards the independent portion of Arabia.

It is the deliberate conviction of General Haig that in OMAN, the capital of which is Muscat, “there are important openings for the Gospel.” The population of the state is estimated at 1,600,000 (*Whitaker's Almanack*, 1888). There is good reason to believe that

\* *C.M. Intelligencer*, July, 1887, p. 417.

† See statements of Revs. C. T. Wilson and J. R. L. Hall, in Extracts from the Annual Letters, 1887-8, Part III.

the Government would offer no opposition. My latest information from the coast reports the death of the Imaum, Seyed Turki, but British influence is supreme at Muscat, thanks to the efforts of Colonel Miles, and it is not probable that Seyed Turki's successor will venture, in his first years of office at least, to thwart a judicious and unobtrusive effort on our part to start a Christian Mission in his capital.

In more senses than one, *Muscat is the key to Central Africa*. A century ago the Imaum of Muscat pushed his conquests along the coast of East Africa, and rescued Zanzibar from the hands of the offete Portuguese power. With rare foresight he fixed on the fragrant island as the doorway to Central Africa. For the last thirty years, or more, Zanzibar has been independent, but I scarcely ever met an Arab there who did not look upon Muscat as "home." It is solely due to the enterprise of Muscat Arabs, who, penetrating inland from Zanzibar with wares of Manchester manufacture, established peaceful relations with hosts of Native tribes, that travellers first, and missionaries afterwards, have found a highway into the far interior. Hindus from Cutch, and Banyans from Bombay, have for centuries traded on the East Coast of Africa, but they have always been too timorous to venture into the interior. On the other hand, I feel safe to say that, generally speaking, wherever the European traveller in East Africa has ventured to penetrate regions hitherto unvisited by the Arab, he has found it impossible to *purchase* the right of passage, and has had to either fight his way or take refuge in flight. Innumerable instances of this will occur to those who have followed the story of the past years, e.g. Stanley's troubles when he got beyond the Arabs' furthest point in Manyema; Thomson to the west of Tanganyika; Reichard and Giraud on the Lualaba. Where the Arab has travelled (I mean peacefully), the missionary may go any day; where the Arab has not ventured, the missionary must exercise the greatest caution in trying to go.

The Arabs who swarm over Central Africa generally hail from Muscat, or other towns in the dominion of Oman. Not a few Beloochis are to be met with, and also Natives of Shehr and Hadramant. Half-castes born in Zanzibar and Unyanyembe are becoming now more numerous than formerly, but as a rule the pure Arab belongs to Oman. He finds a passage for a few dollars in a Native dhow bound for Zanzibar; he has no capital to begin with, but accompanies a richer friend whom he finds fitting up a caravan for the interior; by-and-by he makes small ventures of his own on the strength of a tusk or two he may have come by on his first journey inland. If successful, he will get credit to almost any extent from the Indians at the coast, and profits are such that he can, after twenty years' labour, return to Muscat a rich man, his ambition being to purchase an estate there, dig wells, make a canal for navigation, and let patches for the cultivation of dates.

Most of the Arabs whom I have found inland are, I believe, *Wahabis*, a sect which one may call Puritans in their way, at least Reformed or Protestant Moslems. I think the experience of the generality of

travellers is that the Muscat Arab in the interior of Africa is a gentleman whom it is a pleasure to meet among the surrounding barbarism. While he is no match for the crafty Hindu trader at the coast, yet he has a keen eye for business, and generally contrives to take advantage of the needy European, whom he invariably regards as a simpleton in business matters.

His behaviour is now, however, altering. It is no longer a solitary traveller whom he meets and whom he prides himself in entertaining hospitably, knowing that his generosity will be remembered. Of late he is becoming alive to the fact that these travellers were only the forerunners of adventurers who come to compete with him in trading, and of Christian missionaries whose creed he has been taught to hate. It is then no wonder that we find the Arab our uncompromising enemy, ready to resort to the most unscrupulous means to rid the country of our presence.

Islam is not dead, nor is it any longer asleep. At home in Arabia the zeal of the Wahabis may have waxed cold, but there still remains the old desire for reform, and their ancient fanaticism is "giving place to liberal ideas, which, in truth, are far more congenial to the Arabian mind."\* Although brought up "after the straightest sect of their religion," yet most of them, after spending a few years in Africa, become lax indeed, indulging in spirits and tobacco (not always openly), while not a few of them come to believe in African charms and magic horns, and I could mention several instances in which they have entirely renounced the faith of their fathers and have taken to Native fetichism.

Again and again I have heard the Arabs, in trying to dissuade the authorities of Buganda from tolerating our teaching, aver that in their country (Oman) we did not venture to introduce our religion! I have been also taunted by Negroes with the remark, "Why come so far to ask people to change the customs of their fathers, while you neglect the Arabs and others so much nearer home?" This stigma must be removed.

Our Nyanza Mission owes much to Muscat Arabs, from Sayid Bargash, the late Prince of Zanzibar, to the humblest trader in the interior. They have helped us often, and have hindered us likewise. We owe them, therefore, a double debt, which I can see no more effective way of paying than by at once establishing a strong Mission at their very headquarters—Muscat itself. If the most fanatical and conservative of Mussulmans can have their ideas widened by travel, and are daily before our eyes becoming more enlightened and tolerant, while some of them even consent to change their creed for fetichism, who shall assert that they will turn nothing but a deaf ear to the Gospel of the grace of God? I do not deny that the task is difficult, and the men selected for work in Muscat must be endowed with no small measure of the Spirit of Jesus, besides possessing such linguistic

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\* See the *Future of Islam*, by Wilfrid Blunt; also the article, "Wahhabi," in Hughes *Dictionary of Islam*.

capacity, as to be able to reach, not only the ears, but the very *hearts* of men.

Is it credible that the English Universities will fail to supply us with a sufficient number of men able to enter upon this work *at once*? When the needs of the Keith-Falconer Mission were brought before the Divinity Colleges in Scotland, no less than five of the ablest and most devoted students (graduates, I believe) were found *ready* to take up the work. The English Universities are more liberally endowed with chairs of Oriental Languages than those of Scotland, while among the vastly greater number of clergymen surely half a dozen of the *right stamp* will be found. If we resolve to make the venture in faith, I doubt not but that God will send us the proper men.

The importance of Muscat as a missionary centre for work among the Arabs can scarcely be over-estimated; but the post must be held by no feeble staff. As the nature of the case precludes public preaching in bazaars and evangelistic work of the more ostentatious kind, attention should be concentrated in two directions, (1) MEDICAL, in which the assistance of trained *ladies* will prove a powerful softener of opposition; (2) EDUCATIONAL, chiefly with the view of training young Arabs to be missionaries to their fellow-countrymen. Any idea of trying to introduce the teaching of English should be considered entirely out of the question. From the first the staff should have the assistance of a Christian Native pastor from Syria, India, or other Mohammedan land, one who is an approved worker for Christ. Such a man, with two Europeans (clerical and medical), and not less than two ladies, I should consider barely a sufficient staff to begin the work. Admirable suggestions as to methods of procedure are given by General Haig in his paper on "Arabia as a Mission Field" (*C.M. Intelligencer*, July, 1887, p. 420-21). Of great value is the "Report of the Decennial Missionary Conference" in Calcutta, held in 1882, as there we find expressed the ripened experience of devoted men, representing many societies, who have worked among Mohammedans with no small success.

It is almost needless to say that the *outlook in Africa* will be considerably brightened by the establishment of a Mission to the Arabs in Muscat. If the claims of India have a title to be considered paramount, equally so have those of Muscat, for in no part of the earth, at least over no other area so wide as Central Africa, have Mohammedans such power for influencing for good or ill the work of the C.M.S.

Second to Oman the position of ZANZIBAR itself claims attention. The Universities' Mission there is doing excellent work among the freed slaves, and among some of the tribes on the mainland, but its influence is scarcely felt among the Arabs, who are the ruling power and the chief proprietors of the land, if, indeed, any serious effort is made at all to reach them. It must be remembered that in Zanzibar there is also a large population of free negroes, who owe their liberty chiefly to the British Government, and who are the chief assistants of all travellers and missionaries who proceed inland. They are generally known by the name of *Wangwana* (gentlemen), and are all

nominally Mohammedans. I have never heard of any effort being made at the coast to introduce Christianity among these ubiquitous travellers. I have frequently suggested to them the advisability of their going to the Universities' Mission schools for instruction, but they invariably scout at the idea, asserting that the Christian teachers in Zanzibar busy themselves with only *slaves* rescued by British cruisers. Their strong prejudice to being associated with Natives still in or only just emerged from slavery must be respected in any effort made to Christianize them.

As to the Romanists, we may admire their industry and success in educating the slaves handed over to them by the British agent, but we may look in vain for any successful work done by them among the Mohammedans, Arab or Negro. I am not aware that they even hope for converts from that quarter. I once asked the Superior of their establishment at Bagamoyo if he was able to effect any good among the people of the town. His answer was, "Oh, our Mission is not for them at all; it is for the interior!" At that time they had no stations except those on the coast.

It is generally supposed that the negotiations entered into by England with Zanzibar refer only to the slave-trade; but in fact, far more important matters, so far at least as Mission work is concerned, have been diplomatically arranged between the two countries. A "TREATY OF FRIENDSHIP, COMMERCE, AND NAVIGATION" between England and Zanzibar was signed on April 30th, 1886. It consists of twenty-seven articles, mainly relative to rights and tariffs, but Article XXIII. should be especially noted. It runs thus:—"Subjects of the two high contracting parties shall, within the dominions of each other, enjoy freedom of conscious and religious toleration. The free and public exercise of all forms of religion, and the right to build edifices for religious worship, and to *organize religious Missions of all creeds, shall not be restricted or interfered with in any way whatsoever.* Missionaries, scientists, and explorers, with their followers, property and collections, shall likewise be under the especial protection of the high contracting parties."

Here is a door of liberty thrown open, and by the terms of the resolution adopted at our last May Meeting, and quoted at the beginning of this paper, we are bound either to take advantage of the opening ourselves, or be assured that another Christian society will do so. The Universities' Mission has failed hitherto to take sufficient advantage of the liberty granted by this treaty, probably for want of men and means; but even should its operations be extended so as to try to reach *some* of the Mohammedan population, it never can alone undertake this work as it ought to be done, so that there is more than ample room for our Society to dedicate at least two missionaries for work among the Arabs and free blacks exclusively.\* This will

\* [It seems right to say, that although we of course leave Mr. Mackay's remarks as they stand, the C.M.S. would certainly not intrude upon the field of another Society by establishing a Mission at Zanzibar. But there is the very same work to be done in the town of Mombasa, which is our own ground.—ED.]

form a valuable auxiliary, not only to the Muscat Mission, but also to the whole of our work in the interior of Africa. The present British Agent and Consul-General in Zanzibar, Colonel Charles B. Euan-Smith, is a devout Christian gentleman, and has sufficient influence with the new Sultan (Seyed Khalifa) to demand the latter's adherence to the spirit of the treaty.

In conclusion, let me quote the words of one of our Secretaries, the Rev. W. Gray, in his earnest plea for "Missions to Mohammedans" (*C.M. Intelligencer*, January, 1888):—"Let the Society (not merely the Committee) face this work in real earnest. . . . There should be steadily kept in mind the importance of the employment in this work of converted Mohammedans themselves. . . . The great thing is that the Society's earnest attention should now be given to the subject."

This plea goes forth, not for the Mohammedans of India, as their advocates are many, but for the Arab trader in Africa, whose home is either in Muscat or in Zanzibar. May it now soon be said, "This day is salvation come to his house, forasmuch as he also is a son of Abraham"! A. M. MACKAY.

*Usambiro, Central Africa, August, 1888.*

## ITINERATING IN USAGARA, 1888.

JOURNAL OF THE REV. A. N. WOOD.

[THIS journal will be read with deep interest. It shows what an open and promising field there is for the Gospel in the vast territories of East Africa yet unvisited. It is like the early letters from Yoruba forty years ago, or from Fuh-Kien twenty years ago.]



**M**ONDAY, *August 20th.*—After morning service at Mamboya, I got ready and started with my six porters, a baptized Christian, named Tofiki, and my boy, for a short itinerating tour. The road our late Bishop came in by is, as regards itineration, of no use whatever; the people have all fled before the plundering Wamasai. I therefore went in a more south-easterly direction, steering as far as possible between the Bishop's route and the ordinary Zanzibar caravan route.

The first camp is Berega. It is the name of a district comprising several towns, inhabited by Wasagara, Waseguha, and Wakamba. The two former tribes mix so much together that it is sometimes difficult to distinguish them. The Wakamba are noisy, and think a great deal of themselves, and want to overrule the Wamegi.

The names of some of the villages are Mutiba, Mugugu, Chikwaju Chipera, Chimegi, Lekagenda, &c. The Wa-

kanba live in a group of villages called Mufulete. I made my camp in the midst of the four latter villages.

Upon arrival the people were of course interested in seeing a white man. Many had never seen one before: a few remembered Mr. Last passing. After refreshment and rest, I went to two of the near villages, and asked the men, women, and children to come to my tent to hear the words of God and to pray to Him. They came in good numbers, both sexes being well represented. One of the head-chiefs is away, having gone to redeem his brother. We told them why I had come, namely, to tell them the words of God; went on to show them the difference between man and the cattle, the former being destined to live for ever in happiness or woe. The Son of God came from heaven, and died on purpose to redeem us out of the bondage of sin, and take us to heaven to dwell in happiness for ever. They were told to repent and leave off all their old bad works, to turn to, believe

in, and pray to God, who was their Father in heaven. I then taught them some of the Lord's Prayer, and explained God's Fatherhood, by asking them who sent the sun and rain for the ripening of the corn? They said they did not know. I pointed out how it was God in heaven who thus provides for us, His children, that He loves us, white and black alike, we are of one blood; and again referred to His special love in redeeming us, illustrating it by the fact of one chief having gone to redeem his brother.

*Tuesday, 21st.*—In camp, Berega. Very cold last night: hyænas howling. Early this morning a chief came up and fired two guns by way of a salute, and presented me with a fine sheep and some flour. Had service at eight: good congregation, more females than last night. I spoke on the Prodigal Son. After service tried to teach sixteen children the Lord's Prayer in Kimegi. Their idea of praying to God is simply dancing round a little fetish-hut to the beating of a drum. How different it will be when they can look up to heaven, and say, "Our Father," in spirit and in truth.

At 10 a.m. took my boy and Tofiki in their reading. Afterwards went to see the chief, and took him a little return present. Tofiki explained to him the sole reason why I had come: it was not for the purpose of looking out the land, or searching for articles for trading, but simply to teach the people about God their Father, and His love to them and will concerning them. He expressed his approval, and also in the evening asked what I had been speaking about at the service. Several more boys came at noon to be taught, and some afterwards said they wished they were near us, in order that they might learn our hymns. In the afternoon went out to visit three villages, Chimegi, Lekagenda, and Mufulete. Upon entering Chimegi, I was much amused by one of my men saying, "Master, look how the ladies are running away." And truly they were. I could not get one out to speak to me; they not only ran into their houses, but also fastened the doors after them: they will know better another time. At Lekagenda they started running away, but I found two who were busy with their corn, and in talking to them gathered

several others around, and was able to tell them the good news we had brought them. They, however, don't seem to think it good news, and listen to us with attention, but without interest. I asked them why they ran away at first." They said they had never seen a white man before, and that they were afraid of him. I assured them they had no cause for fear, as I was their true friend, and was seeking for nothing but their good. At the Wakamba village they are busy clearing out. In returning, shot a large eagle; from wing to wing six feet. Good attendance at evening service.

*Wednesday, 22nd.*—In camp, Berega. At service this morning the chief was present, and we had a good congregation. I gave an address, and Tofiki followed me. The boys and girls stayed after service to learn the Lord's Prayer. Visited Chipera, and had a talk with a few old men and some women about the things concerning their eternal welfare. Afterwards took Tofiki and Mwili in their reading. My porters came and requested me to shoot another large eagle they had seen, as they wanted its feathers for a war-dress. Went and did so, and in returning visited Chikwaju, and had a long and interesting time both inside and outside the village. The elders and boys are generally to be found outside, the women and girls generally inside, the villages. Went out in the afternoon again visiting. At Lekagenda had a long talk with the elders on the words of God, life after death, our salvation through the Son of God, &c. They listened very attentively, and seemed to look upon the idea of God being their Father as a new one. Returned to camp for evening service. Several old men present with the chief. We recapitulated the truths which we have been trying to instil during the last two days. The points dwelt upon were the Fatherhood of God, Redemption of lost man through the Son of God, man's immortality, state after death in accordance with life here; the remedy, the forgiveness all ready for us if we repent, cast away all bad deeds, turn to God, and believingly cleave to Him alone.

*Thursday, 23rd.*—Rose at 5.30, breakfast 6.30, service at 7. Chief again present, and some elders. After service broke up camp, and started about 8.

Before starting I went to the place of assembly, where the chief and all his men were gathered to talk over the "latest special." In speaking to them, asked them to try and remember the words of God, which I had been telling them lately. The chief then, of his own accord, repeated in the hearing of all such words as the following:—"We ought to leave off all lying and slandering one towards the other; we ought to leave off all our witchcrafts which are false; all stealing and cheating is wrong, it is unlawful (mwiko), God does not like it, God wants us to dwell in peace and throw away all bad matters, and take hold of all good ones. He is our Father, and we are His children; we are not like the oxen and dogs, but shall live after death."

It was very encouraging to hear him say such words to his men. Let us pray that the good seed may enter his own heart, and also the hearts of his people. I felt amply repaid (when I heard how much of the truth he had grasped) for all the petty annoyances of the place, such as green water, mosquitoes, white ants, and other creeping and jumping creatures which made free with my person, tent, &c.

After about an hour and a half of steady travel through thin uninteresting forest, we came to our next halting-place called Mwandi. It is the name of a district comprising five or six Wasagara villages. We encamped at the largest village. While tent was being pitched I had a talk with a few of the men, who could not make out what I meant when in answer to their inquiry as to where I was going, I replied that I had simply come to teach them about God. After a little refreshment and a wash, my two men had their usual reading in the Epistles. While they were reading a party of Wakamba passed by; they were dressed up with ostrich feathers, and armed with their indispensable bows and arrows. They wore a small piece of cloth in front like an apron, and at the back round their necks a piece of common red cloth. They seemed ready for war, and said they were going to see some of their friends near Mamboya. Their friends at Mamboya are now at war with the Wamegi, so probably they are going to help them.

At 2.45 I went out to visit the people,

entered the large village, outside of which I am encamped. All the women and children ran away from the yard and fastened their doors, and peered through little holes at the strange individual. When he was safely out of reach they would emerge, and collecting together, probably pass some not very complimentary remarks about the white-skinned animal. However, as I did not hear them, they did me no harm. Went on to another village, met the elders in the place of assembly, and talked with them some time. They said it was the first time they had heard any words such as mine. They remembered a white man being near them some time ago in search for "mountains and forests." I told them I had left my home on purpose to look for *people*, and tell them the "*nsachilo nswamu*" (good news), which was for all people. They promised to come to my tent and hear more about it at the service. Went to another village; the people here were very suspicious, and seemed to look upon me as just merely out looking after my own interests in the way of riches or discoveries. I tried to sow a little of the good seed of eternal things in their hearts, but the ground seemed dry and hard. One longed and prayed for the outpouring of God the Holy Spirit, who alone can cause the good seed of the kingdom to fructify.

At evening service, outside the principal village, got several together, by means of my melodeon, the praises of which are sung by my porters at almost every village, in order to get the people interested. They are a good set of men, and I think I was specially guided in choosing them, as they understand the corrupted Kimegi very well, and also the people who speak it. I have heard them telling others all about what I have been teaching the others; they do this of their own accord, without any prompting, and with no desire for me to hear them or gain my favour.

These Wasagara show great signs of adopting the Kiseguha words. It is the same on all sides: the Wasagara are a very dependent people, both as regards language and policy. They show signs of adopting Kigogo on the west, Kimasai on the north and north-east, and Kiseguha on the east and south-east of Mamboya. This fact will have to be



borne in mind in developing a native literature. Kisagara is divided into many languages or dialects. The largest body of people are the Wakaguru or Wamegi, who speak the Kaguru or Kimegi language.

The external features of Mwandí are uninteresting: dirt and dust are awful. I had to be contented with a coating of dust and sand on my porridge of native meal; this, notwithstanding the fact that I had previously had water thrown about to lay the dust a little. The young lads here have a very clever game of twirling a piece of wood and throwing it in the air, and catching it on a string as it comes down. It is like a whipping-top kept spinning in mid-air.

*Friday, 24th.*—Rose at 5.30, having had a comfortable night, but found that my scrap of cold meat I had left for breakfast had been attacked by ants in thousands, besides all the other eatables. I therefore had to be content with cutting a little out of the middle, and handing over to the men the remainder, with its living adherents. Had service at 7 a.m.: the head-men were present, but no definite chief; they say they have none. We spoke on a few primary truths, and started marching at 7.45. For any one coming to Mwandí, I would say, Beware of dogs, dust, fleas, and ants; not very formidable foes, certainly, but very annoying, especially the last but one.

We travelled on for three hours, through undulating country, and rested on a rock with large holes in it, containing water about three feet in depth, in which water-lilies were growing. The water was apparently good, judging from the way my men drank it. After another hour and a quarter of marching, we arrived at a place called Mahedu. It consists of one village only; all seemed pleased to see the Mzungu, and gave us a good welcome; even the women, who did nothing but run away at first, turned out to welcome us and bring us water. We found a nice spot inside the village, and pitched camp there. After refreshment, went out to the place of assembly and listened to some fresh Native music (to me), played after the style of a dulcimer. Two men played at once and in harmony. Called the inhabitants (men, women and children) together for service in the even-

ing. They were greatly interested in my music, but a woman thought it was witchcraft, and would not come near until we had repeatedly told her it would give her no evil spirit or fever, or any sickness whatever, and that it was entirely destitute of any "uhayi" (witchcraft). The people are very kind here, and very simple, but are great believers in this superstitious witchcraft. My men collected some firewood from the forest, one of the head-men saw him, and said it was the sort which was unlawful to use. Outside my tent is a little fetish-hut covering a stone which is supposed (or something under it) to be a sort of guardian angel to the village. My boy was looking for some stones for my tent, and took up one near the little thatched hut. It was again (mwiko) unlawful, so he had to ask, as did the other porters, which stone was good and which was bad. The unlawful stones they called bad ones, and the lawful ones good ones.

The chief was not present at the service, so I saw him afterwards, and had a talk with him about our message from God. One feels at times what a great responsibility rests upon one, as one goes to a village to tell the people for the first time the good news from Heaven to men.

*Saturday, 25th.*—Rose at 5.15, and got ready for another start. Had a fair congregation at the morning service. The women were especially interested in what was said. When our bodies were compared to a house in which our souls dwelt, one woman said, Yes, our bodies were like a house ready to break down. What meaning she had in her mind I could not make out, unless she was thinking of death or sickness, which breaks the body down. Started marching at 7.10 a.m. Shortly after leaving Mahedu, passed the sites of two deserted villages. The hills on the left are very nice, and the tops form an enormous sawlike appearance. After about an hour and a quarter of steady travel, we left the path and cut across some open forest, in order to strike another path which would bring us to a place called Chogoali, being, by report, a place with many people, and a large lake. After climbing up and down for about an hour, and losing our way a time or two, we at last cut it, and found it long and

trying. Shortly after entering it, we came across some Wagogo and Wanyamwezi, who had been looking for tobacco in Useguha. After three hours' more laborious tramp, we arrived at the desired spot, exceedingly tired and intensely thirsty. I at once inquired where the lake was, and was told it was a little to the north. The place is very interesting on account of situation and people. There are a lot of large villages, and the population is very numerous. The people seem to be Wasagara principally, with a mixture of Waseguha and Wakamba. Everything the people saw, from myself to the smallest insignificant article, was the cause of astonishment. They could not imagine what the pieces of iron were with cuts in them, until I showed them the difference between fingers and forks.

The melodeon kept up the crowd all the afternoon, and we were able to speak to many about the things pertaining to their eternal welfare. Tried to teach them what we meant by praying to God, and asked them to repeat the Lord's Prayer after me. Met some men from Fuga, who remembered the late Bishop and Mr. Blackburn passing there. They call it "Fuga," not "Vuga." The V and F are often interchanged by these people in pronunciation. There is at present a lot of "ugimbi" drinking going on. Ugimbi is the Native beer; "ugema" is the Native wine, made from the palm-tree. The latter is very rarely to be seen here, but is well known on the Mamboya mountains.

*Sunday, 26th.*—In camp, Chogoali. Had morning service at 8.30. The people kept coming all the time, so I gave a series of addresses and read the Commandments. The singing, or rather the attempting, gathered a good crowd. After service I went out for a little walk, to see the place and people. Saw the lake, with its beautiful white water-lilies and flags. At present it is at its smallest dimensions; but even now, with a little clearing, would be a handsome piece of water. My man, Tofiki, who is a Mganda, and used to boating on the Nyanza, at once suggested that I should come and build here, and work amongst the people and put a boat on the lake. It was an easy thing to say, but will not be such an easy thing to do. Saw a lot of men gathered together for a council. This, with the

ugimbi drinking, made the attendance round my tent in the afternoon not so great. I was not sorry, as I wanted a little time for quiet reading and rest. At 4.30 we had afternoon service, but the majority of the Natives were away at the next village drinking. I spoke on our Lord's temptation, and showed how He had fully conquered Satan, and was able and willing to help us to conquer him. Tofiki followed, and in a lengthy exhortation showed our sole object in coming, and the good news we had to tell them. Went into the village after service, and made friends with a few of the women. The majority, however, kept at a respectable distance, and would not come near me. Saw a woman doing what she called praying to the dead, or to God on their behalf. She had two calabashes of flour and water each side of the door, and then poured it on the ground.

*Monday, 27th: Chogoali.*—Rose at 5.30. Decided to stay here till mid-day. Breakfast being over, we had service. I spoke on "Sin." Tried to show what it was in God's sight, and the remedy provided for its removal by the atoning work of Christ. These people, and I think all Natives generally here, look upon sin as between man and man, and not as between man and God. Went out with Tofiki to visit the villages, and also to have another look at the water. Went by a fresh path on the east side and obtained a much better view of it. Had a talk with an Mkamba at his village, and in returning went to the village of a man named Limasha. He had the headache through last night's drinking. Made friends with him by showing him my watch, field-glass, &c. I then went on to tell him why I had come, and "the old, old story," which one is never tired of telling, even in a strange and difficult language. He gave us a lot of information about the place, and said that at Magunga, where we were going, there were two great chiefs superior to the Sayid of Mamboya. He himself is chief of two villages, so I look upon his information as trustworthy.

*Magunga.*—Broke up camp at 12.30, and started at one. After an hour and a half of pleasant journeying, we came to the Magunga valley, which we find is full of villages. Encamped at one of the head-chiefs, and as soon as tent

was pitched and I had enjoyed a cup of tea, up came a man with a large sheep, and some others with two baskets of flour. This rather took me by surprise, as I had scarcely been in the place an hour. The man was sent by the chief, with the message that it was a "little relish" for me. I thought, "Yes, a very good one; both for me and my men." Since the time of entering I have been crowded with company, young and old, rich and poor. The Wahumba are here in good numbers. They have a head-chief named Basilao. The Wahumba are a branch of the Wamasai, and speak practically the same language. I began to wonder whether they were going mad or not when they heard my melodeon. They called it "Engai" (God). I said, "No; God is One, and dwells above," and that I had come to tell them about Him. I particularly emphasized the soleness of my object, as Arabs and Wangwana have been here for trading, and have not been of the best character. When I saw such a crowd of people, I seized the opportunity, and called my men for evening service. The women and girls all came and sat on one side, and the men on the other. Owing to the mixture of tribes—Wahumba, Wamegi, and Waseguha—I spoke very simply and plainly in Kimegi, using short sentences. Felt greatly encouraged when I saw how they understood me. At one time they were very loud in expressing their assent to what I said. It was when I said words to the following effect:—"God is our King, our great King. He is also our Father, and loves us. He is the Father and King of white men and black men alike. We are all His people, and have run away and left Him through sin. He wants us to return, and for this purpose sent His Son to seek and save and heal us." I never saw such earnest attention from an African congregation before. The Lord helped me wonderfully. To Him be the glory!

I went into the village with my lantern at dusk, and had a talk with the people as they were finishing their evening meal. They were surprised to see me carrying fire in my hand, as they expressed it, and could not make out what glass was; called the lantern-glass "a shining thing." This was before it was lighted. The chief's name who sent the sheep is Semmakanda.

He is the head of all the villages this side (west). The chief's name on the other side (north-east) is Kiungumi. According to account, they are great men. Certainly, judging from the live stock they have, they put our Mamboya people in the shade altogether. There is a good stream of beautiful water running past the villages, in no way connected with Lake Chogoali, but coming down from the mountains on the north-east.

*Tuesday, 28th: Magunga.*—Rose at 5.30. After breakfast, &c., had morning service. Spoke on the words, "Strive to enter in," &c., and showed how they might enter in by teaching them the way. Tofiki gave them an address afterwards. The attendance round the tent was very great all the morning, and kept me fully employed in talking and showing them the things. The music was, however, the greatest attraction. About 11.30, the head-chief came in state, with his wives, underchiefs, and head-men. Accompanying them came also the head-dignitaries of the Wahumba. I was in a fix at first, as I had not got my head-man, Tofiki, who acts as an interpreter at times when I want them very especially to grasp all I say in its right sense. The old gentleman wore a good coloured cloth and a long white kanzu. He had on a chief's hat, with two enormous white ostrich feathers stuck in it, which made him look very imposing. I managed fairly well to get him to understand what I had to say, and why I had come, but could not understand him so well, as he mixed his Kimegi with Kiseguha and an occasional Kihumba word, and when he could bring a coast word in he did so: to let me know he knew it, I thought; not at all because it was applicable to the subject. His head-men asked me to show him everything they had seen—the music, compass, watch, field-glass, shoes, lamp, gun, matches, &c. Among other things, I told him how we abhorred the practice of buying and selling people. I laid particular stress upon it, as I had heard the people at the other chiefs' were afraid I was about doing what I have reason for believing an Arab did here, or not far away. The sun had given me such a good tanning that at one place an Mgogo called me repeatedly an Arab. I gave the chief a suitable return pre-

sent, with which he was abundantly satisfied. Upon my requesting two ostrich feathers to show my English friends, he said that the two in his hat were for medicine, but that he would bring me two more which were not.

After the chief had gone, an Mhumba came, bringing me a lot of milk, saying he would bring me some more to-morrow. The Wahumba women will not wear cloth, even when they can get plenty. They wear skins only, and fasten them with beautiful beaded girdles. Their ornaments are very peculiar and interesting, especially for the ears. They are greatly superior in features to any women I have yet seen in Africa. There is nothing of the "negro" (except the colour) about them.

Went out visiting at 3.30 p.m. At one village met all the chiefs and headmen, who had been to a place to give judgment over some affair. After leaving him visited three more villages, in each of which I spoke on the things of God, and the good news from Him to them. At each place I was listened to with attention and approval. The women at one village asked what I was talking about to the men; so after I had finished with them I went over and told them the same truth. It is very rarely one can get the men and women to hear at one time. I only succeeded in the services by promising the women a place by themselves. The people at every village are very well off as regards sheep and goats. The oxen they send up to the mountains to be herded out of the reach of the Wamasai. I found out in my walk that there is still another valley on the S.E.E., described as full of villages, and governed by a chief named Melimbo.

Returned in the evening for service. The head-chief and a lot of elders were present. I spoke on the mercy of God and His will concerning man. I asked Tofiki to explain a little what I had been saying. He said they had understood me perfectly, and that he could not put in any Kiseguha, whereupon one of my porters, who knows it, started preaching out what I had been saying, and another one helped him, if he forgot anything. Our redemption by the Son of God I explained a little further, as the porter had not dwelt upon it. All the rest he did very well in the "half and half" language.

Last night the men were aroused by a host of *siafu* (brown biting ants). They had to make a fire to burn them down. This morning my tent was invaded by a larger kind, but not so dangerous. The great plague here is fleas, on account of so many sheep and goats being about. One does not mind these things at all when one has the inexpressible joy of speaking to poor souls for the first time of God's great love. Do some of our "stay-at-home" clergy know what joy they forfeit by not coming out to Africa? Surely not, or they would be more ready to come forth. Brethren, hundreds and thousands are waiting for you. Come!

Tofiki is very good in explaining to the men between times the things we are daily teaching. He is now, as I write, sitting round the camp-fire with the six porters, and telling them about the Creation. One man says Adam must have married Eve, *his sister*, as there were only two. "No," says Tofiki, and passes on to tell them how they both fell, and sin came into the world. A Native then says, "Then our Lord Jesus Christ came to redeem us out of our wickedness?" "Exactly," says Tofiki; "all of us." He then tells them about the great lake which God sent to destroy man, because he became so wicked, except Noah. The next destruction will be one by fire. "But," say the men, "Bwana says God will receive us as the old man did his son who ran away?" "Yes, just so," says Tofiki; and tells them about it, and the calf being killed. One man asks, "Wasn't it the one with plenty of fat?" and another asks, "Didn't his father give him some nice cloth to wear?" "Exactly," says Tofiki. "Now we ought to do just what the young man did. Let us repent and turn to God, and give up all bad things." "But," says one man, "Do all the white men do it?" "No," says Tofiki, "Bwana says they all know about God, but some love evil and Satan more than God, and choose Satan, and follow evil."

*Wednesday, 29th: Magunga.*—After breakfast, had prayers with my men and a few of the villagers. The arrivals began to take place very early; among the first being my Mhumba friend, with his smoky milk. Two other men brought poisoned [blank in MS.], which I bought for a few needles; then came

in a lot of sweet potatoes, and afterwards a man with some birds. I do not know what the next comer brought, because I went out visiting at 9 a.m. Went first to a large village on the north, and then went along the valley to the dominion of the other head-chief, called Kiungumi. Had a conversation with three men at a village on the way. After a lot of inquiries, we found the village where all his business was done, and asked the head-man where the chief was. He said he was his head-man, and if we waited till he had finished his work, he would go with us to him. I waited very patiently for some time, sitting on a clod of earth. In the meanwhile I explained to the crowd around why I had come from Mamboya, solely to tell them about the ways and words of God. I then asked where the head-chief was. The head-man said, "I am his son, and if you tell me what you have to say I will tell him." I replied that I had nothing to say except what they had heard me just repeat, and that I had simply come to salute the chief, and had brought him a little present, which I should certainly take back if I did not see him. He then said the chief was ill, and living in the forest. This I knew was false, as no one is put into the forest except for small-pox, and he said he had not that. I gave the head-man my opinion on lying and deception, and also told him the next time a stranger comes to see his father to offer him a stool to sit on, which every petty head-man will do here in Africa. He said he had made a mistake, and called for a stool and mat, which soon arrived, to see us start homewards with all we had brought, much to their astonishment.

Met a lot of Wahumba ladies on my way back. The wives of the head-chief of their tribe and some young ladies came to see me after dinner. I tried to learn a few words of their language. My friend who brings the milk told them in Kimasai what I said in Kimegi. I was delighted to hear them talk. It seemed such a nice language that I felt this was just the place for another station. One could work amongst the Wamegi, the Waseguha, and Wahumba, and learn the language of the latter, and so be prepared for any opening which may occur in "Masai land," or on its borders. For situation the

place is excellent, water very good indeed, the people simple and peaceable. After the Wahumba were gone the head-chief came to see me, and brought me two ostrich feathers. He stayed with me all the afternoon, so I had plenty of time to become very friendly. He has lost all his teeth, and his words come out in a sort of grunt, but his meaning is excellent, and he seems a good sort of man. He said the people over the other side had deceived me, by saying their chief was ill. No such thing was the case: they had hidden him, thinking I had some unworthy motive in coming.

I was rather amused hearing the old gentleman describe my dressing-gown (which I use as a pillow, blanket, rug, &c.) as a pair of trousers. He said to two of his wives, "Look! here are the Mzungu's trousers." He was present at the service. I spoke on our Heavenly Father's care for our body and soul. Tofiki, at my request, gave a short farewell address.

*Thursday, 30th.*—Rose at 5 a.m. After breakfast and prayers broke up camp, and started towards home at 6.45. I was obliged to start, as I had only engaged the men for a fortnight, and was not prepared for a longer stay. Next time I hope to stay longer at Magunga, and visit all the villages. We had a long, trying march back to Mahedu. My men wanted to drink some water as black as ink; I positively refused to let them, and told them to press on to camp as quickly as possible. I went on at a quick rate with my boy, as my lips had got stuck together and it was with difficulty I could speak. We arrived in camp at 12, after five hours' continous tramp. The enjoyment I had in drinking a cup of tea was indescribable. One can appreciate drink when one's lips are closed and chapped by thirst, when you cannot get your words out properly and stand in the village, saying, "Water," and at the same time pointing to your mouth to show what for.

The women seldom travel far, so that they do not know much what intense thirst is like. Did the same kind of work returning at all the places as in going.

*Friday, 31st.*—Off at 6.30. Sharp marching all the way to Mwandu, rested there for about a quarter of an hour,

and then went for Berega. A council of war was on our camp as we passed on to Mutiba, the village I passed on my journey out. Had a very encouraging time there, and was able to speak to many about God's love and will.

*Saturday, Sept. 1st.*—Rose at 5 a.m. Had a short breakfast, called the people together for service. Spoke on the parable of the Prodigal Son, trying to bring out God's willingness to have mercy upon us, His runaway children.

One man seemed especially interested. Noticed another village close to Mutiba, which I had not seen before. This partly accounts for the crowds of yesterday. Came in to Mamboya at 9 o'clock. Received a warm welcome from all the people at the Sayid's village as I passed.

Such has been my first itinerating tour. It was a time of blessing to my own soul, and I trust will be to many whom I met.

## MISSIONARY SOCIETIES AND THE HIGHER EDUCATION IN INDIA.



WHEN the late General Council on Education in India (which had been so largely instrumental in bringing about the appointment of the Vice-regal Education Commission in 1882) presented its fifth and final Report at the end of 1885, it left behind it certain "cautions" and "recommendations" to the Missionary Societies, to which, perhaps, there has not been as much justice done as ought to have been done. The General Council had certainly been able to carry its work to a remarkably successful conclusion. It had not ceased its efforts before it had seen in existence the great Report of the Education Commission, with its over 700 blue-book pages and its 222 recommendations. The Government of India and the Secretary of State for India had, substantially, accepted the Report and the recommendations, and in doing so had conceded the main points for which the General Council had so stoutly stood up, namely,—(1) That the Government of India should pay much more attention than it had previously done to the extension of primary education amongst the great masses of the people in India, and (2) should enter on a policy of gradual withdrawal, as proper opportunities might present themselves, from the higher grade schools and colleges, leaving such schools and colleges to private and local management. And not only had the Government of India and the Secretary of State accepted, as has just been stated, the recommendations of the Commission, but they had taken steps to secure that, as far as possible, they should be carried into effect by the various local governments in India. One such step was the suggestion of the Secretary of State, that there should be each year prepared a general report, "which should be a compendium of the information supplied by the different local governments, as regards the condition of education in each province, the methods and organizations by which it is imparted, and the extent to which effect has been given to the recommendations of the Education Commission." The preparation of the first General Annual Report was entrusted to Sir Alfred Croft, Director of Public Instruction in Bengal, who presented it to the Government of India in April of this year, in a blue-book of 350 pages. The

Government of India has justly called it "an able and full exposition of the educational condition of India."

The General Council on Education, having been at vast pains on this subject, and having worked at it unintermittently for several years, and having paid great attention to the educational position and wants of the various classes of the people in India, has fairly earned a right to a respectful hearing for the cautions and recommendations to the Missionary Societies in its final Report. We proceed to quote a part of its recommendation on *Higher Schools*, and also of that on *Colleges*. It will be seen that the General Council forecasted a large extension, in connection with the provisions of the Education Commission, of English education under conditions the reverse of favourable to true religion; and there will be especially noted its suggestion of the importance of "even one good school of the higher class being planted in every town in India." On *Higher Schools* the Council says:—

"In this department schools can now be made to a large extent, if not wholly, self-supporting. Many of the Natives now conduct this class of schools for profit, and succeed in the larger centres of education. . . . Already thousands, and in a short time, with the rapid spread of education, millions of the youth of India will be wandering in that dark and dreary wilderness of unbelief; having lost all faith in their own religions, and with no knowledge of a new and better creed. . . . Even one good school of the higher class planted in every town in India, would go far to exert an influence on every school of the same class throughout the land, and might be the means of saving the country, not only from the spiritual ruin of Infidelity, but also from untold social and political ills."

And under *Colleges* the Council says:—

"Now that the Government are pledged to the gradual withdrawal from direct teaching in colleges, the field for Christian enterprise is at once more hopeful and important. . . . We would not advocate a great increase of such institutions, but a few in the larger centres of educational activity are of the greatest importance for the maintenance of a high standard of moral and religious teaching, and for the influence they would exert on Native colleges, as well as a means of the spread of truth and the counteracting of deadly error."

In a similar strain of warning has recently written one who has held very high official position in India, and who has taken a deep and active interest in Indian education. He has spoken of the present time as being a crisis "when great changes in educational policy are impending, when the eyes of Government are at last being opened to the manifold evils of its secular system, and when opportunities for the introduction of moral and religious teaching are being sought for and invited." And, further, he says, "How important then, especially at this time, to pour Christian thought into the country by every open channel, and to saturate the minds of the young with Christian truth before they become crystallized in worse than heathen error. Even the Government is recognizing this. It is looking more and more to aided schools to supplement or take the place of its own." And he still further adds, "Missionary Societies should awake to the fact that, in the present transition state of opinion in India, it is impossible to stand still. If we do not pre-occupy the field, the enemy will, and in the next generation Missionaries will find the breach closed against them, the walls rebuilt, and the defences

strengthened." In writing in this strain he has in view the same serious prospect which the General Council had, namely, the wide extension of Western Education on infidel or sceptical secular principles; and the duty devolving in consequence on the great Missionary Societies.

But the Government of India itself (as hinted at in the quotations in the last paragraph) has not been without its own very serious and solemn misgivings on the same subject. In December, a year ago, the Government of India issued a remarkable Minute on "Discipline and Moral Training in Schools and Colleges," and in that Minute made some very remarkable admissions. We quote a few of them. Here is one:—"It cannot be denied that the general extension in India on these principles" (i.e. principles of a purely secular character) "has in some measure resulted in the growth of tendencies unfavourable to discipline, and favourable to irreverence, in the rising generation. Such tendencies are probably inseparable from that emancipation of thought which is one of the most noticeable results of our educational system. But though inevitable under the circumstances of this country, they are, nevertheless, it will be admitted, tendencies which need control and direction, so far as control and direction can be supplied by a judicious system of scholastic discipline, and of such moral training as our policy of strict neutrality in religious matters enables us to supply." What a serious admission is here as to the "growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation"! The Minute comments at considerable length on the remedies to be applied to this state of things. Here is an enumeration of proposed remedies:—"There is a widespread feeling, especially in the Punjab, that something should be done to promote the development of the science of right and wrong in the minds of scholars of all grades. Some have advocated the preparation of a moral text-book; others of a manual for the guidance of masters; whilst others again think that the object will be more surely gained by introducing lessons having a moral bearing into the ordinary reading-books." But then comes an admission which, taken together with some of the considerations urged above, deserves the earnest thought of all Missionary Societies, and of all who have the real good of India—especially under its present transitional and rapidly-shifting circumstances—at heart. The Viceroy says:—"In aided schools, religious instruction may of course be freely given, and the Governor-General in Council would be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognized were largely increased. It is in this direction that the best solution of this difficult problem can be found." A writer in the *India Witness* makes the following comment on this:—"The minute of last December affirms the pressing necessity for schools and colleges where moral and religious instruction should be taught fully and freely. Thus, *Government justifies the work done by Missionary Societies in the past, and asks for more of them.*" A missionary of the C.M.S. has said,—"On reading this, one feels that now is the opportunity for the Society, not only to strengthen its existing educational establishments, but also, as far as possible, to



increase their number. The hope of India is in the rising and future generation."

The opinions of Missionaries of various denominations and societies might be quoted in connection with this same subject. Almost all seem to agree that, in the present circumstances of India, something ought to be thought out and done; but most of them, naturally enough, in view of the limitedness of the incomes of their several Missionary Societies and the existing necessary appropriation of these to other and various missionary objects of great importance, hardly suppose that more can at present be attempted than the imparting thorough efficiency to the already existing missionary schools and colleges. Some, believing that there are many warm friends of India who take a special interest in, and set high value on, the department of missionary work under consideration, are disposed to think that Special Funds for the promotion of the Higher Education in India might be set on foot by Missionary Societies.

The remarks now being made on the subject at the head of this article pre-suppose and take for granted a general belief that the higher education in India, rightly conducted, may be one of the most potent missionary instrumentalities for influencing the rising generation of the higher classes of India in the direction of Christian truth. A venerable missionary in Southern India of fifty years' standing, who has had himself almost no personal connection with education, has recently used the following words:—"The converts of Educational Missions may be few or many; but with regard to Hindus, *it should not be forgotten that they are all that are.*" It would be easy to show, by numerous instances taken from all parts of India, how great a work has been and is being done in leading the youth of India to Christ by means of the missionary Schools and Colleges.

So far for considerations bearing on the question of the advisableness of attempting to extend or strengthen higher-class missionary educational operations in India. A question which is now a good deal to the front in connection with recent circumstances at the Madras Christian College is, How far have the Missionary Societies, under the pressure of the grant-in-aid system and the strong spirit of competition which exists in all schools of the present day, whether in India or in Europe, been able to maintain in its proper position of prominence the spiritual and missionary side of the work? This is a fair subject of consideration. It may, however, we believe, be stated with certainty, that missionary societies fully recognize these difficulties, and do all in their power to counteract them. *And they can be counteracted.* It would be a bad day for India if Missionary Societies were to recede in any degree from the grand purpose of bringing the souls of the young men educated in their institutions right out to acceptance of Christ and to testimony for Christ.

Considerations of the above kind, together with some subsidiary matters involving proposed alterations in the development of certain particular schools and colleges, were before the mind of the C.M. Committee when they recently appointed an influential sub-committee

to take into consideration the Society's relation to the higher education in India. Nearly ten years ago the Committee carefully passed in review the whole of the Society's educational operations in India, and laid down a policy for the future of such operations, which has been fruitful of results since that time. The rapid changes passing over India, and the constant alteration of its circumstances, and the (we think) happily changed attitude in some respects of the Government of India towards the education of the people, make it of great importance that a review should now be taken, at all events of the Society's relation to the higher education, falling, as it now is, more and more into local and private management. The winning of India for Christ, and the mighty consequences which would follow for the evangelization of the world, are objects which must lend a very serious interest to the consideration of such a question as that which we are now remarking on.

W. G.

### THROUGH BRAHMOISM TO CHRIST.



THE following remarkable story of a recent convert is told by our missionary at Faizabad, the Rev. A. W. Baumann, in the *Punjab Mission News*. It gives us not only the inner history of a seeker after truth and peace, but also a curious glimpse into Brahmoism as it exists at Lahore, combining a mystical Deism with methods borrowed from the Salvation Army:—

(From the "*Punjab Mission News*.")

Chuni Lal's parents lived for many years at Ferozepore, and he lived with them until 1881. Even in childhood he conceived a great aversion to the idolatry practised by his family and relations; especially to the bowing down before Jagan-mata, the patron goddess, represented by a *pucca* brick wrapped up most carefully in a cloth. He objected also to most of the ridiculous rites and superstitious ceremonies observed on the day of his marriage. He was educated in the Government schools at Ferozepore and Lahore. The latter place he had to leave on account of bad health. He returned to Ferozepore to his parents', and was there employed for about three years as a clerk, or sometimes as a copyist in the district courts. About this time his religious life sank to a very low ebb, and his present opinion is that it could not have been much better than the life of an infidel. He lived to self, and was governed and led by selfish and wicked desires and motives only. Yet there were occasions when his conscience reproved him, and he felt that he could not go on any longer as he was, but must do something

to improve his moral character and condition. He began to read books of the Kabir sect, but without the desired result. He took up the books of the Arya Samajists, but found them also void of truth. He could not understand how the Vedas could be called the Word of God, and afterwards got exceedingly disgusted with the immoralities taught in their Satyarath Prakash.

In a journal of Kanhaiya Lal Alakhdhari, a so-called Hindu reformer, Chuni Lal found some allusions to the Brahmo Samaj. His intellect found some satisfaction at last in the perusal of a monthly paper called *Baradar-i-Hind*, edited by Pandit Shiv Narayan Agnihotri. The pandit had been a teacher of drawing in the Government school at Lahore, and a Brahmo lay missionary, but later on (1882) he became a Brahmo Sanyasi (devotee) and adopted the new name Brahmabadi Satyanand Agnihotri (i.e. he who knows God, who rejoices at the truth, of the priestly caste).

Chuni Lal became desirous of joining the Brahmos, and applied to the Secretary of the Sadharan Brahmo Samaj in

Calcutta for admission into the Brahmo College, but was refused for want of funds. He became now more and more convinced of the evil of the caste system, and without being enjoined by any one he put away his "janeo" (the sacred thread), and parted with his top-knot of hair, so sacred to every Hindu. The consequence was he had to undergo social persecutions from his relations and neighbours. In his distress he sought counsel and comfort from Pandit Agnihotri at Lahore, mentioning in his letter to him that he had renounced caste. The Pandit in reply expressed his disapproval of Chuni Lal's hasty action, but at the same time encouraged him to bear his persecutions patiently, and to hold out bravely.

As there were no Brahmos at the time in Ferozepore to whom he could go for instruction, Chuni Lal went to Lahore in April, 1884, and was initiated into the Brahmo doctrines by the above-named pandit, the Brahmo Gamaliel of the Panjab. A moral change for the better came over the young Brahmo convert. Although he did not know yet how to pray, but used written prayers, yet a "kind of negative peace," as he calls it, entered his heart. His parents in the meantime had been informed that their son had become a Christian at Lahore. No sooner did they hear this than they despatched their "purohit" (or family priest) to bring the truant back again, but in vain. His own brother then went, and by telling him a long story about his wife (which afterwards proved to be pure fabrication) induced him to leave his new "guru" (spiritual guide) and to return to his parents and the bosom of his family. He did so (in May), but most reluctantly. His reception at home was anything but like that of the Prodigal Son. Lamentations, woes and weeping, scoldings and threats, followed each other in quick succession, a great crowd of outsiders looking on. However, at last he appeased the wrath of his family by promising to resume his work in the law courts: for several months he discharged his duties conscientiously, especially refraining from taking bribes. This did not suit his relatives in the least, as now his earnings were considerably less than formerly. Temptation gradually became too strong for him, and in September he again fell a victim to the bane of filthy

lucre and bribes. In the Proverbs of Solomon we find, "He that is greedy of gain troubleth his own house, but he that hateth gifts shall live" (Prov. xv. 27).

Chuni Lal, though as yet unacquainted with the Word of God, could not help noticing the secret working of the poison by a sudden hardening of his heart, which caused him compunction and sorrow. He confided in a friend, who advised him to attend the anniversary meetings of the Brahmos at Lahore in October. He went, and one day joined the Brahmos in the pandits' sanctuary at one of their private prayer-meetings, at which members seated on little mats of sacred Kusha-grass, leopard-skins and piece of red broad-cloth, were pouring forth their mantras and extempore prayers. Chuni Lal noticed a young girl who wept and prayed most actively. He attempted to offer up a prayer for the forgiveness of his sins, but hearing the sobbing and sighing of the girl he broke down and wept like a child.

In the evening the pandit preached a sermon in Hindustani in the Brahmo Mandir to an audience of about 200 persons. After the service the aforementioned girl came out from behind a screen, and in a prayer publicly confessed her sins to God, and was the same day enrolled as a member of the Panjab Brahmo Samaj. Chuni Lal then stood forth and made the following public confession. "From henceforth I will not live to myself, but unto God and for the welfare of His creatures, and should I even have to give up my life I am quite ready to surrender it in the service of God."

For several days he experienced a great restlessness within, in consequence of which he had no peace day or night. Three days after, on the 29th of October, 1884, as he was sitting and listening to the prayer of Pandit Agnihotri in the latter's "sanctuary," silently meditating on the awful greatness and the majesty of the Parmpita Parmeshwar (the great Father and God), Chuni Lal felt as if the gloom and darkness of his soul were passing away. A sudden stream of light entered and filled him with light and joy. His heart was so full of ecstasy that, entirely forgetting the solemn surroundings, he burst out in a loud expression of joy. He thought he heard a voice

saying to him, "If thou wilt give up all to Me, then I will make thee My own." He offered up a short prayer, in which he asked God to grant him a similar joy on the day of his "sanyas" (ordination to the apostolic life of a Brahmo devotee). The next day he returned to Ferozepore, and on arrival announced that he intended to give up the law-courts. Great disappointment spread among his relatives when they heard this, and of his determination to become a Brahmo preacher and sanyasi. They tried means fair and foul to dissuade him from the step. Force was used. His father threatened to commit suicide, his wife attacked and maltreated him, he was neither allowed to pray in the house nor to leave it. Even the boys in the streets hooted and abused him whenever they got sight of him. His only answer to his relations was, "You may do what you like, even kill me, but I cannot withdraw from my solemn promise to serve God."

On the 18th of November, 1884, Chuni Lal left again for Lahore, his wife this time accompanying him. On their arrival at the headquarters of the Brahmo Samaj the lady attacked the "prophet of the Brahmo Samaj" in rather unparliamentary language, claiming Rs. 500 from the "prophet" for having seduced her husband. However, the Brahmo leader soon got rid of her by assuring her that he was very far from engaging her husband as a servant, and the new convert was told that he was not worthy of the honour of a preacher, being yet entirely under the influence of his wife. Upon this the lady's wrath alighted on the hopeless head of her husband, who had no one to whom he could turn for help or sympathy.

On their return to Ferozepore, Chuni Lal was locked up for three days in the house by his relations. On the 21st of November, on pretence of taking up again his duties in the law court, he was released, and he seized the opportunity and went to Lahore to Pandit Agnihotri. The latter was just starting on a preaching expedition to Sukkur, and he took the young convert with him. At this place the truant got a letter from his brother reproaching him for his dishonest behaviour and prevarication. Chuni Lal was so conscience-stricken with the thought of having lied to his

relations that he cried out and wept aloud, and threw himself on the ground in the presence of his guru. For days he could find no peace from the stings of conscience, and wept bitterly for the sins of the past. When his feelings gradually cooled down he fancied he had now real peace, nay, more God even in his heart.

For about three years he lived in the house and in the family of Pandit Agnihotri, who treated him with great kindness, gave him food and clothes, and he became as one of the family. Occasionally he would visit Ferozepore and other places, and give public lectures on religious subjects. Some of his hearers treated him with kindness and consideration, but here and there he met also with fierce opposition and bad treatment.

The reading of some tracts of the Salvationists raised a strong desire in him to spend his life as an evangelist in turning his countrymen from a sinful life to the life of God. He had his hearty desire, and on the 17th of April he and another Brahmo were publicly set apart as Brahmo preachers by Pandit Agnihotri. We cannot here give the details of the ceremony. Suffice it to say, that after the hymn singing and offering up of prayer, the candidates were separately questioned by the pandit. Then they received a new name, Chuni Lal was now called Brahma Das, or a servant of God. The newly-ordained preachers donned the ochre-coloured garb of the ascetic, a garland of flowers was hung round their neck, the letter "B" in Hindi was stuck in front of their turbans (*à la* Salvation Army), each received a "tumba" (religious medicant's drinking cup), and a doe's-skin on which to perform their devotions.

Brahma Das had been yearning to see this day, but he says he answered the questions in a most formal way, reading the answers from a piece of paper. His greatest disappointment was that his heart felt empty and cold after this ordination ceremony, which lasted from 8.30 till after midnight. Towards the close of the service the congregation got so excited that they began throwing flowers on the candidates amidst shouts of "Jai Brahma! Jai! Jai! Dayamai!" (Hail to Brahma! hail, O thou merciful one!). Pandit Agnihotri himself grew so jubilant that notwithstanding

his great corpulence he rose from his seat and jumped and danced about, flicking all the while with his fingers, to the great edification and amusement of the general public.

Brahma Das's wife, who was present, was naturally anything but pleased with these performances. As the pandit had threatened to have her turned out if she interfered, she was silent at the time, but privately vented her wrath on her husband, whom she now despised more than ever. He lived apart from her for a time. She came one day to the pandits' house, where her husband was living, to persuade him to forgive her and take her back. What the upshot of her pleading might have been is uncertain, for the pandit, who was taking his *siesta* in a neighbouring room, spied her and roared out, "Be off, you devil!" The poor woman was simply stunned and went away.

Brahma Das now went about preaching and lecturing at many places, Simla, Ludiana, Jalandar, and Lahore. Strange to say! although he had longed to do this work, the conviction grew stronger and stronger in him that he was not in his proper place. On the Indian day of Jubilee (16th February, 1887) Pandit Satyanand Agnihotri held a special service in his sanctuary. At this he declared his secession from the Sadharan Brahmo Samaj, hoisted a new flag, and dubbed his association with the new name of Deva Samaj (The divine religion). He divided his followers into (1) Sympathizers, i.e. men of any religion or sect who would read his publications and subscribe at least Rs. 5 to the new society. (2) Members who had received the new life (*nau jiwan yafta*). (3) Members who had received the Divine life (*Deva jiwan yafta*). As the pandit was under a cloud for marrying a young Brahmo girl (his disciple), and as he evidently wanted to introduce guruism (the one-man system), himself being the chief, who, according to some special revelation, "was born to rule, not to obey," very few of the Brahmos joined their illustrious leader in this movement.

Brahmo Das began now to have his doubts about the pandit. He could not help noticing a great many of his innovations were merely adaptations from the salvationists. He could get no satisfaction on the supreme themes

of true repentance, forgiveness of sins, restitution, atonement. He therefore sought for more information on those and kindred subjects in the publications of the salvationists and of Christian writers, and had a great desire to read the Bible. His wife having joined him again at Lahore, he wrote to Miss McPhun, a Zenana lady of the Indian Female Normal School Society, requesting her to teach and lead his wife to something better. He was greatly pleased, when on the first occasion on which he saw the Zenana lady she offered him a Bible without his having asked for it; and was also greatly struck with the ready sympathy and kindness with which this Christian lady received and treated him. He said to himself, "How great must be the love of Christ if His followers even can show so much sympathy."

In reading the New Testament, Brahma Das was surprised to find that it not only threw light on the subject of Sewa (man's service to his fellow-men) of the Brahmos, but that the subject of Prem (love to God), Bishwas (faith), Gyan (wisdom), Bhakti (devotion), Pavittarta (holiness), Yoga (communion with God), Sanyas (renunciation of all evil), Anand (joy), were fully explained in it. After reading Dr. Bonar's *Person of Christ*, which Miss McPhun lent him, his faith in Brahmoism was greatly shaken, and he felt himself drawn towards Christ. These and other books made him think seriously about the eternity of man's punishment, but he loved most of all to meditate on the great love of Christ, His powers, His holiness, and His Divine origin. His mind was greatly agitated about the mystery of the Trinity, the Divinity and Sonship of Christ.

In some of his letters to Miss McPhun he writes thus: "By reading parts of the Bible and the *Person of Christ* I have been very much benefited, and Christ has now taken the highest place in my heart. My prayer now is by day and by night, 'O Christ! pour Thy Spirit into me.' I cannot know the Father unless I have Thy Spirit. I have vowed that for a week I will meditate over and over on the life of Christ. By reading these books and learning from you about Jesus Christ I have derived great benefit, so

much so that I am sure, if instead of these books you had given me a kingdom of the world I should have gained nothing."

Once he ventured to say to Pandit Agnihotri, "I think that after all Christ may really be Divine! In reply the pandit angrily struck the table with his fist, and cried out, "Is it possible that a man who has been three years under my training could conceive such a vain idea?" Finding no sympathy in this quarter, Brahma Das sought refuge in prayer, and his internal struggles and anguish of soul were so intense that his health began to give way. Death seemed preferable to life, and he asked God sometimes to take him out of this world of misery and doubts and disappointments. Occasionally there was a lull in the storm. In attending the lectures of the Young Men's Christian Association, he would hear a word in season or get a tract, which he valued so much and read so carefully that the pandit got sometimes quite vexed with him, wondering how he could appreciate those "scraps of the Christians," more than the valuable books of the Deva Samaj.

The life of the Lord Jesus Christ and the Acts of His Apostles impressed Brahma Das with such a reality, that he often wished and prayed that his work and preaching might be similarly blessed and honoured. "O Christ, do Thou Thyself make me Thy disciple," was a prayer which he now frequently uttered on his way to or from his work.

One evening, when returning with a fellow-preacher from his work, being near the Badshahi Mosque of Lahore, he felt as if some strong power filled his soul on a sudden with a great joy; he felt convinced that Christ had accepted him as His disciple. He was so overcome with joy that he could not refrain from embracing his fellow-preacher, at the same time praising Christ for His act of mercy to him. The desire of following Christ was the uppermost thought now with him. He showed greater sympathy with the poor and sick whom he met, and became more patient under persecution. He went to the pandit with his resignation, but after many pleadings and reasonings on the part of the latter, he was finally persuaded to wait, and to go first to

Ferozepore for a change of air, and, if possible, of mind.

From time to time he received a tract or letter from his friend, Miss McPhun, and found these a great help in stimulating and rousing him whenever he felt inclined to get weary and faint with the constant struggle within. In February, 1888, he happened to come to Faizabad (Oudh), to which place Miss McPhun had been transferred, and being very desirous to see and hear more of Christian converts, he was glad to be introduced to some of them at a missionary meeting, held on the 6th of February, in the Church Mission Chapel, Faizabad. He seemed favourably impressed, and spoke also a few words giving a clear testimony to the great value he put on the Word of God.

He returned with another Brahmo to Lahore, where the pandit laid the foundation of a place for lecturing and preaching (the Deva Dharma Preacher Hall) in commemoration of the first anniversary of the Deva Samaj. Brahma Das again promised to remain faithful to his Samaj, but his heart felt "sad and dry," although all the others seemed very happy on this occasion.

In this state of indecision and halting between two opinions he asked God to help him to decide either one way or the other. His health got worse: he had again to return to Ferozepore in the month of June. He prayed, struggled, wrestled day by day, but no light came to clear up the gloom of his soul. In his despair he prayed to God (the whole prayer is entered in his diary), on the 13th of June, in this manner:—"If by the 30th of this month I find no certainty what to do and how to decide, I shall destroy my body. O God, with Thee it is not impossible to show unto me which way I have to turn. If the way of Christ be the true one, and there I may spend my life to greater advantage, then point out its virtues to me in such a manner that I may be struck by them, and thus be put to the necessity of casting myself at the feet of Christ." On the 14th he wrote out the resignation of his connection with the Deva Samaj, but did not send it to the pandit at once. A day or two after this he went to see his father, who lived in a village not far off, and who was very

ill. Having read in the *Imitation of Christ* the words of our Lord, "Who-soever he be of you that forsaketh not all that he hath he cannot be My disciple" (Luke xiv. 33), it occurred to him that he had not yet made a whole-hearted surrender to God of all that he loved and prized in this world. Amidst a clump of trees, out in the open country, he stood and poured out his heart to God in fervent prayer, asking Him, with tears running down his face, that He should decide the matter for him. That very night he got a firm assurance that he ought to receive and follow Christ.

On the 17th he sent off his resignation to the pandit. Having done this his heart felt free, as if eased of a great burden. The Rev. Puran Chand Uppal, Native pastor at Ferozepore, wanted to baptize him at once, but Brahma Das made it a subject of prayer, and decided to go to Faizabad first in order to see Miss McPhun. A Christian brother advanced him money

for his travelling expenses, and he arrived at Faizabad on the 20th of June. His joy increased day by day, and by spiritual intercourse and Scriptural instruction he found what he had sought and struggled for for four years—that peace which is real and lasting, that life which Christ alone can give. (He was baptized on July 15th.)

The pandit wrote an article in the *Dharma Jiwan* acknowledging the resignation of Brahma Das, admitting his sincerity, but doubting his mental state of health. We give our hearty testimony that our brother is perfectly safe and sound, and that it has been a great pleasure to me to prepare him for baptism. May the Lord grant him health and strength and a continual increase of spiritual grace, that brother Nathaniel Prem Das may eventually become a bright and useful Christian, and, if it be the Lord's will, an instrument of grace for bringing others to the Saviour whom he loves so much!

A. W. BAUMANN.

## THE C.M.S. AND ITS CRITICS.



THE letter to the *Fortnightly Review*, printed in our last, duly appeared in that Review. It was also copied from our pages into the Evangelical newspapers, and appeared in them almost simultaneously. The editor of the *Fortnightly* has complained of this as a breach of literary courtesy. Considering that we waited a whole month to reply publicly to the charges of Canon Taylor, in order to observe literary courtesy, and considering that we were not informed that our letter would be published in the *Fortnightly* at all until November 19th, the complaint is a strange one. We were not, be it further observed, commissioned by the editor of the *Fortnightly* to write an "article" for that Review. Had this been the case, of course we could not have reprinted it at all without his permission. But it was not so. We sent a *letter*, and we did not know whether it would be inserted or not; but whether it were inserted or refused we were equally entitled to print it in the *Intelligencer* at the same time. The fact that the editor of the *Fortnightly* of his own accord struck out the "Sir" and the "Your obedient servant," and inserted it as an "article," does not alter the case. The copying by the newspapers was not our act, nor were we aware they were going to do it; but they were perfectly right, and the Society is indebted to them for thus making its defence more public.

We only notice this matter in case it should be mentioned in the *Fortnightly* or elsewhere, that our friends may know the exact circumstances. But it is not worth a moment's thought.

But meanwhile, the editor of the *Fortnightly* had done a strange thing. It is the custom of party papers or reviews, in the case of an outsider criticizing an article by a regular contributor, to allow the regular contributor to see a proof

of the outsider's communication and to reply to it in the same number. If the *Fortnightly*, therefore, represented a particular school or party, and Canon Taylor were one of its staff, it would be natural for the editor to give him the opportunity of appending to the letter or article criticizing him a reply thereto. But the *Fortnightly*, like the *Nineteenth Century* and the *Contemporary*, professes neutrality, and to allow various sides in politics, religion, art, &c., to have their say in its pages on equal terms. It was surprising, therefore, to see its supposed impartiality transgressed by the appearance of a "Note" by Canon Taylor on the pages following our communication. However, we were not sorry they should be printed in juxtaposition, that all men might judge better of the spirit and temper manifested on the two sides respectively.

Canon Taylor's "Ncte," however, was one which could not be allowed to appear without protest. It reiterated the assertion that the Society's Balance Sheet does not balance, for which assertion there is not the shadow of foundation. It stated that the London Missionary Society in its accounts adopts the methods urged by the Canon upon the C.M.S., which (in the main) is not the case; and if it were, we could not say, as we now can, that the L.M.S. accounts are admirably presented. It states that private pamphlets by members of the C.M.S. Committee confirm the Canon's complaints; whereas Dr. Cust's, which are the only pamphlets of the kind, do not touch questions of accounts at all. And it quotes certain words of Dr. Cust's in his published "Notes," and applies them to the subjects of this controversy, with which in their original connection they had nothing whatever to do. We addressed a very short letter to the editor of the *Fortnightly*, stating what we have now stated, but he has refused to insert it.

Those of our friends who have read Dr. Cust's "Notes" will know that while there are here and there some outspoken (and in our opinion not always just) criticisms of missionaries and missionary societies, the greater part of his five hundred pages is a sustained eulogy upon both. It is needless to say that Canon Taylor suppresses this fact.

The Society has no reason to be dissatisfied with the reception its defence has met with. Of course, many papers that noticed the attack have not noticed the reply; that is always the case. But those which have commented on it have done so for the most part fairly. The two Ritualist papers, the *Church Times* and *Church Review*, for example, both give their verdict in favour of the Society; and the latter says it is clear that the C.M.S. spends its money "wisely and well." The *Guardian*, after its manner, has a somewhat cold and lofty article, but it also decides virtually for the defence, while emphasizing the admission in our letter to the *Fortnightly* that the cost of collection of funds is "undeniably large." But its further comment is amusing. "The C.M.S.," it says, "holds that missionary work is a profession, to be remunerated like other professional work"!—whereas a missionary's life ought to be recognized as "not a profession but a vocation." It is good to see ourselves as others see us! And certainly it is with a sense of novelty that we find the C.M.S., of all societies, considered to hold a low view of the missionary's calling. However, the *Guardian* is kindly "not unmindful that the C.M.S., both by its representatives and by its missionary agents, has always maintained a high standard of personal religion," and admits that it has had "noble witnesses" for the principle that missionary life is a vocation to self-denial, instancing George Maxwell Gordon and Bishop Hannington. We will be thankful for small mercies. Seriously, however, we rejoice that a principle which we (in our ignorance!) thought the C.M.S. had been foremost to maintain should be thus boldly propounded. "The whole ideal of Mission work,"



says the *Guardian*, "has to be raised." Most true; and we hope the *Guardian's* influence, at last, will be used to help in raising it.

We have no wish to refer further to the action of the Salvation Army in reprinting Canon Taylor's article, "The Great Missionary Failure;" but as we mentioned the fact last month, it is due to General Booth to say that after our December number appeared, he wrote to the Society expressing regret—not, indeed, for the reprint, but that the reprinting was considered an unfriendly act,—and adding that its circulation had been stopped. A letter was sent in reply, signed by Mr. Wigram, which we hope it will be needless to publish; but we feel bound to add that the explanations which have appeared in some of the papers in behalf of the Army are not in our judgment satisfactory or consistent with the facts. But we do believe that the original act was one of inadvertence.

The fact, however, that much misconception is abroad among important circles of Christian people regarding the work and methods of the Society led us to request leave of the editor of the *Christian* to send a letter to that paper, which circulates largely in the circles referred to. It is not worth reprinting in the pages of the *Intelligencer*, but copies for distribution can be had on application.

All this controversy is very uncongenial to us. It takes time and thought and strength which we would far rather devote without interruption directly to the holy work we are engaged in. It is entered upon solely for the sake of friends, who constantly urge us not to leave this and that attack or criticism unanswered. We hope that when answers are provided, they will make good use of them; and we would ask for their prayers that we and all C.M.S. writers and speakers may always discuss controverted questions with Christian courtesy and moderation, and with the most anxious fairness and generosity towards those who differ from us.

EDITOR.

*Letter from Mr. Alexander Beattie to the "Record."*

[We are requested to publish the following letter, as a matter of record, although some weeks old. We need hardly say that Mr. Beattie is the oldest member of the C.M.S. Committee, and one of its Vice-Presidents, and has long been familiar with the accounts of the Society.]

SIR,—In the letter of Canon Isaac Taylor, in the *Record* of the 2nd inst., there is the following passage:—

"The income of the C.M.S. is lower than it has been for the last five years; it will recover when there is increased confidence among the laity in the wisdom of its expenditure, and in the business-like character of the way in which its accounts are kept and audited."

I am ignorant of Canon Taylor's qualifications as a judge of how accounts should be kept and audited, but it is improbable that any one, if acquainted with book-keeping, should pronounce a doubtful opinion as to the "business-like" character of the accounts of the Church Missionary Society, if they take the trouble to examine them. I do not stop to dwell on the inaccuracy of Canon Taylor's statement, that "the income of the C.M.S. is lower than it has been for the last five years," without explaining that the falling-off is only in legacies; for, in point of fact, as a reference to the last Annual Report will show him, "the receipts from all sources except legacies—173,765l.—are actually the highest in the last five years." But I would ask in what respect the accounts are not kept and audited in "a business-like character"? Let any man familiar with the printed accounts of public institutions look at the numerous particulars of the accounts of this Society, and say what is deficient in

them, certified correct, as they are, not only by the honorary auditors appointed by the rules, but by the eminent public accountants, Messrs. Turquand, Youngs, Weise, Bishop, and Clarke, whose signature appears on the balance-sheet dated in April last.

In the year 1860 a letter appeared in the *Times*, signed by the well-known initials "S. G. O.," criticizing the printed accounts of the Society. The Rev. Henry Venn, at that time Hon. Secretary, requested me, as an Hon. Auditor that year, to reply to that letter. In my reply, after giving sundry explanations, I wrote as follows :—

"The other subjects referred to by your correspondent relate more to management than accounts; but having some knowledge of the Society's operations, both in India and in this country, for many years, I hope I shall not be deemed impertinent in offering a few observations upon them. My object is to convince, if possible, an able and zealous writer that he is somewhat unreasonable in his criticisms; and if I fail in this necessarily brief attempt to do so, I hereby offer to meet him, on any day he may appoint for the purpose, and go into any matter of account in detail at the office of the Society, when we can have the books, papers, and accounts to aid us in our inquiry."

That offer was accepted, but it appeared that "S. G. O.'s" criticisms were supplied to him by an able professional accountant in the City, and under Mr. Venn's sanction I said the visit of that gentleman would be equally acceptable to us, the only condition we made being, that of the report to be made to his client the Committee should receive a copy. That copy is now before me. It is both able and exhaustive, and probably Canon Taylor will permit me to give him an extract from its close :—

"It results, therefore, from my investigation, that whatever may be thought of the system in operation so far as concerns organization, routine, and discipline, the good faith of the administration stands unimpeached; and that conclusion on my part has not been arrived at without an unsparing application of the tests at my command (even to the validity and custody of bonds guaranteeing fidelity which will need to be put *en règle*); tests facilitated, not merely by an absence of reserve, but by a courteous co-operation in my labours on the part of every officer with whom I have been brought into contact. In cheerfully acknowledging this, it is also due to declare that many of the methods and forms devised by the official staff for some of the complex operations of the Society *well deserve to be prescribed as models for other like administrations.*"

Now, will Canon Taylor, with this evidence, candidly state the grounds on which he has any doubt of the "business-like character of the way in which its accounts are kept and audited"? He professes to desire "to make Missions more effective than they are;" but surely it will not be by raising doubts which have no foundation in facts, or in questioning a system of accounts, and then audits, on which such capable testimony has been afforded. If he is not satisfied with this testimony, I cannot doubt that the present official staff of the Society will be ready to afford him any additional information that may remove his doubts, and lead to a generous admission that he has written in ignorance on the subject.

Now, may I respectfully and kindly ask Canon Taylor to consider whether he is not rather hindering than promoting this sacred cause by the course he is at present pursuing? Let him think of the holy and devoted men who are labouring in the C.M.S. Missions. Let him reflect that possibly he is making the hearts of the righteous sad, whom God is not making sad; and O! how fearful are the consequences of such a course. I pray that he may be rightly guided.

ALEXANDER BEATTIE.

Kingston Hill, November 5th.

## THE LATE REV. D. GNANAMUTHU, TINNEVELLY.

*From the "Madras C.M. Record."*

**D**EATH not long ago laid his hand upon the Rev. Deva-gayam Gnanamuthu, of the Tinnevelly Mission. Mr. Gnanamuthu was born in 1816, of Hindu parents, in a village in the south of the Tinnevelly district. While yet young he was well versed in all the Tamil sacred books. Both he and his father were converted chiefly by the preaching of the Rev. Messrs. Rhenius and Schaffter. Very little is known of his youth; but as a matter of fact we know that he was for some six years in the Palamcottah Seminary, and was baptized by the late Rev. C. T. E. Rhenius on August 23rd, 1833, in Trinity Church, Palamcottah. After completing his course in the seminary, he joined Bishop Corrie's Grammar School (in 1838), where he soon became the favourite of his teachers. He was admitted into the C.M. Theological College, Madras (then under the Rev. J. H. Gray, M.A., Keynsham Rectory, Bristol), in the year 1842. Mr. Gray had a great affection for him, which almost amounted to partiality. After passing through his theological course he was appointed, in 1845, to assist the Rev. J. J. H. Elouis as a catechist; and on April 4th, 1847, he received Deacon's Orders from Bishop Spencer.

Mr. Gnanamuthu laboured in Madras from 1847 to 1856, and about the end of 1856 was transferred to Koviluthu, in the Tinnevelly district, where he spent the last thirty years and more of his life. After his transfer to Tinnevelly he completed a pretty large church at Koviluthu, and, we are told, built more than two other substantial churches. He was until recently all alone in carrying on the work which is now being carried on by seven Native pastors. He did his work cheerfully and energetically and conscientiously, but ill-health, and finally, death, removed him from the sphere of his usefulness. He was for a long time suffering from asthma, and later on paralysis began its sure work. His once strong constitution was day by day shattered by hard work and the effects of paralysis, until at last he retired from active service on December 15th, 1886, and, leaving a sorrowing flock behind, settled at Palamcottah.

For some time he continued to conduct the daily morning service in Trinity Church, Palamcottah, and as long as he was able he gathered all the children from the neighbouring houses and taught them for an hour on Sunday afternoons. He, however, grew worse and worse, and one day early in February, 1888, he indirectly told his wife that in March he would pass away. On February 29th he called all his children, grand and great-grand-children, to him, and blessed them. When he was asked if he was going then, Mr. Gnanamuthu replied: "The Lord has ordered me to come; I am ready, but the chariot is not come;" and asked his younger son to read Psalm xxiii. and 2 Tim. iv. 6—9, and to pray. After prayer he requested those around him to sing his favourite hymns, "Jerusalem, my happy home," and "Who are these in bright array?" He lingered on for a few days more, and two days before his death said he had only two days before him; after two days he quietly breathed his last on Tuesday, March 6th, 1888. His last words were, "Jesus is waiting and the chariot is come." His mortal remains were consigned to their long resting-place by the Rev. T. Kember. More than 4 thousand persons attended the funeral.

Mr. Gnanamuthu was a well-informed man, and knew English, Greek, and Latin, and also something of Hebrew and Telugu. He was a good Tamil scholar, and had a fair knowledge of logic, mathematics, &c., and was the author of an original work called "God's Portion," in Tamil, in which he sets forth the duty of every Christian to give to God and to support his ministers. He was of a cheerful and affectionate nature, and by his patience and prayerfulness, and his boldness and independence, he won the admiration of many men, both Christian and non-Christian. He bore a very high Christian character, as appears from the testimony of Bishop Sargent, who says, "I can bear witness to his truthfulness and unblemished conduct. I consider him incapable of uttering anything that is false. I say this with all confidence, after the many years' experience I have had of his character."

## NOTES ON OTHER MISSIONS.



RECENT proclamation has extended considerably British influence in Borneo. Between the principality of Sarawak on the north-west, and the territory of British Borneo on the north-east, there lies the territory of the Sultan of Brunei. A British protectorate is now to be established, which will embrace all three sections of the northern part of this vast island. The SOCIETY FOR THE PROPAGATION OF THE GOSPEL has interesting and promising Missions in Sarawak, and has recently begun work in North Borneo, having sent out its first missionary, the Rev. W. H. Elton, to Sandakan. The Native inhabitants of the territory consist chiefly of wandering Dyaks, but there are also Malay and Chinese settlers on the coasts.

The RELIGIOUS TRACT SOCIETY has printed, for the Universities' Mission to Central Africa, 1000 copies of Mr. Madan's translation of the *Pilgrim's Progress* into Swahili. The Swahili is "Msafiri."

The LONDON MISSIONARY SOCIETY has sustained a serious loss in the death of the Rev. Wilberforce Buxton Philip, B.A., for some few years an earnest missionary of that society. The death is also reported of the Rev. John Stronach, who went out as missionary of the London Missionary Society in 1837, and spent forty years in China without interruption. He was greatly blessed as an evangelist in Amoy, and was honoured by being appointed as one of the delegates for the revision of the Chinese New Testament in conjunction with Dr. Medhurst.

Although the Rev. John Jones, missionary of the LONDON MISSIONARY SOCIETY, has been expelled from the Loyalty Islands, letters have come from the Native Christians speaking of the zeal of the members of the Church in exhorting one another to hold fast to the Word of God.

The Rev. H. R. Phillips, of the BAPTIST SOCIETY's Congo Mission reports more baptisms at San Salvador, and states that it has been arranged that every male member of the Church shall visit regularly all the villages in the district on Sundays, and preach to them the Gospel. The Society has received a large number of offers for service in the Congo Mission from earnest young men in different parts of the country.

A valuable paper, read before the Evangelical Alliance upon Foreign Missions, by the Rev. W. J. Smith, appears in the November *Evangelical Christendom*. He dwells upon the difficulties experienced in missionary work in the organization of Native Churches; and in order to avoid the painful differences created by the clashing of different sects in the mission-field he advocates the allotment of different areas, determined by language or clear geographical boundaries, to various missionary societies. He advocates greater co-operation among societies in Bible and tract translation, education and other objects; and in church government, architecture, &c., he would leave the Natives as free as possible. He is of opinion that we have not trusted the Native Christians enough in the past. He pleaded also for the formation of a General International Missionary Council, which, having representatives of all Protestant Societies, might co-operate with all movements for avoiding schisms and for advocating unity in Native Churches.

An article in the *Missionary Review of the World* gives a rapid survey of missionary work in China. Forty-five years ago there were only six Native Protestant converts: there are now 33,000. Of the eighteen provinces there is not one without some converts, though two, Hunan and Kwang-si, have no permanent Mission stations. The provinces of Kwei-chow, Yunnan, Kiangsi, Ngan-hwei, Kansu, Shensi, and Honan are occupied by members of the China Inland Mission only. Going beyond China proper to the borders of the Chinese Empire, Manchuria has three Mission stations; Mongolia has only one missionary, the Rev. J. Gilmour; Thibet is shut up against all foreign missionary impression, except in meeting Russia to the north and Great Britain to the south. In Formosa

are flourishing Missions of Canadian and English Presbyterians, and in the Island of Hainan one station of the American Presbyterians. Thirty-six societies are represented in China, with 490 male missionaries, 200 unmarried female missionaries, and 200 Native ordained ministers.

Although the AMERICAN BOARD OF FOREIGN MISSIONS had made changes in their system which it was anticipated might have worked prejudicially to a successful meeting this year, the annual meeting, held at Cleveland, Ohio, October 2nd to 5th, was of a most encouraging description. (The anniversary of this Board is, like our Church Congress, at a different place each year, and occupies four days.) A hall capable of seating 4700 people was at times well filled, the meeting for women and children full and interesting. It is stated that there was no note of discouragement, while some of the subscribers are doubling and quadrupling their gifts. A considerable increase in the funds is reported. The same Mission publishes accounts of a good work which is going on among the Japanese at the Sandwich Islands.

The *Missionary Herald*, the organ of the AMERICAN BOARD OF MISSIONS, contains a rapid survey of the work in their oldest sphere of work—the Marathi Mission. The Mission is carried on among the four million Marathi-speaking people of Western India, in and around the cities of Bombay, Ahmednagar, Sâtârâ and Sholapur. The first missionaries of the Society arrived in 1813. The number of baptized persons connected with the Missions is 3098; communicants, 1838; schools, 114, with 2677 pupils; churches, 31; ordained pastors, 16. In the same district are at work, in Bombay, C.M.S. and Free Church of Scotland; in Ahmednagar, the S.P.G. and the Normal School of the Christian Vernacular Educational Society.

The Mission of the PRESBYTERIAN CHURCH in the United States reports encouraging ingatherings in Ningpo, in the island of Hainan, Dr. C. C. Jerimiassen has been instrumental in reaching large crowds by medical missionary work; in Laos the missionaries have the friendship of the king, and deputations have been received from the neighbouring villages asking for instruction; in Japan the heaven is working.

The question of union among the eight or nine different Presbyterian bodies labouring in China is taking definite shape. The Synod of China was to hold its triennial session at Chefoo on September 13th, 1888. A little before this a meeting was to be held of those interested in the proposed union, for comparison of views and the promotion of the object.

The GENERAL BAPTISTS of America, though organized as a church sixty-five years ago, have hitherto had no independent Foreign Missionary Society. They have now raised a small sum, and hope soon to have a missionary in the field.

The last chapter of the Bible into Assamese was finished on June 21st. The work has been completed by the Rev. A. K. Gurney, of the American Baptist Mission.

The INTERNATIONAL MISSIONARY UNION of America has held its fifth annual meeting. Its object is to compare views on current development of Christ's Kingdom in the several parts of the globe. The Union was formed at Niagara Falls, Canada, in the summer of 1884. It is composed of returned foreign missionaries of various Protestant societies, temporarily or permanently in America. Its international character has thus far embraced representatives of the British Empire and the United States of America. The constitution names as the object of the Union, "To promote the general cause of Missions in all possible ways, chiefly by the diffusion of missionary intelligence, the discussion of missionary topics, and the increasing of mutual acquaintance among missionaries of different Churches and countries" (*Missionary Review of the World*).

J. P. H.

## NOTICES OF BOOKS.



**MISSIONARY Life** : *Stephen Grellet*, by Frances A. Budge (J. Nisbet and Co.), is a reprint from a Quaker magazine. Stephen Grellet was what we understand by a "missioner" rather than a missionary. He was a French Roman Catholic refugee who became a Quaker in America, and in the earlier years of this century he constantly travelled over Europe holding evangelistic services. His influence was extraordinary, and great blessing followed him everywhere. He had access to several of the crowned heads of Europe, and this little book contains remarkable accounts of his interviews with the Czar, the Pope, &c. His story has been told before, but we are glad to have it just as it has appeared in a "Friends'" magazine.

Messrs. Partridge and Co. are publishing a series of popular eighteenpenny biographical sketches of missionaries, Carey, Morrison, Moffat, &c. Two have been sent to us, *Bishop Patteson* and *Samuel Crowther*. Both of them can be cordially recommended for popular use. The life of Crowther is compiled mainly from C.M.S. periodicals; and although the account of the Niger Mission is not so complete and carefully balanced as to have an authoritative character, it tells in a sufficiently interesting way some of the more thrilling episodes of the story. Mr. Page had the advantage of "interviewing" Bishop Crowther repeatedly during his recent visit to England, and he has obtained from our venerable friend an introductory note, which has been reproduced in the little volume in the familiar hand-writing.

Dr. W. Miller, the well-known Principal of the Madras Christian College, has accomplished the feat of writing a really fresh and original book on Palestine, *The Least of All Lands* (Blackie and Son), being "seven chapters on the Topography of Palestine in relation to its History." It is not the province of the *C.M. Intelligencer* to review a book of this sort adequately; but we emphatically say, Read it. Another visitor to Palestine, Mr. T. Holmes of Bolton, has sent us his reminiscences in print, under the title, *Heart and Thought Memories of Eastern Travel*. It is only printed for private circulation, so we need only say that it is the pleasantly told narrative of a pleasant tour.

The Rev. J. Gurney Hoare has published another series of his original and striking Bible Lessons, entitled *From Adam to Abraham, Lessons on Gen. i.—xiv.* (J. Nisbet and Co.); and we must again very warmly recommend it, particularly for use in the mission-field. Here is a good point for our critics who talk of "missionary failure":—"Some might think that such a life as Enoch's was wasted. There was no flourishing Church raised up; there were no crowds of converts . . . yet . . . !" Another book of Lessons for Bible Classes is *From the Cross*, by Lady Beaujolois Dent (J. Nisbet and Co.), being lessons on the Book of Leviticus. They are full of Scripture and full of Christ.

The profits of *Gordon Songs and Sonnets*, by J. Rutter (Elliot Stock), are to be given to "the C.M.S. Mission to the Soudan." We hope many readers may be edified by Mrs. Rutter's vigorous verse.

We have also received *Bible Readings from the Gospels and from the Acts*, by Mrs. Frederick Locker (Religious Tract Society), intended for mothers' meetings, &c., and very specially to be commended for their simplicity, and for their spiritual and practical character; *Christ and His People* (Hodder and Stoughton), a series of excellent sermons reprinted from the *Record*, by Bishop Ryle, Dean Fremantle, Archdeacon Richardson, Canon Hoare, &c.; *Words in Season*, sermons by the Rev. F. B. Proctor (Hodder and Stoughton); *Voices of the Spirit*, ninety-five short meditations by Dr. G. Matheson of Edinburgh (J. Nisbet and Co.), which are devout, but seem to us to lack something; *The Spirit of Christ*, thirty-one similar yet very different meditations, by Andrew Murray (J. Nisbet and Co.), marked by all the peculiar spiritual aroma which have made his books so popular; *Harps of Gladness*, very edifying meditations for a month, intended as "helps to Christian Joy," by the Rev. A. C. Thiselton (Elliot Stock); *Daniel's Prophecies now being Fulfilled*, by the Rev. E. P. Cachemaille (Hodder and Stoughton); and *Rays of Messiah's Glory*, by D. Baron (Hodder and Stoughton), a deeply interesting examination of some of the Messianic prophecies, by a Christian Jew.

## THE MONTH.



LAST year, the attack on the Society in the *St. James's Gazette* brought a donation of 1000*l.* in token of confidence and sympathy. Canon Taylor's criticisms are having a like result. The following letter was received by the Editorial Secretary from the Bishop of Exeter, on the appearance of the reply to Canon Taylor, published in the *Fortnightly Review* :—

“*The Palace, Exeter, Nov. 28th, 1888.*”

“MY DEAR FRIEND,—I am so indignant at the cruel and baseless charges recently made against the Church Missionary Society, and am so thankful for your crushing exposure of them, that I venture to enclose a cheque for 100*l.* as a pledge of unshaken confidence and affection. If all our friends who read your defence would give, as their heart prompts them, some thankoffering to God for the fidelity of His servants to the sacred trusts confided to them, is it too much to hope that during the coming winter 25,000*l.*, or even more, may be poured into the Society's treasury? Surely this would be the best and most practical answer of her friends to the exploded fallacies of her accusers.

“Ever yours in our one Lord,

“E. H. Exon.”

Within a fortnight, the following sums were also paid or promised, the letters being accompanied by warm expressions of sympathy and confidence :—“Gratitude,” 1000*l.*; “A Canon's Reply to the Canon,” 325*l.*; Rev. G. F. Whidborne, 100*l.*; Rev. Canon France-Hayhurst, 100*l.*; St. Paul's, Leamington, per Rev. J. Bradley, 30*l.*; Rev. Canon Carus, 25*l.*; C. R. J., 10*l.*; Rev. John Graham, 10*l.*; Mrs. Mason, 5*l.*; Miss Butler, 5*l.*; Gleaner No. 11733, 5*l.*; Mrs. J. A. Frere, 3*l.*; E. M. A., 2*l.* 10*s.*; Rev. Dr. Raven, 1*l.* 1*s.*; Bishop of Jamaica, 1*l.*; M. W., 10*s.*

A LANCASHIRE clergyman writes :—

“I am concerned to find from your paper about the Day of Intercession that the Society is likely to have so serious a deficit at the end of the current year. Though I have a very large parish, and numerous local claims upon me, I cannot bear that such work as that of Missions should suffer for want of funds. I therefore send a donation of 50*l.*; and, though I will not make any condition that others shall do the same, I feel sure that by a similar effort on the part of those similarly circumstanced, the deficit will be made up, and the good work maintained.”

THE Day of Intercession was observed by the C.M.S. Committee on November 29th, the eve of St. Andrew's Day. In the morning there was a Communion Service at St. Dunstan's, with a sermon by the Rev. J. B. Whiting (which is printed at the beginning of this number); and in the afternoon a Prayer Meeting at Sion College, with addresses by Canon D. D. Stewart, of Coulsdon, and the Rev. A. E. Barnes-Lawrence, Mr. Baring-Gould's successor at St. Michael's, Blackheath. There was a large attendance.

THE death of the Dowager Lady Kinnaird, on December 1st, will be deeply felt by all who take an interest in woman's work both at home and abroad. She was President of the London Young Women's Christian Association and of the Indian Female Normal School and Instruction Society, and to both she gave far more than mere patronage. In the case of both she worked untiringly, even in old age; of each she was a munificent supporter; and to each she gave a daughter as an honorary secretary. She was a hearty friend of the C.M.S.

MESSRS. Sidney W. Donne, Arthur Lefevre, and Percy H. Shaul, have been

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accepted as Lay Evangelists, to go to Bengal, under the new scheme. The two latter have been students in the C.M. College, but spontaneously offered to go out in this capacity in preference to being ordained and coming under the usual arrangements with ordained missionaries.

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On November 12th, at the opening meeting for the session of the Royal Geographical Society, a paper on the Niger Delta was read by Mr. H. H. Johnston, the Vice-Consul there. Mr. Johnston is the traveller who has described Mount Kilimanjaro on the other side of Africa, and whose depreciatory remarks on African Christian teachers a year and a half ago in the *Nineteenth Century* have been more than once quoted by Canon Taylor, but (of course) without the praises of missionaries that accompanied them. Mr. Johnston gave a very graphic account of the Delta and its people, including Bonny, Brass, and other C.M.S. Mission stations. He dwelt especially on the degrading snake and lizard worship that formerly prevailed, and said:—

“For its effectual abolishment, which has been of the greatest benefit to the well-being of Europeans and Natives alike, we owe our thanks, not to the intervention of naval or consular officials, nor to the bluff remonstrances of traders, but to the quiet, unceasing labours of the agents of the Church Missionary Society” [i.e. Archdeacon D. C. Crowther and his helpers].

The paper is printed in full in the R.G.S. *Proceedings* for December, and is accompanied by an admirable large-scale map of the whole Delta, and of the coast from Lagos to the Cameroons.

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AN extremely interesting account of the visit of Dr. A. T. Pierson and Dr. F. F. Ellinwood to the C.M.S. Committee in June last, from the pen of the latter gentleman, appears in the organ of the Presbyterian Church in the United States of America. After giving the incidents of the meeting (at which four missionaries were taken leave of), the following remarks occur, which are valuable as coming from an independent witness:—

“It is generally understood in England and throughout the United Kingdom that the Church Missionary Society is characterized by peculiar earnestness and spiritual power. Perhaps there is no society or board whose work has less of the cold formalities of business, or more of the tender and prayerful spirit which impresses itself on the hearts and on the memories of missionaries as they go forth to their distant fields. Never in my life have I attended any service which touched me more deeply, and in which there seemed to be so much that was well worthy of imitation. The desirableness of face-to-face communication with every missionary on the part of the whole Committee, the unspeakable value of the kind look and sympathizing word and earnest, cordial grasp of the hand, impressed us deeply.”

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THE serious difficulties at Mombasa will have been realized from Mr. Price's letters in our last number. They arose from the discovery that many of the Native Christians at Rabai (and also at Ribe, the Methodist station) were originally fugitive slaves from Mombasa, and could be legally claimed by their owners. What could have been done had it not been for the wise and generous policy of the British East Africa Company, it is hard to say. Man's extremity has indeed been God's opportunity. It was an intense relief to read the *Times* telegrams from Zanzibar stating that Mr. Mackenzie, the chief agent of the Company, had determined to pay compensation to the slave-owners, and so secure *de jure* to the poor people at the Mission stations the freedom they have long enjoyed *de facto*. Mr. Price's latest letters are dated November 20th,



which was before Mr. Mackenzie's negotiations were complete, so that we are unable this month to give further particulars.

The party at Frere Town were well when Mr. Price wrote; and some remarkable opportunities for extended missionary work were appearing in connection with the opening up by the British Company of the interior countries.

LETTERS are to hand from Mpwapwa and Mamboia dated November 5th and 7th. At those dates they seem to have heard nothing at the former place and little at the latter place of the state of affairs on the coast. But we fear that all communication with these stations and the further ones is now cut off by the blockade.

THE Bishop of Sierra Leone and Mrs. Ingham have returned to Sierra Leone. They sailed by the *Elmina* on November 11th, accompanied by Miss Goodall, who was going on to Lagos. The latter suffered much on the voyage, partly from the effects of the accident mentioned in our last number. For many days she could not move at all; but, she writes, it was "perfect peace within." The Rev. F. Nevill also sailed on December 8th, on his return to Sierra Leone.

THE Rev. J. Longley Hall wrote on November 7th that Dr. and Mrs. Elliott and Miss Vidal, had arrived at Jaffa on the 4th, and that Mrs. and Miss Low, accompanied by a young Swiss lady to labour with them at Haifa, at her own charges, were immediately expected. Two ladies of the Female Education Society, for work in the villages round Nazareth, and four from Mrs. Meredith's, for work at Jerusalem, also arrived on the 4th.

A COLPORTEUR at Jerusalem, Mr. Hall wrote on November 19th, was arrested between Jerusalem and Bethany, and imprisoned, because he had some Bibles in his saddle-bags. He was thrown into the inner prison, and no one was allowed to see him. This is directly contrary to treaty, which gives free liberty to circulate the Scriptures.

A CONFERENCE of the Society's missionaries in Palestine met at Jaffa from November 11th to 18th. A series of devotional addresses was given by Bishop French, late of Lahore, who is at present in Palestine.

THE Rev. F. A. Klein returned to Cairo at the beginning of November, after six months' furlough in Europe. He found the colportage work in connection with the book depôt, and the school work, had been faithfully carried on during his absence.

EARLY in July, a Synod and Missionary Conference of the Bishop of Athabasca and his clergy were held at Fort Vermilion. Since then, Bishop Young has travelled from station to station. During his travels, he held a confirmation at Fort Chipewyan in July. He wrote on September 20th, from Lesser Slave Lake, where he was proposing to confirm some recent converts from heathenism, and some who had been delivered from Romanism. An old medicine-man and his family of eleven, and two sons of another medicine-man, were among the converts. Bishop Young hoped to return to Vermilion early in October, to rejoin Mrs. Young, from whom he had not heard since July 10th.

A MOHAMMEDAN of good position was recently baptized at Sukkur in Sindh. He had been under instruction for some time, and gave public notice of his

intention to be baptized on a certain day, unless the Moulvies or any one else could show him good reason to the contrary.

WE earnestly ask prayer for the Rev. Walter Moule, of Ningpo, who was most seriously ill when the last letters left (Nov. 7th), and for his father (Arch-deacon Moule) and family.

THE Rev. T. Kember sends the following very touching account of Bishop Sargent's return to Tinnevely:—

*Palamcottah, Nov. 19th, 1888.*

You will be glad to hear of the safe arrival, at Palamcottah, of our dear old friend and fellow-worker, Bishop Sargent. The first news we got of his approach was a telegram from Colombo, on Wednesday, Nov. 7th. He reached Madras on Saturday morning, Nov. 10th, and late that same evening we received a telegram from him to say that he hoped to arrive in Palamcottah the following Thursday, i.e. Nov. 15th. On that day, Walker, Finimore, Carr, and I went as far as the Maniachi Junction to meet him. It was well that we did so, for the train he came by was over an hour late, and he had to wait two hours and a half for the train to Tinnevely. When the train that brought him from Madras drew up at the platform, we were shocked at his altered appearance. His face looked death-like, and he has become so much more feeble during the seven months he has been absent from Tinnevely. He was almost overcome at the sight of so many friends. A few Native Christians had come as far as the junction to meet him. We had brought milk and other refreshment for him, and as he rested in the waiting-room, we had a nice quiet time with him. Eventually we reached Tinnevely station, where an immense crowd of Native Christians, including some twenty or more Native pastors, had been waiting more than four hours to greet him. The approaches to the Mission compound were gaily decorated with flags, &c., and two large arches—or pandals—had been erected, on which were attached the mottoes, “God bless our Bishop,” “Welcome,” &c., &c. Catechists, Native clergy, schoolmasters, school-children, students, and hundreds of people lined the road-sides, up to the porch of the bungalow. Entering by the eastern gate, the procession halted at the church vestry door, where the Bishop alighted, and entered the church, taking a seat with-

in the communion-rails, where all could see and hear him.

The church was densely packed with hundreds of people representing all classes of the Christian community, anxious to get a glimpse of our “beloved Bishop.” The solemn silence that prevailed was broken by the Bishop's well-known voice uttering words of heartfelt thanksgiving, and earnest petitions for grace, mercy, and peace to be showered upon all present, and upon every member of the Tinnevely Church. Next, the Native pastor of Palamcottah offered prayer, which was followed by the whole congregation repeating the Lord's Prayer. The blessing pronounced by the Bishop, and the singing of the Doxology by all present, ended the short thanksgiving service.

After speaking a few words to the people as he passed into the bungalow, he met the other members of our Mission party, who had assembled to welcome him, and then retired for rest and refreshment. He had a very disturbed night, and all next day was greatly troubled.

He had hoped to join us at the usual Friday evening prayer-meeting, but was too ill to do so. Later in the evening he spent a couple of hours with the whole Mission party assembled in his drawing-room; but growing weary and exhausted, he had to retire early. He saw a good many of the Native clergy on Friday morning for a few minutes, and told them that there were many matters in which they were concerned, that he had had no opportunity of talking over with the Committee as he had hoped to do.

I have just come home from seeing him now. He wished me to tell you of his safe arrival, and to say that he is “no better.” He certainly will never be able to do the work he once did—I mean especially in regard to visiting the important Mission centres. His enfeebled condition will not admit of

it. His mind is as vigorous as ever. He makes plans as of old, but finds, as he goes on, that the physical energy to carry them out often fails. He fully intended to preach at the Tamil service yesterday morning, but when the time came, he was quite prostrate, and unable to leave his room. An immense congregation came together for the morning service, evidently hoping they might hear the

familiar voice once again, but they were doomed to disappointment in this. He has planned a visit to Mengnanapuram, and Suvishapuram, but it is doubtful whether he will be able to undertake the journey. It is intensely trying to him to have the mind and will to work, but to find the poor feeble body so unequal to the demands he would make upon it.

P.S.—A later letter from Mr. Kember reports the Bishop better.

In a letter from Lagos, dated October 1st, the Rev. J. Vernal wrote that on September 28th Lagos was the scene of festivities in commemoration of the slavery emancipation in Brazil. It was got up solely by the Roman Catholic Brazilians. "The Romanists," he writes, "have been very energetic in connection with this matter, and have been doing their utmost to increase their numbers thereby. Yesterday a padre talked to our old watchman; asked him why he did not attend their church; how much we gave him for coming to our church; told him they would give him money if he would come, and, when he refused, told him he was most surely going to hell. They meet, I am glad to say, with little sympathy from our members. They are building a very large girls' high school, and a little while ago they erected a large building for converts, &c."

In the *Missions Catholiques* of November 23rd there is a long report from Monsignor Livinhac, the Roman Catholic Bishop and Vicar-Apostolic of the Victoria Nyanza, upon his visit to Uganda in May last. He seems to have been received with favour by Mwanga, who even visited him at the R.C. mission-house. He confirmed eighty-four of the adherents of his Mission, out of (as we read the letter) about three hundred who have been baptized. There are eighty slave-children who have been purchased, in accordance with the usual R.C. system which Dr. Cust has so strongly censured in our pages and elsewhere. They are now able to purchase girl-children, as the mother and sister of one of the converts massacred two years since have undertaken the charge of them.

A GERMAN gentleman who lately went up to Chagga, Mr. Ehlers, gave Mr. Price a donation of \$200 for the Frere Town Mission. "I am appropriating it," says Mr. Price, "to the Church Fund, in the hope that others may be led to follow Mr. E.'s example. We may surely expect that amongst the many Englishmen, monied men, now flocking to this country, some will be only too glad to help on our work, if they see we need help."

A NEW out-station was opened in April last at Makori, in connection with Port Lokkoh. The Rev. S. Taylor has taken up his residence there, and has been encouraged by the willingness of the people to listen to his teaching. The chief, who is an old man, and has regularly attended the Sunday services, expressed an earnest desire to see the Gospel take root among his people before his death. A day-school has been begun, and a night-school is attended by adults, who are earnest in their efforts to learn.

In a recent letter the Rev. H. McC. E. Price writes that a visiting and missionary society, formed by the students of the Fourah Bay College, regularly

holds meetings for heathen at Cline's Town, which continue to be well attended, and the students propose to hold similar gatherings on Sunday afternoons in Archdeacon Robbin's schoolroom at Freetown. Mr. Price has suggested that the members should give occasional addresses on Thursday evenings to their fellow-students on some particular Mission or subject connected with missionary work.

THE following is from the *Indian Witness* :—

The *Duyanodaya* reports results of an hour's reading in three current newspapers as follows :—Baptisms : a prominent priest in Jaffna, a Brahman student in Tinnevely, a Brahmo preacher at Faizabad, a Brahman munshi at Asansole, a veteran schoolmaster near Calcutta, eight Mohammedans and Hindus at Lucknow, 160 persons at Budaon, five of whom were Mohammedans, eleven Hindus at Simla, 134 adults in the Scotch Mission at Darjeeling, 365 persons added to thirty-six Churches in Madura Mission ; a Hindu

teacher in Nepal sends word to the King of Nepal that his predecessor told him Christ was the true Guru, and he is now proclaiming Jesus to his followers. This is the way the Gospel fails in India. The half is not told. Many workers fear reports, and their triumphs are known only to God. But the outlook is not dark, and the blessed work of Sunday-school and day-school training in the Word of God will yield a thousandfold. "God is not slack concerning His promise as some men count slackness."

THE *Punjab Mission News*, in announcing the death of the Rev. Dina Nath, says :—

The Rev. Dina Nath, C.M.S., of Lahore, fell on sleep during his holiday in Sabathu, on August 29th. He was a man greatly beloved, and one whose character and attainments were such as marked him out among his European and Native brethren alike, as a comrade whose judgment and energy could be always relied upon. He was a khatri by caste, a pupil of the Rev. Bhola Nath Ghose in the school at Narowal. Leaving school in 1872, a good Persian and a fair English scholar, he became a teacher in a Mission school elsewhere. In the summer of 1873 he received strength (long sought) to confess Christ in baptism, and the Havaladar, whose letter we print elsewhere, was gazing wistfully on the scene, a lad of fourteen. Who shall say what part it played in his own religious history ?

As soon as the news of his baptism reached Narowal, the information usual in such cases was sent to him, that his mother had already died of a broken heart, and that if he wanted to see his wife again he must hasten home. He did so, and his friends at once gave out that as he had not broken caste during the fortnight that he had lived with Christians, and as he already repented of his baptism, no harm had happened. Meanwhile, he was kept shut up, and

the life of the missionary who tried to see him was threatened, and it was only by bringing a suit to get his friends bound over to keep the peace, and Dina Nath summoned as a witness therein, that an opportunity was gained of asking publicly the question, all important in the eyes of the Hindus, "Have you eaten and drunk with Christians ?" As soon as his answer, "Sir, you know I have," was given in court, the Hindus renounced the convert, whom, if he had but lied, they would have gladly received back. Shortly after this emancipation, which he often spoke of in after-years with great thankfulness, he went to the Divinity School in Lahore, and at the end of a three years' course under Dr. Hooper, was found so valuable and so worthy that his teachers would not part with him, and he has been on the staff of the College ever since. Great was the disappointment in Narowal when it was decided that he was not to return there. Not Narowal only, but several other Churches have tried in vain to get him as pastor or evangelist. Besides possessing a competent knowledge of Greek and Hebrew, he was a good theological scholar, and year by year he became more and more useful and essential to the Divinity School and

to the Church at large. He had a longing for what he thought more direct missionary work, and recently he has been elaborating a scheme for taking a party of like-minded Native brethren into the villages, and forming a body of Christian faqirs to live and work amongst the people. Mr. Dina Nath has this year given six months' training to a class of village Christian students in Ajnala, and the power and influence which he exercised among them was remarkable. In fact, he was what is called in Urdu, "Har dil aziz," and we know of few places where he was not eagerly desired, and there were few of

his Native brethren who would not listen to him and follow him anywhere. His two objects in life were to lead unbelievers to Christ and to build up believers in their faith. His prayerful, holy demeanour, and the transparent purity of his character, won him confidence wherever he went. Letters from some of the leading Christians of the province indicate in most cases a grief too deep for words at the loss of this holy, humble servant of God, and we are sure that when we come to listen to his humbler brethren who cannot write, their lamentations will be not less touching and sincere.

THE *Punjab Mission News* thus notices the departure from India of Sir Chas. U. Aitchison, late Lieut.-Governor of the Punjab:—

It is with feelings of more than usual regret that we take leave of Sir Charles Aitchison on his retirement from India. We make no reference here to his Government policy during the five years of his administration of the Punjab as our Lieutenant-Governor, but speak of him only from a missionary point of view. We wish to express publicly our thankfulness to God for the many and great benefits which the Punjab has received, both directly and indirectly, through his instrumentality. As missionaries, we have ever met with great kindness and consideration from him, not only privately and personally, but also in connection with those public matters which from time to time have been brought before him, when we have sought the benefit of the people amongst whom we dwell. We refer especially to Sir Charles' wise educational policy, and to the positions of influence in which some of our leading Native Christian gentlemen have been placed by him, and to the system of grants-in-aid to Medical Missions originated and sanctioned by him. For his heartfelt love of the people, for his determined purpose to govern all classes impartially in the fear and by the help of

God, for his high Christian courage and example, and for his uniform courtesy, we thank God, who appointed him to be our ruler, and who enabled him often in times of difficulty and sickness to maintain our Punjab traditions as a worthy successor of the great and noble men who were amongst the chief promoters and benefactors of the Church of Christ in this province, and who were the instruments in His hands for great blessings to the people committed to their charge.

Amongst many other matters in which Sir Charles has furthered the interests of the Church of Christ in this land during the short period of one year as a member of the Council of India, we refer especially to his able and very effective speech at the meeting of the C.M.S. in Simla in June last.

We desire to convey also to Lady Aitchison our deep sense of our obligations to her for her unfailing kindness to our missionaries and lady missionaries, and for the sympathy and encouragement which she has invariably shown in every effort to do good, either spiritually or temporally, to the people, and especially to the women, of this land.

THE following letter is sent to us by Mr. Price, from Frere Town. The writer of it is one of his old Nasik boys, who has been to Lake Baringo with Count Teleky. The account of the discovery of the new lakes is interesting:—

*Taveta, October 8th, 1888.*

I enclose my note to write you a few lines, that when I went up to Masai

country I did not write you anything of my journey. I am getting on here very well, together with these our gentlemen,

and hoping myself that you are in good health with your family. During this our journey, we have to suffer much difficulties and troubles. We had about 350 porters or Wapagazi, but we have lost them half and half. Our caravan fought three times with different nations. I do not mean that we have lost them all by fighting, but few of them are lost by hunger and thirst. We went on till Samburu land, which lies on the northward of Jemsi (Njemps) or lake Mbaringo (Baringo).

Through this our journey we have found a new lake, which is almost unknown to many of the travellers, even to the Europeans. It is called Lake Narok, which has waves like the sea; we took a month and ten days to follow it in length, but we did not find the end of it. We came to the spot, or a village, which is called Rishatt, and then we went to find out another lake (which is called by natives Mbaso Naibor). This is a small lake, about fifteen days' journey in length.

In consequence of Christmas, we are obliged to go to press some days earlier than usual (December 18th). We mention this in case news should come in too late for insertion.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the mercies of the past year. Prayer for guidance and blessing in 1889.

Thanksgiving for special mercies in the Mombasa Mission (p. 50). Continued prayer for East Africa under present circumstances, and especially for the missionaries in the interior with whom communication is cut off.

Thanksgiving for special gifts in token of confidence in the Society (p. 49). Prayer that the expenditure of the year ending March 31st may be covered before that date.

Prayer for Usagara (p. 24), Palestine (p. 51), Athabasca (p. 51), Bishop Sargent (p. 52).

Prayer for the Rev. Walter Moule (p. 52), and all other sick missionaries.

### NOTES OF THE MONTH.

#### ORDINATION.

*South India.*—On September 23, 1888, at Ootacamund, by the Bishop of Madras, the Rev. A. K. Finnimore, to Priest's Orders.

#### ARRIVALS.

*E. E. Africa.*—Mr. T. S. England left Frere Town, on October 24, 1888, and arrived in London on November 27.

*North India.*—Dr. and Mrs. Johnson left Mandla on September 18, and arrived in England on October 15.—The Rev. A. H. and Mrs. Wright left Agra on November 2 and arrived in England on November 25.

*N.-W. America.*—The Rev. J. W. Garton left Fort Simpson on August 1, and arrived at Liverpool on November 18.

#### DEPARTURES.

*West Africa.*—The Rev. F. Nevill left Liverpool on December 8, 1888, for Sierra Leone. *North India.*—Miss Erhardt left Genoa on November 20 for Bombay.

*Western India.*—The Rev. R. A. and Mrs. Squires left London on December 7 for Bombay.

*Mid-China.*—The Rev. T. H. Harvey left London on December 13 for Shanghai.

#### BIRTHS.

*Yoruba.*—At Bradford, on November 13, 1888, the widow of the late Rev. J. W. Dickinson, of a daughter.—At Stoke Newington, on November 24, the wife of the Rev. C. H. V. Gollmer, of a daughter.

*North India.*—On September 22, the wife of the Rev. J. Tunbridge, of a daughter.

*Punjab.*—At Taran Taran, on September 2, the wife of Rev. E. Guilford, of a son.

#### MARRIAGES.

*Yoruba.*—At Lagos on October 30, the Rev. J. Vernal to Miss Eliza Krusé of the Female Institution.

At Manchester, on November 28, the Rev. J. B. Wood, to Emily, daughter of the Rev. Canon Green.

## HOME WORK OF THE SOCIETY.

**Birkenhead.**—A Meeting of the C.M.S. Committee was held on December 4th. The Rev. C. B. Gwynne, Curate-in-charge of St. Michael's, was appointed local Honorary Secretary in place of the Rev. Robert Linton, who had resigned. The Committee chiefly discussed the means of making the work of the Society in the district more efficient. The plans suggested were—(1) Holding quarterly parochial meetings; (2) securing a representative centre for the C.M.S. in each parish; (3) canvassing for subscriptions; (4) the circulation of missionary literature, especially the *Gleaner*.

**Brighton.**—The Annual Meeting of the East Sussex Auxiliary of the Society was held on Tuesday, November 20th, at the Royal Pavilion. The Lord Lieutenant of the County (Viscount Hampden) presided, and the Bishop of the Diocese (Dr. Durnford) was also present. The Rev. A. Pearson, Incumbent of St. Margaret's, read the annual report. Mr. S. Hannington (as Treasurer of the Local Branch) then gave an account of the finances of the Auxiliary, which showed that the total amount collected by the Auxiliary during 1887 was 3000*l.* 10*s.* 11*d.*; 2972*l.* 15*s.* 4*d.* was remitted to the Parent Society. In 1886 the total amount collected was 2974*l.* 9*s.* 7*d.* The Chairman expressed the satisfaction it gave him to follow his old friend, the late Lord Chichester, and preside at that meeting, and spoke of the value of the work the Society was doing. The Revs. B. Baring-Gould and H. D. Williamson, who formed a Deputation from the Parent Society, gave interesting accounts of the work of the Society in foreign lands. A vote of thanks was accorded Lord Hampden for presiding, and his lordship having replied, the Bishop added his testimony to the value of missionary labour, and said there was encouragement in the fact that missionaries were thought so much more of in these days than they were a few years back. A collection which was made during the meeting realized 44*l.* 11*s.* At the evening meeting the Rev. Prebendary Snowden Smith occupied the chair, the speakers being the Rev. B. Baring-Gould and the Rev. D. Wood (from Ceylon). The collection in the evening was 13*l.* 9*s.*

**Bury St. Edmund's.**—On Tuesday afternoon, November 27th, the Annual Meeting of the West Suffolk Association, in aid of the Society, was held in the Athenæum Hall. The Rev. A. W. Snape, Vicar of St. Mary's, presided. The Rev. H. James (Hon. District Secretary) read letters which had been received from Mr. Edward Greene, M.P., and Mr. H. S. Waddington, M.P., explaining their unavoidable absence. The Secretary stated that during the year the receipts from six districts in West Suffolk had amounted to 312*l.*, of which sum 156*l.* had been raised in the Bury St. Edmund's district. As much as 134*l.* had, in addition, been remitted to the Parent Society. The Rev. H. Thompson expressed his sympathy with the Society, and the Ven. Archdeacon Phair, of North-West America, then delivered an interesting address.

**Chester.**—The sixty-ninth Anniversary of the Chester Association was held on Sunday, November 25th, and following days. The proceedings were commenced by a Special Meeting, held in St. Peter's Schoolroom at 8 p.m. on Saturday, November 24th, to ask for God's guidance and blessing. The Deputation, viz. the Ven. Archdeacon Hamilton (from West Africa) and the Revs. J. E. Padfield (from South India) and F. T. Stonex (Vicar of Holy Trinity, Birkenhead), both by their presence and by their earnest and encouraging words, did much to call forth the prayerful sympathy of the little company who were there to receive them. Arrangements were made for sermons in the Cathedral and in twelve of the churches of the city and its immediate suburbs; also for addresses to the young, to a mothers' meeting, and to a large class of young women who are warmly interested in missionary work, and represented in the mission-field by one of their members who went out to India a year ago in connection with the C.E.Z.M.S. The Annual Meeting was held on Monday evening, November 26th, and, in spite of inclement weather and some counter-attractions, the Assembly-room of the Town Hall was well filled. The Bishop of the Diocese presided; and the Committee

were able to report a slight increase of funds from the Deanery of Chester, and they noted with thankfulness and hope the following signs of life and progress:— (a) The hearty co-operation of the Ladies' Association, from which a sum of 89*l.* had been received during the year; (b) the existence and growth of the Gleaners' Union, which 184 members had joined since its formation, two years ago, and through the instrumentality of which the circulation of the monthly *Gleaner* had been raised from four to fifty-three copies; (c) the living links which, in the persons of Mr. Morris and Miss Middleton, serve to bind together the work in Africa and in India with the workers in Chester. The Committee also expressed to the Bishop, in view of his translation to the Diocese of Oxford, their grateful sense of his kind and constant interest in their work, and of the ready help which he had rendered to the Society both in the city of Chester and throughout the diocese. The Bishop spoke of his interest in "that dear old Society to which they all of them owed all their first interest in missionary work." He then proceeded to deliver a weighty and encouraging address, which will be gratefully remembered for years to come in the city which he is about so soon to leave.

The Bishop spoke of the impending struggle on the eastern coast of Africa, between the civilizing and Christianizing powers of Europe and the demoralizing powers which were making what might perhaps be their final struggle on behalf of slavery and miserable heathenism in Africa. In particular, he referred to assertions which had recently been made as to the importance of Mohammedanism as offering a stage towards civilizing and Christianizing, and, therefore, a thing to be winked at or even applauded in its treatment of African nations. He did not for a moment believe anything of the kind. He knew that never since the world began had there been such a block between the progress of the Word of God, in any form, as the Mohammedan religion had been. He was quite certain that any attempt to blink that question, or treat the Mohammedan nations of Africa or India as persons nearer on the way to the path of holiness and righteousness in the name of the Lord Jesus, was a fatal mistake. There was nothing in heathenism in its most degraded form which blocked the progress of the Word of God so much as that mockery and apostacy which they knew by the name of Islam. He would not, however, have remarked upon that, if it was not that from the same quarter there had been launched against the missionary work of England, during the present year, a certain amount of criticism and disparagement which was entirely uncalled for. They had been told that the money which was spent upon Missions was not dispensed economically, and did not produce any fruit proportionate to the outlay. On former occasions he had told them that the work of the Mission in the present day was not to be estimated by the cost which the foundations of the work were involving; that, after all, the Christian world was, to some extent, at the beginning of the great work which lay before them. The foundations must be laid in self-sacrifice, in martyrdom, in intense exertions, and also in a certain amount of outlay, without which the very first steps towards the work could not be undertaken. He did believe that this Society and the Society for the Propagation of the Gospel were both of them managed with the greatest care of funds and the greatest regard to economy, and also in that spirit of prayer and supplication to Almighty God, without which no economy, no tact, and no careful disposition could avail for the increase of Christ's kingdom. The third point was—they might depend upon it that carelessness about missionary work had a reflex action of the most terrible character, and when our people began to be influenced by arguments that one religion was as good as another, or that the number of converts did not appear to be proportionate to the amount of outlay, which by calculation of pounds, shillings, and pence they, *a priori*, conceived—the day our people found that arguments such as these dried up the sources of liberality and withered the holy feelings of their hearts, that moment would begin to throw back the tide of improvement, of education, and of the development of all religious institutions at home, and to point to the fact that the Church which was ceasing to be a missionary Church was ceasing to be a Church at all. He was quite certain the more zeal they threw into the work the more that reflex action would rebound upon them. Those people who tried to work for the souls of the heathen were the people who tried to work for the souls of the people at home.

The Rev. J. E. Padfield and the Ven. Archdeacon Hamilton then spoke. Parochial Meetings on the evenings of Tuesday, Wednesday and Thursday were most kindly taken by the Rev. T. T. Smith. J. H. A.

Colchester.—The thirty-seventh Anniversary of the Colchester branch of the



Society was held on Sunday and Monday, November 18th and 19th. On Sunday sermons were preached in St. Peter's, St. Nicholas, and St. Mary Magdalene Churches by the Revs. W. H. Wright, J. W. Johnson, J. S. Shields, and P. Fenn. The Annual Meeting took place on Monday afternoon, Mr. W. H. Penrose in the chair. The Rev. J. R. Cotter (Hon. Sec.) read the report, which showed that the total amount forwarded from the Colchester branch during the past year was 197l. 5s. 9d., which was an increase on the preceding year. The Chairman, the Revs. J. W. Johnson, J. R. Cotter, P. Fenn, and others spoke. The Chairman announced the receipt of a cheque for 50l. from Mrs. Round, of Birch Hall, with a sympathetic letter.

**Derbyshire C.M. Union.**—The Autumn Meeting was held at St. James's Hall, Derby, on Friday, November 16th. The meeting was largely attended by clergy and laity, and was full of interest. The Rev. A. T. Field, of Chesterfield, gave a brief exposition of Psalm lxxvii., and was followed by the Rev. B. Baring-Gould, who set before the meeting the aspect of the mission-field of India as it had appeared to him during his recent tour. In many places, where the necessities of the case had been realized and a sufficient staff at work, there were delightful evidences of good and abiding results. In other places the heathenism of the people had barely been touched. There were great cities—like Benares, for example—where a large reinforcement of labourers was required, if the Gospel is to make head against the powers of evil. Prayers, intercessions, and giving of thanks followed. The County C.M. Union is now regarded as an important part of the home organization.

**Exeter.**—On November 28th, the Day of Intercession, Services were held at the following churches:—All Hallows, Bedford Chapel, St. David, Holy Trinity, St. James, St. Lawrence, St. Leonard, St. Mary at Arches, St. Mary Major, St. Mary Magdalene, St. Matthew, St. Michael and all Angels, St. Petrock, St. Paul, St. Sidwell, Emmanuel Church, St. Thomas, St. Stephen, Heavitree, and Exwick; among the preachers being the Bishop of Caledonia and the Revs. J. Wakeford and A. H. Bowman. A Public Meeting was also held at the Royal Public Rooms, at which addresses on Mission work were delivered by the Bishop of Caledonia, the Rev. A. H. Hewlett, J. Shelly, Esq., and W. Blakeney, Esq. The Bishop of Exeter presided. There was also a Sermon in the Cathedral, on November 30th, by the Bishop of Auckland. The offerings were divided between the Society for the Propagation of the Gospel and the Church Missionary Society.

**Kensington.**—The fifth Annual Meeting of the Kensington Rural Deanery Association of the Society was held in the Kensington Town Hall on November 30th. The Bishop of Marlborough presided, and, referring to the progress which had been made in missionary work, said that 100 years ago there was not a single missionary in any part of the world, and now missionary societies and male and female agencies of different kinds were at work. Missionary work was not a failure, for they had eighty colonial bishops and eighty bishops in America, and the system was perfect in organization. The Church at home, too, owed a very great deal to the colonial bishops. Sir Monier Williams said that he did not agree with the statement that heathen religions were making any great progress. The Bishop of Moosonee gave a detailed account of the diocese over which he was placed. The Rev. W. H. Dyson appealed for more funds to carry on their work.

**Leamington.**—The Annual Meeting of the Hon. Dist. Secretaries for Warwickshire was held on Friday, November 9th, at St. Paul's Parochial Rooms, by the kind permission of the Rev. J. Bradley, to meet the Rev. B. Baring-Gould, and for discussion as to the work of the Society in the county. Although the day was very wet, there was a strong muster of the Hon. Dist. Secretaries, some of whom came from a long distance. The parishes were carefully gone through, and much discussion followed as to extension work. Suggestions were made as to obtaining help in parishes not as yet supporters of the C.M.S. After the Conference, the Hon. Dist. Secretaries were received at luncheon by the Rev. J. G. and Mrs.

Watson to meet the Bishop of Caledonia and the Rev. B. Baring-Gould. In the afternoon a large and influentially-attended Drawing-Room Meeting was held at Milverton Lawn, by the kind invitation of Mrs. Hinks. About 120 were present. Most interesting and encouraging accounts of the work were given by the Bishop of Caledonia and the Rev. B. Baring-Gould. In the evening a large Parochial Meeting was also held in the St. Paul's New Parochial Rooms, when the Rev. J. Bradley presided, and the same Deputation attended. J. G. W.

**Northampton.**—A Meeting of Clergy was held at St. Giles' Vicarage, Northampton, in May last, when a resolution was carried to form a Church Missionary Union for the Counties of Northampton and Rutland. This resolution has now been carried into effect. At a largely-attended meeting held on the 21st Nov. the Union was formed, rules were adopted, and the Rev. R. A. White was appointed as Secretary. Thirty-seven clergymen were enrolled as members.

**Peterborough.**—The Annual Sermons and Meetings of the Peterborough Association were held on Sunday and Monday, November 11th and 12th. The Deputation was the Revs. B. Baring-Gould, F. Bellamy, and J. G. Watson (Assoc. Sec.). By the kindness of the Dean, two sermons were preached in the Cathedral this year, morning and evening. Sermons were also preached at all the churches except two, and these two have promised sermons on December 16th. The collections at St. Mark's amounted to over 16*l.*, being a large increase over last year. The Annual Meetings were held on Monday—the Juvenile Meeting at 4.30, when the Rev. Canon Syers presided. There was a goodly gathering of children, who seemed to take much interest in the work. At the evening meeting Mr. Alderman Thompson, J.P., presided. Though the evening was wet, there was a large attendance, and the collection was larger than for some years. The Hon. Treasurer and Secretary read a most encouraging report, which showed that the position of the C.M.S. in the town and neighbourhood was well maintained. J. G. W.

**Warwickshire C.M. Union.**—A Service and Meeting in connection with the Warwickshire C.M. Union was held on November 28th at the Queen's College, Birmingham. The Rev. Dr. Jex Blake presided, and gave a short account of what he saw during his tour in India a few months ago. He also said that this would be the last half-yearly meeting of the Society under the guidance of the Rev. Prebendary Mason, and all would regret that, from ill-health and other causes, he was soon to remove from this busy centre. The Rev. E. A. Stuart delivered a discourse on "Missionary Lessons from the Book of Haggai," and incidentally remarked on the slowness of the aid given in many quarters towards missionary work. The Rev. H. Sutton, speaking to the same subject, referred to the recent remarks of the Rev. Canon Taylor, to which he gave a contradiction.

DURING November and December the Society's cause has also been advocated by either sermons or meetings, or by both, at Medomsley, Burton (Westmoreland), Gamarew, Silsoe, Hartlepool (St. Paul's and St. James's, &c.), Lydlinch, Wellington (Salop), Elstead, Deal (St. George's), Holmfirth, Thirsk, Gravenhurst, Nutfield Brailes, Clifton (Yorkshire), Lymington, Pentridge, Whitington, Gough Square (Holy Trinity), Barton-le-Cley, Marsden, Hinckley, Martley, Shirehampton, Halesworth, Arretton and Yarmouth (Isle of Wight), Coleman Street (St. Stephen's), Biddenham, Corsham, Castleton, Winterton, Baughurst, Holderness, Swine, Driffeld, Hayward's Heath, Millom, Haverigg, Wisbech (Assoc.), York (Y.M.S. and also Juv. Assoc.), Liverpool (L.W. Union), Swanborne, Kingston, Southampton (Quarterly Devotional), Wimborne Minster, Toller Fratram and Winford Eagle, Bungay, Havering (St. John's), Goodnestone, Great Haywood, Sheffield (St. Mary's), Maida Hill, Minster (Sheppey), Torquay, Croydon, &c.

SALES OF WORK and Bazaars have also been held at Highfield, Gateshead, Sevenoaks, Uttoxeter, Clifton (Bristol), Leicester, Bournemouth, York, Beverley, Alnwick, Bangor, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, November 12th, 1888.*—The Secretaries reported the death, on October 30th, of Mr. James Alexander Strachan, a member of the Society's Committee, and an Honorary Life Governor, and the head of the firm of the Society's Honorary Stock-brokers. The Committee expressed their hearty appreciation of the high Christian character that he consistently maintained through all that period, first as an official in the C.M. House, then as a valued member of the Committee, and particularly as their honorary financial adviser.

The Secretaries reported the death of Mr. John Griffiths, an Honorary Life Governor, and formerly Honorary Architect to the Society; and also of the Rev. J. D. Prochnow, who was a Missionary of the Society to North India from 1843 to 1848.

*Committee of Correspondence, November 20th.*—Mr. Sidney Donne was accepted as a lay evangelist, and appointed to the Bengal Mission.

Miss Maria Dechal Boileau was accepted for missionary work, and appointed to the South China Mission.

The Committee had the pleasure of an interview with the Right Rev. Dr. Blyth, Bishop of the Church of England in Jerusalem. The Bishop spoke warmly of the diligence and efficiency of the Society's staff in Palestine, but pointed out the need of additional ordained agents. Such an addition would, in his opinion, give a great impulse to the Society's work. He further urged the desirableness of providing in the several stations buildings specially set apart for Divine worship. In referring to the special opposition of the Turkish Government to the work of the Church of England in Palestine, consequent on its aggressive character, he expressed his conviction that though in consequence of that opposition there was but little visible proof of success, yet the whole country was leavened with Christian teaching.

A letter was read from Bishop Burdon to the Rev. J. Grundy, offering to be responsible for 1000 dollars per annum, for five years, for the support of a Medical Missionary to itinerate with Mr. Grundy. It was resolved that the warm thanks of the Committee be conveyed to Bishop Burdon for his munificent gift of 1000 dollars for five years for a Medical Missionary, and that efforts be made to find a suitable man.

On the recommendation of the Sub-Committees in charge of the Missions in South China, Japan, North-West America, Persia, North India, Punjab and Sindh, and South India, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, December 4th.*—The Islington College Visitors reported that lectures had been given in the College on Hinduism and Islamism in connection with the James Long Lectures Fund, and that four students had been awarded prizes.

Messrs. P. H. Shaul and Arthur Le Feuvre, both third years' students in the C.M. College, having offered spontaneously to go out as lay evangelists, were appointed to the Bengal Mission.

The Committee had the pleasure of an interview with Mr. Graham Wilmot Brooke, lately returned from West Africa. Mr. Brooke gave a brief but most interesting sketch of his various attempts to reach the tribes of the Soudan, in whom he had for years felt special interest. The Nile being closed on General Gordon's withdrawal from the Soudan, he had five years ago explored the Desert route from Algeria, and subsequently ascended the Senegal. He had next attempted the Congo route, ascending the Mobangi River to lat. 2° N. This route, however, owing to the difficulty of navigation, and the ferocious character of the inhabitants of the Congo basin, had also to be abandoned. On his way home he had visited Akassa and Lagos, and seen the C.M.S. Missionaries, and as a result of his inquiries he believed that the Niger route presented special advantages for attaining his object. He proposed returning next spring to the Niger, and commencing operations among the Mohammedan Hausas, in the neighbourhood of the Confluence of the Quorra and Binue Rivers, and was anxious, so long as he continued in that neighbourhood, while working independently, and at his

own charges, and possibly in company with a colleague, to be, if possible, in some manner associated with the Society.

The Committee took leave of the Rev. F. Nevill, returning to his post of Principal of Fourah Bay College, Sierra Leone, and the Rev. Ralph Kidd, proceeding to Abeokuta. The Instructions of the Committee were read by the Rev. R. Lang, and Messrs. Nevill and Kidd having replied, they were addressed by Archdeacon Richardson, and commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

The Rev. J. Bates, having returned from Ningpo on furlough, was introduced to the Committee, and conversation was held with him. He stated that his work had been both pastoral and evangelistic. As Chairman of the Ningpo Church Council, he was able to say that progress had been made in the matter of self-support. A good spirit had been shown by many individuals in giving at great self-sacrifice, although the Christians, as a whole, might give more. Evangelistic work had lately been taken up with much vigour. The results at present were small, but the prospect was hopeful. The educational work conducted by Mr. Hoare was of great importance. Schools had been established all over the country with both heathen and Christian scholars.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, South India, West Africa, Yoruba, Niger, Eastern Equatorial Africa, and Palestine, various arrangements were agreed to with regard to those Missions.

*General Committee, December 10th.*—The Committee received with much regret the announcement of the death of the Dowager Lady Kinnaird.

A scheme was considered and agreed to for promoting a Missionary Bishopric for the Yoruba Mission.

Arrangements were considered and agreed to regarding the stations, allowances, &c., of the Lay Evangelists about to be employed in India.

*General Committee (Special), December 17th.*—The Committee received and considered a Report from a Sub-Committee which has been examining the Society's Home Expenditure. After discussion, its recommendations were referred to the standing Committees and Sub-Committees affected by them for consideration.

## REPORTS, &c., RECEIVED FROM THE MISSIONS,

*From June 20th to Dec. 17th, 1888.*

*Yoruba.*—Rev. J. Vernal (Annual Letter).

*Niger.*—Ven. Archdn. D. C. Crowther (Annual Letter).

*E. E. Africa.*—Revs. A. N. Wood, W. Morris, I. M. Semler (Annual Letters).

*Palestine and Egypt.*—Dr. F. J. Harpur and Mr. H. Dimishky (Annual Letters).

*North India.*—Rev. A. W. Baumann (Annual Letter).

*South India.*—Revs. C. W. A. Clarke and T. Walker (Annual Letters).

*South China.*—Rev. W. Light (Annual Letter).

*N.-W. America.*—Rt. Rev. Bishop Bompas, Ven. Archdns. M'Donald and Winter, Revs. W. J. Garton and J. Lofthouse (Annual Letters).

*North Pacific.*—Rev. C. Harrison (Annual Letter).

## Contribution List.

*In the following list of receipts from November 12th to December 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.		
Bedfordshire: Barton-e-Clay .....	1	16 0
Bedford .....	95	0 0
Leighton Buzzard .....	7	14 0
Potter .....	2	17 6
Soulbury .....		13 0
Berkshire: Cookham .....		5 10 6
Buckinghamshire: Bledlow Ridge .....		12 6
Geirard's Cross .....		9 12 9
Halton .....		2 11 9
Hazlemere .....		14 10 6

Iver.....	68	6	11	Isleworth: St. Mary's.....	10	0	0
Shabbington.....	17	9		Islington: Barnsbury: St. Clement's.....	1	6	9
Upton-cum-Chalvey.....	20	0	0	C.M. College.....	9	5	0
Cheshire: Ashton Hayes.....	9	16	4	Kensington Deanery.....	200	0	0
Byley.....	2	1	7	Mile End: St. Peter's.....	1	4	6
Wrenbury.....	9	6	2	North Bow: St. Stephen's.....	20	0	5
Cornwall: Deanery of Pyder.....	30	0	0	Notting Hill: St. John's.....	30	18	10
Otterham.....	7	6		Regent Street: St. Philip's.....	1	13	0
Cumberland: Great Broughton.....	1	18	10	Spital Square: St. Mary's.....	10	0	0
Millom: St. George's.....	5	12	1	Westminster Abbey.....	2	7	10
Wigton.....	24	3	5	Westmins'er: St. Andrew's.....	21	4	9
Workington: St. John's.....	2	0	0	St. Margaret's.....	15	0	4
Derbyshire:				Monmouthshire: Newport.....	10	10	0
Derby and South Derbyshire.....	100	0	0	Penhow.....	4	5	0
Stapenhill.....	55	9	0	Norfolk and Norwich.....	1000	0	0
Devonshire: Broadwood-Widger.....	6	0	0	Thetford.....	6	16	8
Devon and Exeter.....	180	0	0	Northamptonshire: Boddington.....	10	17	3
Dorsetshire: Corfe Castle.....	7	0	0	Northumberland: Alnmouth.....	3	8	0
Weymouth, &c.....	120	0	0	Newcastle and South Northumberland.....	180	0	0
Wyke Regis.....	3	10	4	Oxfordshire: Broughton.....	1	17	6
Durham: Gateshead: St. Helen's.....	24	6	10	Goring.....	6	8	0
Gateshead Fell.....	4	3	2	Shropshire: Boningale.....	2	0	0
Essex: Chigwell.....	60	0	0	Bridgenorth.....	24	1	6
Saffron Walden, &c.....	6	6	0	Norton-in-Hales.....	1	16	4
Hampshire: Basingstoke.....	2	10	0	Somersetshire: Bath, &c.....	150	0	0
Bournemouth.....	10	10	0	Bucklad Dunham.....	1	5	0
Frensham.....	3	9	2	Wellington.....	7	10	0
Lyminster.....	22	19	0	Staffordshire: Colwich.....	4	11	0
Pennington.....	6	7	8	Croxdon.....	3	5	10
Southampton.....	100	0	0	Darlaston: All Saints.....	10	1	0
Isle of Wight: Arreton.....	6	11	8	Harlaston.....	5	0	0
Binstead.....	2	11	0	Kniver.....	4	0	0
Blackwater: St. Barnabas.....	17	8		Sandon.....	10	0	0
Bonchurch.....	4	19	9	Walsall.....	69	9	8
Gatcombe.....	5	2	2	Wednesbury: All Saints.....	3	17	0
Mottistoun.....	1	8	6	Willenball.....	1	4	6
Rookley: St. John's.....	1	5	4	Suffolk: Stoke.....	16	3	
Shorwell.....	12	12	2	Surrey: Battersea: St. Luke's.....	5	13	8
Thorley.....	1	12	8	St. Mary's.....	2	10	11
Wootton: St. Paul's.....	15	0	0	St. Matthew's.....	4	12	0
Channel Islands: Guernsey.....	60	0	0	Bermondsey.....	88	6	6
Herefordshire:				Brixton: St. John's, Angell Town.....	38	9	5
Hereford: St. Martin's.....	10	0	0	Chobham.....	1	0	0
Kent: Beckenham: Christ Church.....	11	5	0	Clapham Park: All Saints.....	13	9	0
Biddenden.....	6	15	10	Croydon.....	123	14	9
Bromley Common: Holy Trinity.....	13	10	0	Egham.....	9	10	0
Eastchurch.....	1	0	0	Gypsy Hill: Christ Church.....	60	0	0
Hatcham: St. James's.....	3	14	10	Kennington: St. Mark's.....	9	10	0
High Halden.....	1	14	0	Kew.....	8	13	4
Maidstone: St. Philip's.....	10	0	0	Kingston-on-Thames.....	15	2	0
Offham.....	2	0	10	Mitcham: Christ Church.....	6	10	0
Sidcup.....	101	16	9	Nutfield.....	98	8	5
Tanbridge Wells, &c.....	450	0	0	Penge.....	49	2	0
Lancashire: Bretherton.....	2	11	6	Streatham: Immanuel Church.....	14	10	2
Douglas.....	8	1	1	Surbiton: Christ Church.....	67	0	0
Eccleston.....	1	8	7	Tulse Hill: Holy Trinity.....	32	7	11
Hesketh.....	14	4	0	Waltham: St. Paul's.....	4	13	8
Liverpool.....	300	0	0	Wimbledon.....	28	8	9
Longton.....	5	10	3	Wrecclesham.....	9	9	6
Tarleton.....	2	8	2	Sussex: Alfriston.....	10	0	0
Leicestershire: Aylestone.....	8	14	9	Cowfold.....	6	15	0
Melton Mowbray.....	10	0	0	Dallington.....	11	9	10
Lincolnshire: Appleyby.....	2	19	3	Eastbourne.....	200	0	0
Grantham.....	15	0	0	East Sussex, &c.....	1000	0	0
Howsham.....	12	6		Hurstpierpoint.....	4	4	0
Kirkby-on-Bain.....	2	17	8	Jevington.....	1	18	3
Low Teynton.....	3	10	6	Lindfield.....	21	2	2
Market Deeping.....	1	11	6	Maresfield.....	3	17	5
Stainton-le-Vale and Kirmond-le-Mire.....	12	17	7	Slaughman.....	20	0	0
Middlesex: City of London:				Stovegate.....	123	9	10
St. Stephen's, Coleman Street.....	20	0	0	Warwickshire: Birmingham.....	150	0	0
St. Stephen's, Cornhill.....	11	5	3	Brilles.....	6	9	9
St. Dunstan's, Fleet Street.....	4	19	0	Coleshill.....	7	2	10
Bethnal Green: St. Matthias.....	3	8	6	Ilmington.....	1	3	0
Bloomsbury: St. George's.....	54	6	3	Over Whitacre.....	4	5	3
Bryanston Square: St. Mary's.....	31	0	11	Westmoreland: Milnthorpe.....	4	10	0
Chelsea: Old Church.....	1	13	6	Wiltshire: Bowden Hill.....	19	6	
Chelsea, Upper: St. Jude's.....	14	16	0	Cricklade.....	9	6	
Finchley, North: Christ Church.....	10	0	0	Fosbury.....	6	14	10
Fulham: St. Andrew's.....	3	18	2	Mauntonford Bruce.....	8	6	
Greenford.....	2	0	0	Preshute.....	2	0	9
Haggerston: St. Paul's.....	5	8	0	Swindon.....	20	15	0
Hammersmith, St. Mary's, Stamford Brook, Juvenile Association.....	3	16	2	Teddington Ewyas.....	12	0	
				Upton.....	2	1	6

## Worcestershire:

Alvechurch-with-Hopwood Chapel and Rowney Green Chapel.....	6	5	9
Areley Kings .....	6	18	3
Bradley .....	9	4	
Clent.....	17	6	0
Romsley.....	1	13	3
Yorkshire: Askrigg.....	2	2	0
Burneston.....	6	1	9
Burnsall.....	5	0	0
Burton Fleming-with-Fordon .....	3	12	6
North Cave .....	11	0	0
Frickley-cum-Clayton.....	6	18	2
Keighley.....	28	7	8
Morley.....	8	9	6
Oughershaw .....	29	15	6
Wetherby.....	19	17	3

## ASSOCIATIONS IN WALES.

Anglesey: Llangefni, &c.....	30	1	6
Denbighshire: Llanellidan.....	1	0	6
Fintshire: Bodelywyddan .....	3	3	6
Glamorganshire: Penmark .....	1	0	8
Morionethshire: Bala .....	18	9	
Pembrokeshire: St. Mary's.....	26	14	9

## SCOTLAND.

Glasgow: St. Silas.....	4	19	3
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## BENEFACTIONS.

An Old Friend.....	10	0	0
Birks, Mrs., Chigwell.....	100	0	0
Buxton, Sir T. Fowell, Warlies.....	100	0	0
Buxton, T. Fowell, Esq., Easneve.....	300	0	0
C. O.....	5	0	0
Champneys, Rev. W., Haslingden.....	50	0	0
Dalton, Mrs., South Kensington.....	100	0	0
Exeter, Right Rev. Lord Bishop of, as a pledge of unshaken confidence and affection.....	100	0	0
Forbes, J., Esq., Penally, by Rev. W. Scott.....	5	0	0
"For the Glory of God and spread of the Gospel of Christ".....	50	0	0
France-Hayhurst, Rev. Canon, Davenham, "In token of unshaken confidence in the C.M.S.".....	100	0	0
Gore, Miss E. E., Brighton.....	50	0	0
Harvey, Rev. A. J., South Hampstead.....	100	0	0
H., by B. Bailey, Esq.....	100	0	0
"H. and M. D.," "Of Thine own".....	50	0	0
Ingram, Mrs. John, Steyning .....	10	0	0
Mason, Mrs., Whitfield.....	5	0	0
N.....	20	0	0
Nodder, Mrs., Ashover .....	5	0	0
Norman, R. M., Esq., Jermyn St.....	5	5	0
Ranking, late Miss Sarah Elizabeth, by Mrs. Callender, Sale of Diamond Ring	15	0	0
Redman, Rev. J., by Messrs. Dickeson and Stewart.....	5	0	0
S. B.....	50	0	0
Sutton, Martin Hope, Esq., Reading .....	50	0	0
Thankoffering, Rev. Henry Rutherford and Mrs. E. C. Rutherford.....	25	0	0
Troutbeck, Rev. Canon, Westminster.....	10	10	0
Whidborne, Rev. G. F., Sydney Place.....	100	0	0
Wilde, Mrs. C. A., Kensington.....	5	5	0

## COLLECTIONS.

Everson, Miss M., Stoke Newington.....	2	0	0
Hornby, Arthur, Esq., Hampden.....	5	8	9
Jones, Miss, Hampton.....	4	9	0
Kennion, Miss Mary, Brynaston Sq.....	1	10	5
Moggridge, Mrs., Bishop's Waltham.....	1	0	9
"The Study" Men's and Women's Bible-class, by Mrs. Prince.....	1	16	0
Turner, Miss, Sunday-school Class.....	1	13	6

Wratton, Miss Esther, by Miss Jane Tucker .....	1	4	0
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## LEGACIES.

Badcock, late Henry, Esq., of Taunton: Exors., H. J. and I. Badcock, Esqrs.....	90	0	0
Black, late Rev. Samuel, by Ven Archdeacon Seaver (further on account).....	360	0	0
Cobb, late Miss Matilda Tennant, of Leamington: Extriix and Exor., Miss C. A. Cobb and Mr. J. R. Cobb.....	270	0	0
Fenning, late Miss S. A., of Brighton: Exors., Messrs. H. S. and A. R. G. Fenning.....	20	0	0
Hulme, late Miss C. A. E., of Richmond: Extriix and Exor., Miss H. R. Hulme and Mr. J. J. Morgan.....	5	0	0
Jones, late Miss Mary, of Kensington: Extriix and Exor., Miss L. Scott and Rev. T. E. Platten.....	2000	0	0
Palmer, late Miss Sophia Essex, of Bedford: Exors., Messrs. M. Sharman and G. P. Goldsmith.....	450	0	0
Saunders, late Miss Jane, of Notting Hill: Exors., H. Owen Esq., and W. W. Hayne, Esq.....	200	0	0
Stanyon, late Mr. Robert, of Leicester: Exors., Messrs. R. W. Gillespie, T. Wood, and T. Holyland.....	400	0	0
Worters, late Mr. Charles, of Stoke-by-Nayland: Exors., Messrs. T. Worters, R. Kemball, and H. P. Cook.....	45	0	0

## FOREIGN CONTRIBUTIONS.

France: Arcachon.....	5	15	10
Versailles.....	2	10	6
Italy: San Remo .....	1	0	0
New Zealand: Nelson.....	11	3	

## DEFICIENCY FUND.

J. B. W. ....	10	0	0
H. D. S.:			
Barnsley Association, by Rev. C. Bennett.....	10	0	0
Leeds Association, by Rev. B. Lamb.....	30	10	0
Matthews, Rev. J. E., Swanwick.....	10	0	0

## NYANZA FUND.

E. T.....	5	0	0
J. F.....	5	0	0
"Thankoffering for life preserved in the Austrian Tyrol, October, 1883".....	50	0	0

## EXTENSION FUND.

Anonymous, for the maintenance of one new missionary in Eastern Equatorial Africa.....	300	0	0
E. W.....	60	0	0

## NEW C.M. CHILDREN'S HOME.

Thornton, Edward, Esq., Warwick Square.....	5	0	0
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## JERUSALEM BISHOPRIC FUND.

Birks, Mrs., Chigwell.....	5	0	0
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## C.M. HOUSE FUND.

"In Memory of Dean Close," Some Friends, by Rev. E. Harman.....	100	0	0
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EGYPT, PALESTINE, AND PERSIA FUND.			
A Lady, by T. Matheson, Esq.....	25	0	0

## GLEANERS' UNION.

Contributions (incl. sums for "Our own Missionary").....	170	9	4
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**ERRATA.**—In our last issue, under "Bournemouth," for "65l." read "5l." and under Benefactions, "Mrs. J. E. Fell, Bournemouth," expressive of her deep sympathy with the Society and unwavering confidence in its work in every department, '60l."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

FEBRUARY, 1889.

## UGANDA: A TEST OF FAITH.

**I**N the face of such a crushing blow as has, in the mysterious providence of God, fallen upon our Mission in Uganda, *prayer, however fervent, is not enough.* When the fishing-boat in which the Saviour lay asleep was struck by the "great storm of wind," and the waves beat into it "so that it was now full," the disciples, terrified as they were, did not forget to pray. And their prayer was a remarkable one. There could hardly be a more striking evidence of their faith in their Master's power than that they, hardy fishermen, on their own lake, and used to its sudden squalls, should in their helplessness turn to Him to save them from perishing. If that was not faith, what is faith? And yet His word to them was, "Why are ye so fearful? *How is it that ye have no faith?*"

What was the faith of which they had none? They had faith to come to Him; but they had not faith to rest in Him. Prayer in times of trial is common enough. Those who never pray otherwise will pray in the hour of danger. It is quite another thing to trust. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." That is a very different thing.

This is the faith which we need at the present juncture. We are all praying for Uganda. Are we content to rest in the Lord, committing all our difficulties to Him, remembering all the way He has led us in regard to this Mission, fearing not, doubting not, but encouraging ourselves and each other with the thankful assurance that He has not led us wrong in the past, and that He will make His way plain before our face in the future?

Yet let us not attempt to minimize the seriousness of the disaster. Naturally our first thought has been one of thankfulness for the safety of our two brethren, Gordon and Walker. But, as they would be quick to point out, that is not the chief thing after all. When a British army meets with a reverse, Englishmen are not satisfied to comfort themselves because this and that officer has not fallen. They do rejoice if the casualties are few; but the central fact on which their minds dwell is the fact that the army has been repulsed. Now we are repulsed from Uganda. Our little army of two has had to retire, leaving (literally) camp and baggage in the hands of the enemy. More than that: the captives whom in a spiritual sense we went to

rescue are at the mercy of their cruel foes. Yes, it is a real defeat. We do thank God for the merciful deliverance of our brethren; but, just as it was for the ark of God for which Eli trembled, and the ark of God whose capture broke his heart, so, if Gordon and Walker were here, they would say, "Think not of us, but think of that little Native Church broken up, scattered, persecuted unto death, perhaps ere this utterly exterminated; and think of the great enterprise, which has called forth so much prayer and sympathy and liberality, overthrown as by a whirlwind."

Therefore it is that we need faith,—firm, unshaken, unfaltering faith. Lord, increase our faith!

We say this with a vivid recollection of former seasons of trial. From first to last, the Uganda Mission has undergone the strangest vicissitudes; and whenever there has been a reverse, or even tidings to cause anxiety, voices have instantly been raised to condemn the enterprise altogether. It was not indeed "all the congregation" that in those cases turned upon the Calebs and the Joshuas, and "bade stone them with stones." The murmurers were but few; and they did not prevail. When, out of the first party of eight, four were dead, two invalided home, one too ill to go forward, and one alone in Uganda (Wilson, in 1878), the cry was, "Why did you undertake such an impossible enterprise?" But the Committee responded by instantly sending out reinforcements by two different routes. Again, and again, and again, has the same thing occurred. And God has signally honoured the faith that quailed not, by stamping the Mission with the seal of His blessing. Of all the Missions in the interior of Africa, none has had such spiritual results. The whole Christian world has gazed in wonder at the manifestation of Divine grace in the converts, their zealous spirit, their patience in suffering, their faithfulness unto death. Surely this has been God's answer to our questionings. It has not been our doing. We have nothing to boast of. Our brethren in Uganda have done nobly; but they have been men of like passions as we are, and human infirmity has not failed to impede the work. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

And even at this supreme moment there is much cause for thankfulness. First of all, it is a significant thing that Mwanga's elder brother, on assuming the sceptre, "distributed the principal offices among adherents of Christianity." Nothing could more strikingly illustrate the growing strength of the Native Christian communities (Roman Catholic, of course, as well as Protestant). Then, secondly, it is to be specially noted, and emphasized to the utmost, that *Uganda has not turned against the Gospel*. It is not the king, the chiefs, or the people, who have done the deed. *It is the Arabs*—foreigners, traders, Mohammedans—the votaries and representatives of the Islam which has lately been vaunted as such a blessing to Africa! Even Mwanga is a prisoner, and "has appealed to the English missionaries for assistance." Whether the outbreak has any connection with the revolt against German domination on the coast we do not know, and it



is not worth speculating about this pending the arrival of fuller details. But it is not at all impossible that the Arabs in their turn may by-and-by be driven out by the Baganda chiefs. Then, further, there is a third cause for unfeigned thankfulness. Our missionaries have not wandered about Africa getting high reputations for themselves as travellers. They have been content to sit down for months and years to the drudgery of mastering an unwritten language and teaching undisciplined men and boys to read. And the result is that now, when they are driven out, they leave behind them thousands of copies of fragments of the Word of God, and of hymns and prayers; and they leave hundreds of people of all classes who can read and understand what they read. We know what the Malagasy Scriptures effected when the L.M.S. missionaries were expelled from Madagascar; and shall it not be the same in Uganda?

But while we point out these unmistakable causes for encouragement in the midst of our distress, we do not for a moment fail to recognize the fact that the Uganda Mission has, for a time, ceased to exist. Not the *Nyanza* Mission, indeed: *that* still goes on. Mackay, and Hooper, and Gordon, and Walker, and Deekes, are on the shores of the great Lake, though on its southern side; and in Usagara—which, though so much nearer the coast, has been a part of the Nyanza Mission field,—there are J. C. Price, and Cole, and Roscoe, and Wood, all much encouraged in their recent labours and journeys. But Uganda is undoubtedly closed for the present. And when the door opens again, as assuredly it will in God's own time, it is much more likely to open at the point where Hannington fell; for the one gleam of light in all the dark outlook at the present time in East Africa is the successful establishment of the Imperial British East Africa Company in the British sphere of influence, and this sphere covers all the territories through which Hannington's route lay. Meanwhile, may God give us just that faith that we specially need; the faith that can rest, and trust, and wait. "He that believeth shall not make haste."

EDITOR.

We append a brief outline of the history of the Mission, for the convenience and use of our friends, together with the telegrams received on Jan. 11th.

#### BRIEF SKETCH OF THE HISTORY OF THE MISSION.

The commencement of missionary work in East Africa dates from 1844. At the close of 1843, John Ludwig Krapf, compelled to abandon his persevering attempts to plant the Gospel in Abyssinia and Shoa, sailed from Aden in an Arab vessel for the Zanzibar coast. On Jan. 3rd, 1844, he landed at Mombasa; and there, after a visit to Zanzibar, he settled in May.

In 1846, Krapf was joined by John Rebmann, and together they established the mission station of Kislutini, in the Rabai district, fifteen miles inland; and then began the remarkable series of journeys with which opens the history of East and Central African exploration. Krapf visited Usambara and Ukamba, and also sailed down the coast as far as Cape Delgado; Rebmann thrice penetrated into Jagga or Chagga, the Switzerland of East Africa. On May 11th, 1848, Rebmann discovered Kilima-Njaro, a mountain

mass as large as the Bernese Oberland and rising to a greater height; and in the following year Krapf sighted Mount Kenia.

Influenced by Krapf's enthusiasm, the Society now formed large plans for the invasion of Central Africa in the name of the Lord; and in 1851 the attempt was made. But the men sent out died or returned home sick; and Krapf, who ultimately started alone and reached far into Ukamba, was deserted by his native followers, found himself a starving fugitive in a hostile country, and only regained the coast after extraordinary adventures and much suffering. In 1855 he returned to Europe, and though he twice went again to Africa on temporary missions, the great work of his later years was linguistic, and was done in his quiet home at Kornthal in Wurtemberg; where he died, like Livingstone, on his knees, Nov. 26th, 1881.

Rebmann remained in East Africa twenty-nine years without once coming home. In 1856 he was driven from Kisulutini by an incursion of the Masai, who destroyed the station and dispersed the Wa-Nika people under instruction; but he only retired to Zanzibar, and continued there his patient linguistic studies for two years, after which he returned to his old post and resumed his labours. For many years he was alone at Kisulutini; and there, in 1873, Sir Bartle Frere found him, quite blind, with perhaps a dozen converts, immersed in his dictionaries and translations, which he carried on with the help of his faithful native attendant, Isaac Nyondo, the son of the first convert of the Mission, Abe Gunga. At length, when the Mission had been reinforced, he returned home, took up his abode close to Krapf at Kornthal, and soon afterwards, on Oct. 4th, 1876, entered into rest.

Like Livingstone, Krapf and Rebmann were pioneers. Like him, they saw little direct fruit of their labours in the conversion of souls; but as in his case, the indirect results have been immense. Before their time, although many had explored the Dark Continent from the north, south, and west coasts, none had attempted to reach the interior from the eastern side. On the other hand, almost all the great journeys of discovery for the next quarter of a century were begun from Zanzibar. Burton, Speke, Grant, Von der Decken, Livingstone in his later journeys, Cameron, Stanley, and Thomson, all travelled from east to west.

At one of the ports Krapf stopped at on his voyage down the East Coast at the end of 1843, he first heard of certain countries in the interior, one called "Uniamesi"—"in which territory," he wrote, "there is a great lake." In 1852, accounts of this lake, gathered from Natives, were sent home to the Society, and published in the *C.M. Intelligencer*. In October, 1855, there appeared in a German periodical, the *Calwer-Missionsblatt*, a sketch map sent by Rebmann and Erhardt, compiled from native sources, showing a gigantic inland sea stretching from the Equator to lat. 12° S. (A copy of this map appeared in the *C.M. Intelligencer* of August, 1856.) A large map based upon it was exhibited at the Royal Geographical Society, and excited the greatest interest and astonishment. This led to the expedition of Burton and Speke in 1857, the results of which were the discovery, not of one huge sea, but of two smaller though still magnificent lakes, first, Tanganika, by both Speke and Burton, and then (July 30th, 1858\*) the "Sea of Ukerewé," by Speke alone, who gave to it the name of the Victoria Nyanza—"Nyanza" meaning lake. Speke says (*Nile Sources*, p. 364):—

\* This is the date of Speke's seeing the southern inlet called Jordan's Nullah. He first saw the broad expanse of the Nyanza itself on Aug. 3rd.

"The missionaries are the prime and first promoters of this discovery. They have been for years doing their utmost, with simple sincerity, to Christianize this Negro land. They heard from Arabs and others of . . . a large lake or inland sea. . . . Not being able to gain information of any land separations to the said water, they very naturally, and, I may add, fortunately, put upon the map that monster slug of an inland sea which so much attracted the attention of the geographical world in 1855-6, and caused our being sent out to Africa."

On that occasion Speke only saw the Victoria Nyanza at its southern extremity, and ascertained nothing respecting its size and shape, or as to the issue from it of the waters of the Nile. But in 1861 he undertook a second expedition with Colonel Grant, the main result of which was communicated in his famous telegram, "The Nile is settled." The dimensions of the lake were approximately fixed, and the Nile was found to flow out of it northward. On this journey, two great monarchs, ruling over large territories, Mtesa, King of Uganda, and Rumanika, King of Karagwé, received for the first time the visit of the white man, and a full and interesting account was given of them and their subjects.

For twelve years no other European stood on the shores of Lake Victoria. Petherick, Sir S. Baker, and others, ascended the Nile from the north, and made fresh discoveries. Baker, in particular, discovered the Albert Nyanza. But none of them reached the Victoria, or saw the kings, though Baker communicated with Mtesa. Meanwhile, Speke's discoveries had led to the later journeys of Livingstone, whose work, prior to 1865, had lain in the more southern districts of the Zambesi. He clung to the belief that the ultimate sources of the Nile were to be found west and south of Tanganika, and from 1866 to his death in 1873 he was endeavouring to find a connection of the net work of lakes and rivers in that region with the great river. Stanley's first journey was in search of him, and they met at Ujiji, on Lake Tanganika, in 1871. In 1874, Stanley undertook his second journey, which ultimately took him (like Cameron, who was a little before him) right across Africa, and determined the course of the mighty Congo, the real outlet of Livingstone's lakes and streams. But before this, he (Stanley) explored the Victoria Nyanza, launched the first English boat upon its waters, traced out its vast and diversified outline, and paid his memorable visit to Mtesa, King of Uganda (April, 1875). He had however, been preceded by Colonel Long, an officer attached to the staff of Colonel Gordon, then Governor of the Egyptian Soudan, who was the first to reach the Lake from the north; the territories subjugated by Gordon having, for the time, brought the Egyptian frontier almost down to that of Uganda.

The observations of Stanley and others show that the Victoria Nyanza is 3300 feet above the level of the sea (but some make it higher), and has an area exceeding 20,000 square miles, or twice the size of Belgium. It is studded with numerous islands, particularly Ukerewé near the south end, which is as large as the Isle of Wight, and the Sesse group in the north-west. Into a large inlet at the south-east corner, called Speke Gulf, flows the river Shimeeyu, which may be regarded as the head-waters of the Nile. The Equator crosses the Lake near its northern shore. The country on the south and east sides is inhabited by many independent tribes, governed by petty kings; but on the western side is the important kingdom of Karagwé, and on the north and west the still larger kingdom of Uganda, to which Karagwé itself and many other neighbouring states owe allegiance.

Uganda is by far the most powerful, organized, and (in its way) civilized state which has been found in Central Africa. The country is

fine, fertile, and healthy; the population is large; in industries, navigation, and war, the people are much superior to most African nations. They are probably of mixed descent: the ruling caste, who are known as Wahuma, claiming to be conquerors from the north, while the bulk of the inhabitants are in the main Bantu, as is the language. The prefixes common on the East Coast, and with which we are familiar, are not in use among them. They call their country, not U-Ganda, which is the Swahili form, but Bu-Ganda; themselves, not Wa-Ganda but Ba-Ganda; and their language, not Ki-Ganda, but Lu-Ganda or Ru-Ganda. Their religion does not greatly differ from that of other Pagan Africans. The Supreme Deity, who is called Katonda, is regarded as too exalted to interfere with human affairs. The real objects of such worship as prevails (there is no idolatry) are the *lubari*, demons or spirits of war, thunder, &c., and especially the great *lubari* of the Nyanza. This spirit is supposed to enter from time to time into some man or woman, who thus becomes an honoured though dreaded oracle, as possessing supernatural powers. The *mandwa*, priests or medicine-men, have great influence, and charms and fetishes are in universal use.

The late King of Uganda, Mtesa, was a remarkable man. He was on the throne when Speke first arrived, in 1861, when he was described as a capricious and self-indulgent youth. Capricious and self-indulgent he remained to the last; but of some higher kingly qualities he was certainly possessed. Between the visit of Speke and that of Stanley, he had become by profession a Mohammedan, under the influence of the Arab traders who bring into Uganda European and Asiatic productions and take away ivory (and sometimes slaves) in exchange. Stanley set before him the superior claims of Christianity, and on departing left with him a young African who had been at the Universities' Mission school at Zanzibar, and who, as afterwards appeared, read with Mtesa the Scriptures in Swahili—a language understood by the king and chiefs.

On November 15th, 1875, appeared Stanley's famous letter in the *Daily Telegraph*, describing his intercourse with Mtesa, and challenging Christendom to send missionaries to Uganda. Three days after, a sum of 5000*l.* was offered to the C.M.S. towards the establishment of a Mission; another offer of 5000*l.* quickly followed; and ultimately no less than 24,000*l.* was specially contributed. Arduous as the enterprise confessedly was, doubtful as seemed the policy of plunging a thousand miles into the heart of Africa before the intervening countries were occupied, the Society could not hesitate. It was felt that this was no mere call from a savage heathen king, no mere suggestion of an enterprise never thought of before. The long chain of events which had led to the invitation stood out before the memory. At one end of the chain was a fugitive missionary of the C.M.S., led by the providence of God to a point on the coast where he heard vague rumours of a great inland sea, covering a space till then blank upon the map. At the other end of the chain was the C.M.S. again, offered a noble contribution to undertake the work of planting the banner of Christ on the shores of the largest of the four or five inland seas discovered in the meanwhile. If this was not "providential leading," what could be? Like Paul and his companions at Troas, "Immediately we endeavoured to go, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

In June, 1876, within seven months from the resolve of the Society to undertake the work, a well-equipped party were at Zanzibar, actively

preparing for their arduous march to the Victoria Nyanza. They were eight in number, but three of them, engineers or artisans, were only with the expedition a few months, one dying on the coast, and the other two returning home invalided. The remaining five were Lieut. G. Shergold Smith, R.N., the Rev. C. T. Wilson, B.A.; Mr. T. O'Neill, architect; Dr. John Smith, of the Edinburgh Medical Mission; and Mr. A. M. Mackay, a Scotch gentleman previously engaged in engineering works at Berlin. Mr. Mackay was detained near the coast for a time by sickness; the other four reached the Lake after a long and trying journey; but Dr. Smith died at its southern end. Lieut. Smith, invited by a letter written for Mtesa by the lad from Zanzibar already mentioned, sailed with Mr. Wilson across the Lake in a boat brought from England in sections; and reached Rubaga, the capital of Uganda, on June 30th, 1877.

They received a warm welcome from Mtesa, who avowed himself a believer in Christianity, and asked for further instruction; and regular Christian services in the palace were at once begun by Mr. Wilson. Lieut. Smith, leaving him at Rubaga, returned to the south end of the Lake for Mr. O'Neill, who had remained there with the stores. While the latter was building a large boat for their conveyance, Smith explored some of the rivers and creeks, and constructed charts, which were sent to England, and published. But a quarrel arising between the king of the Island of Ukerewé and an Arab trader, the latter fled for protection to the mission camp, which was forthwith attacked, and Smith, O'Neill, and all their native followers but one, were killed, on or about December 13th, 1877. A few weeks before the news reached England, Dr. Krapf, having heard of Mtesa's reception of the Mission, wrote joyfully from his retirement at Kornthal, but added, with a strange prescience, "Many reverses may trouble you, but you have the Lord's promises. Though many missionaries may fall in the fight, yet the survivors will pass over the slain in the trenches, and take this great African fortress for the Lord."

Mr. Wilson was now left alone in the middle of Africa; but after some months he was joined by Mr. Mackay, who had meanwhile been doing good service exploring new routes near the coast. From England, reinforcements were sent both *viâ* Zanzibar and *viâ* the Nile; the latter party (Pearson, Litchfield, and Felkin) ascending that river under the auspices of Gordon Pasha. In the spring of 1879, seven missionaries were in Uganda. But at this time serious difficulties arose, through the hostile influence of the Arab traders, and the arrival of a party of French Romish priests, who greatly perplexed Mtesa by their repudiation of the Christianity he had been taught. He agreed, however, to send an embassy to Queen Victoria, and Wilson and Felkin left for England with three envoys in June, 1879. After their departure, the king's friendliness returned, and a remarkable eagerness for instruction manifested itself among chiefs and people. By means of a small printing-press, reading-sheets were supplied, and large numbers learned to read; and the public services, which had been stopped, were resumed. But another great change came in December, 1879, when, under the influence of a sorceress who claimed to be possessed of the *lubari* of the Nyanza, Mtesa and his chiefs publicly prohibited both Christianity and Mohammedanism, and returned to their heathen superstitions. The year 1880 was a time of great trial; but Mackay and Pearson went on quietly teaching a few lads who came to them, despite atrocious charges brought against the former by the Arabs, who said he was an insane murderer who had escaped from England, and for a time put his life in imminent danger.

A new era for the Mission seemed to open in March, 1881, when the envoys, who had reached England in 1880 and been presented to the Queen, returned to Uganda, accompanied by the Rev. P. O'Flaherty. From that time Mackay and O'Flaherty (the others had left) laboured with much encouragement. Their secular work greatly prospered. They described themselves as builders, carpenters, smiths, wheelwrights, sanitary engineers, farmers, gardeners, printers, surgeons, and physicians. Linguistic work was vigorously prosecuted; portions of the New Testament were tentatively translated, and hymns, texts, &c., printed in "Lu-Ganda" and widely circulated. Through the blessing of God, spiritual fruit also began to be gathered. On March 18th, 1882, were baptized the first five converts in Uganda (one lad, who had accompanied Pearson to the coast, had before that been baptized at Zanzibar); in 1883-4 many more were admitted into the visible Church, 88 in all up to the end of 1884; and on October 28th, 1883, twenty-one persons received the Lord's Supper for the first time. In May, 1883, the Mission was strengthened by the arrival of the Rev. R. P. Ashe; and in December of that year Mr. Mackay put together (at the south end of the Lake) a boat, the *Eleanor*, which had been brought from England in sections and which proved of the greatest service.

On Oct. 10th, 1884, King Mtesa died. The influence the missionaries had gained was now remarkably illustrated by their success in preventing the slaughter usual on such occasions. The great chiefs chose one of Mtesa's sons, Mwanga, as the new king, but spared the lives of his brothers. Mwanga, however, soon showed that he possessed his father's vices and not his virtues. A period of much trial followed his accession; jealousy and suspicion prevailed; and in January, 1885, three boys who had been baptized were roasted to death. Nevertheless, the work did not stand still; learners and inquirers continued to come forward; up to May, 108 persons had been baptized; and on Sunday, July 26th, there was a congregation of 173 souls, and 35 communicants. Meanwhile, the young king, disappointed at the non-arrival of two expected missionaries, had invited the French priests back to Uganda; but in October he became alarmed by rumours of the German annexations in East Africa, and when news arrived of the approach of a white man of distinction (Bishop Hannington) by what was called the "back door," i.e. from the east through Usoga, orders were sent to kill him.

The Rev. James Hannington, a Sussex clergyman, had been the leader of a party sent to reinforce the Mission in 1882, and had reached the Victoria Nyanza, but had been compelled by severe illness to return home. He went to Africa the second time as Bishop, arriving at Mombasa in January, 1885; and after ordaining two Africans, holding confirmations, and doing much other work, he resolved to go forward to Uganda.

His plan was to go, not by the regular route already described, but by the more direct way north-west from Mombasa, past Mount Kilimanjaro, and through the Masai country. This journey, though only once before made by an Englishman, Mr. Joseph Thomson (who did not reach Uganda), was successfully accomplished. But in Usoga, within a day or two's march of his destination, he was arrested by a tributary chief under the King of Uganda, and, after eight days' imprisonment, was put to death, with some forty-six of his men, by the king's orders. The principal cause of the murder, as already mentioned, was the alarm occasioned by the German annexations.

Another time of severe trial followed; but Mr. O'Flaherty obtained

permission to leave in December. (He died on his way home, in the Red Sea.) In the spring of 1886, persecution again broke out, and in June, some fifty or sixty of the converts (Protestant and Roman Catholic) were cruelly tortured and put to death, some by the sword and some by fire. Yet even with so terrible a fate before them, some still sought admission to the Church; and twenty baptisms took place within a month of the martyrdoms. In August the king sent away Mr. Ashe. In July, 1887, Mr. Mackay also was compelled to leave; but the Rev. E. C. Gordon immediately took his place, and was joined in March, 1888, by the Rev. R. H. Walker, whose remarkable reception by Mwanga was lately described in the *Intelligencer*.

The C.M.S. Nyanza Mission has at present three stations on the road to the Lake, Mamboia, Mpwapwa, and Usambiro, besides a fourth, Nassa, on Speke Gulf; and the Taita and Chagga stations on the other route (Bp. Hannington's). These stations are the justification of the Society's policy in pushing on at once to the Lake in 1876. It may be questioned whether, without the impulse that sent the first Nyanza expedition on its adventurous journey, the Mission would yet have reached even the nearest post. As it is, the resting-places for parties going to Uganda have become important centres of evangelistic work.

#### CHRONOLOGY OF THE UGANDA MISSION.

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| <p>1875.—Stanley's letter appeared, November 15th. C.M.S. undertook Mission, Nov. 23rd.</p> <p>1876.—Lieut. Smith sailed, March 11th. First start from the coast, July 14th.</p> <p>1877.—First division reached V. Nyanza, Jan. 29. Smith and Wilson reached Rubaga, June 30. Smith and O'Neill killed, December 13th. Wilson alone for twelve months.</p> <p>1878.—Nile party sailed, May 8th. Wilson and Mackay in Uganda, Nov. 6th.</p> <p>1879.—Nile party reached Rubaga, February 18th. R.C. missionaries arrived, February 23rd. Wilson and Wa-Ganda envoys left for England, June 14th. Mtesa repudiated both Islam and Christianity, December 23rd. Mission in great difficulties.</p> <p>1880.—Pearson alone in Uganda, April to Nov.</p> <p>1881.—O'Flaherty and envoys reached Rubaga, March 18th.</p> <p>1881.—O'Flaherty and Mackay alone in Uganda, March, 1881, to May, 1883.</p> | <p>1882.—First baptisms in Uganda, March 18th. Hannington's party sailed, May 17th.</p> <p>1883.—Hannington compelled to turn back, Feb. 7. Ashe reached Rubaga, May 2nd. Twenty-one Wa-Ganda converts received the Lord's Supper, October 28th. <i>Eleanor</i> launched on Victoria Nyanza, Dec. 3.</p> <p>1884.—Death of Mtesa, Oct. 10, Mwanga king.</p> <p>1885.—Three converts roasted to death, Jan. May, 108 baptisms to this date. Bishop Hannington started for Uganda, July 22. Bishop Hannington murdered Oct. 29. O'Flaherty left. (Died on way home.)</p> <p>1886.—Great persecution. Some 60 Christians (Prot. and R.C.) put to death. Ashe left, Aug. Mackay alone in Uganda.</p> <p>1887.—August, Mackay left; Gordon entered.</p> <p>1888.—Bishop Parker died. Walker entered Uganda. Many baptisms. Revolution. Expulsion of missionaries.</p> |
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#### THE TELEGRAMS OF JANUARY 11TH.

The following telegram, dated Zanzibar, January 10th, 7 p.m., was received by the Society early on the morning of the 11th:—

“Missionaries plundered. Expelled Buganda. Arrived Usambiro.”

The following telegram appeared on the afternoon of the 11th in the *Times* second edition:—

“Zanzibar, January 11th.—Important news has arrived from South Nyanza, dated November 11th, of events which will probably greatly influence the future of Central and Equatorial Africa. A bloody revolution has broken out at Uganda, resulting in the overthrow and expulsion of Mwanga, the destruction of the English and French Missions, and the establishment of the temporary supremacy of Mohammedan as opposed to Christian influence.

“In October, Mwanga, who was already unpopular as having no children, was discovered to have conceived a diabolical plot to destroy his entire body-guard by abandoning them to starvation on a small island on the lake. The body-guard, being warned, refused to enter the canoes, and returned to the capital,

where they immediately attacked the palace. Mwanga fled, no one assisting him. His elder brother, Kiwewa, was placed on the throne.

"The new king at first distributed the principal offices among adherents of Christianity. This caused the Arabs to become enraged, and they murdered many of these men, replacing them by their own adherents. The English and French Missions were then attacked by the Arabs, who burned and stripped everything, and killed many Native converts. All the missionaries escaped in safety. The Church Missionary boat *Eleanor* was sunk by a hippopotamus, and five Native French converts were drowned. All the missionaries eventually reached Usamiro safely. The French missionaries throughout exhibited the most friendly generosity towards their English brethren.

"An immense accumulation of letters and some stores for Mr. Stanley and Emin Pasha were destroyed. The Msalala depôt is safe. Mwanga is a prisoner with the Arabs at Magu, and he has appealed to the English missionaries for assistance. The Arabs have written in insulting tones to Mr. Mackay, at Usamiro, exulting in their triumph at Uganda, and prophesying the extermination of all missionary efforts in Central Africa in revenge for England's anti-slave trade policy. They declare that Uganda has now become a Mohammedan kingdom. At Mpwapwa we have news that all was well on Christmas Day."

## FIVE POINTS IN THE THOROUGH FURNISHING OF A MISSIONARY.

*A Paper read at a Meeting of the Union of Younger Clergy for London and the Neighbourhood, and of the Cambridge University C.M. Union.*

BY THE REV. T. W. DRURY, M.A.,

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WISH to give heads for thought and discussion, and not to work out details. These heads I have arranged around five words or phrases familiar to every student of his Greek Testament, and offer them as suggesting *some* essentials at least in the thorough furnishing of the true missionary.

(a) There is the all-essential qualification of a *surrendered life*. Look at Acts xv. 26, ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος κ.τ.λ.—παραδεδωκόσι, who have "given over," "surrendered" their lives—A.V. and R.V., "hazarded their lives for the Name of the Lord Jesus." Paul and Barnabas had for Christ's sake "placed their lives in a sense out of their own power," by fully surrendering them to Christ for His service.

Looking into this Greek word (παραδίδουαι), we find it used in classical writers of handing over a fortress to an attacking army, of a father who hands over a son to a tutor's care, of a man who *abandons*\* himself to fortune. It is used in the New Testament (Eph. iv. 19) in that dark, sad sense, of those who first "*abandoned themselves*" (ἐαυτοὺς παρέδωκαν) to evil, and then (like Pharaoh, first hardening his own heart, and then having his heart hardened by God) were themselves *abandoned by God* (παρέδωκεν ὁ Θεὸς) to the working of their own passions.

One other use of this word suggests, with a tender appeal which requires no human words to press home, the secret of this full

\* Cf. "hazard," A.V. and R.V.



surrender. It is used of the Master Himself, first of that divine love which "spared not His own Son, but gave Him up (*παρέδωκεν*) for us all," and then of that mightiest act of self-surrender—"Who loved me, and gave Himself (*παραδόντος*) for me."

Oh, to lead more to know the happiness, the "perfect freedom," of this surrender, this "abandonment of self-will and self-management." \* Many around us are abandoning themselves to fortune, or to sin, but let us live out daily, by God's grace, this true principle of sanctification, this great secret of freedom in our service, viz. that of living surrendered lives, lives given up to Him who gave Himself up for us. This, I believe, is one of the first qualifications of a true missionary. I pity the man who engages in missionary work without having first sat down and "counted the cost," and without having then deliberately *abandoned* his life to the work—come what may; willing to be guided as to plans, and purposes, and details of life and work, by this supreme consideration—"I am not my own, for I was bought with a price." And let us who are at home just act on the same principle of daily self-surrender, and more of us will receive that call of honour, "Depart, for I will send thee far hence to the Gentiles." So much for *παραδεδωκόσι*.

(β) But secondly, there is another word of equal importance, and which supplies another secret of successful service. It is the word "complete," *πεπληρωμένοι*. Let us look at Col. ii. 10: *καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι*—"And ye are in Him, fulfilled," filled with that divine fulness which is spoken of in verse 9. It is no use attempting to lead a *surrendered* life, unless this side of the matter is cared for. "Ye are in Him." There is the secret of very *life itself*, and of the *sustained vigour of our life*—"in Him," and so "complete."

The missionary *must be* in this sense a "complete" man. There must be no mistake about his real, genuine life in Christ, nor yet of his knowing by experience what it is to live in Him day by day, hour by hour, moment by moment, so that his participation of the pledges of the Saviour's love in Holy Communion is a blessed seal to him of a sustained reality in his fellowship with Christ.

Few of us can realize the awful temptations to which our missionaries are exposed,—temptations to despondency, to irritability, to loss of courage, to actual unbelief, not to speak of the terrible customs of sensuality and degrading vice in the midst of which he has to live. Yes; the romance of Missions soon wears off, *nothing* will sustain true missionary enthusiasm, *nothing* can prevent the personal spirituality of the missionary from failing, or his love from burning low, and his surrender becoming flabby or (still worse) unreal, but the truth of this one word *πεπληρωμένοι*—"complete." A young missionary student said to me the other day, "We have heard so much of the trials and temptations of the mission-field, that we feel it is useless for us to go to it, unless we have experienced the *power* of God the Holy Spirit within us, to keep us and to enable us to endure."

\* Dr. Vaughan, Romans, p. 98.

But, brothers, need we fear these trials and temptations? Perish the thought! The victory is won. It is ours to follow it up, and we can do so if we are *ἐν Χριστῷ, πεπληρωμένοι*. If so, then "God is able to make *all* grace abound. The missionary then must be, in *this* sense first of all, a "complete" man. Christ's fulness of strength must be ever *flowing, flowing, flowing* into him, and so he will be *πεπληρωμένος*.

(γ) And now for another word. It is *ἐγκρατεία*. It is translated in A.V. "temperance" in every place where it occurs. But I do not mean to take up your time in proving that every missionary must be a temperate man, or by insisting that he had much better be a total abstainer. The word reaches wider and goes deeper than any such limited ideas: Of course it includes them. In R.V. it is translated "self-control." It is one of the words borrowed from heathen ethics, and translated by Christ in the Gospel from an honest attempt after self-restraint and control of the passions into a Christian grace, furnished with new motives and with the promise of sufficient powers.

And here we advance a step further. We have had the *surrendered life*. We have seen the absolute necessity of the *complete* life. And I hear voices in these days (voices which I must distrust as dangerous, however well-intentioned they may be), which say that this is all. Now God deals with us, works in us, not as machines, but as reasonable, responsible agents. He works "*with us*," as well as "*in us*"—though the latter comes first (1. *præveniens*, 2. *cooperans*)—and "we are to work out our own salvation, . . . for it is God that worketh in us." It may be a paradox in words, but we cannot afford to lose either side of it.

Around this word *ἐγκρατεία* there circles the whole idea of the *disciplined* life—the life well regulated in externals, with every faculty and every feeling, every activity, whether of mind or body, brought under due control of the spirit. There are within even the surrendered, complete man conflicting elements, and these need regulating, disciplining, mastering, so as to be the willing *servants* and not the *tyrants* of our higher life. Now, strictly speaking, the *ἐγκρατής* is the man who is *in process of getting* the mastery over himself and his passions—the *σώφρων* is the man who *has already got it*. If we are to be the latter, we must aim first at being the former.

And this, again, is one necessary qualification for the true missionary, *ἐγκρατεία*. Many a missionary has, under the depressing influence of a tropical climate, failed to learn the language, or become listless and flabby in his work, because he has never at home learned what is meant by a well-ordered, well-disciplined life. And I cannot but fear that lives have been more than once utterly blighted, even among missionaries themselves, from their not having disciplined their wills against self-indulgence in little and harmless things, so that in the hour of severe temptation the victory has been with the body and not with the spirit. The great enemy of self-control is self-indulgence. The missionary must have the mastery of self in little things :—little trifling duties put

off, vain thoughts dallied with, dangerous fancies allowed,—these things weaken the will, and in our College life we hold that no duty is more important than the practice of habits of self-mastery in small, innocent concerns. Our twenty-first rule runs thus :—“It shall be a leading aim . . . to promote that hardness of mind and body, that alertness and vigilance, that patience of labour, that spirit of humility and mutual kindness, that subjugation of self-will, that superiority to bodily ease and gratification, that simplicity of character and manner,—which are indispensable qualifications of a true missionary.” What was the experience of the greatest of all human missionaries in this matter? “So fight I, not as one that beateth the air, but I buffet my body and make it my slave.” “The fruit of the Spirit is love, joy, peace . . . (and lastly) *temperance—self-control*.” “To your faith add virtue, and to virtue knowledge, and to knowledge *temperance—ἐγκρατεία*.”

(δ) Closely connected with this are the ideas which circle around that word *ὑπομονή*, endurance, “and to *ἐγκρατεία* (says St. Peter), *ὑπομονή*.”

Just look at the word itself, it means *abiding under* (*ὑπο, μένειν*)—brave, resolute endurance.

Self-control has to do with temptations *from within*; endurance, with pressure and trial *from without*. The missionary should aim at being thoroughly furnished against both. The New Testament is full of it. It is “that calm strength which sustains courageously the burden which cannot rightly be thrown off, which waits in sure confidence, as knowing that the darkness cannot last for ever.” “In your patience,” said our Lord to His disciples, “ye shall win your souls.”

I know of few qualifications more necessary than this to a missionary. He, above all others, will meet with times when heart and flesh fail, when self and friends will suggest, “This is really too much for you to endure; you did not count on this; you are quite justified in flinching from such sacrifices.” Nothing can save a man from such suggestions, but a rightly inspired Christian endurance—a resolve that having given himself up to a certain work, he will, come what may, by God’s help and for Christ’s sake, go boldly through with it. He will feel that all such suggestions come too late. His is an *already-surrendered life*. He has faced all such possibilities, and accepted them; and so, in the exercise of his self-control, he furnishes himself with patience. Steadiness of purpose, unflinching endurance, what an athlete calls “last,” are very necessary graces in a missionary.

(ε) The last word I would suggest is *αὐτάρκεια*. The true missionary must certainly aim at being *αὐτάρκης*. The word was a favourite one with the Stoics: it implies one who is “independent of external circumstances,” self-contained.\* “Socrates, when asked ‘who was the wealthiest,’ replied, ‘He that is content with least, for *αὐτάρκεια* is nature’s wealth.’”

And so St. Paul says (Phil. iv. 11), “I have learned in whatsoever state I am, therewith to be *αὐτάρκης*.” Again, “Godliness with

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\* Lightfoot, Phil. iv. 11.

*αὐτάρκεια* (contentment) is great gain ;” and once more, “ God is able to make all grace abound to you, that ye, *having all αὐτάρκεια* (sufficiency) in all things, may abound unto every good work.” Now if one has to go into foreign lands, and specially to those Missions where civilization has not made much advance, it is no slight help to himself, and to the work, to be *αὐτάρκης*—to be, not *self-sufficient* in our modern meaning, but able to make a shift, not helpless and hopeless unless all his wants can be supplied as readily as if he lived in Salisbury Square or Islington, but able to turn his hands to anything, and not ashamed to do so.

We aim at Islington at being *αὐτάρκεις*, i.e. as independent as we can be of external circumstances. Gardening, glazing, carpentering, cobbling, and even doctoring, go on amongst us more or less, and many of our men would be able to do a good deal in those ways for themselves, were they so situated as to make it necessary. Picture yourself in Central Africa, and you will understand what Socrates meant when he said that “ *αὐτάρκεια* is nature’s wealth.”

One caution. With the Stoic this independence was aimed at by endeavouring to crush out all the natural feelings of pity or love—all social sympathy and kindly feeling was to be ignored, and man was to live an isolated, and therefore a selfish life.

This is not true Christian *αὐτάρκεια*, and it would be the death of all missionary effort. A missionary must be *sympathetic*, or he will do nothing. He must love the people with whom he labours, and let them see and feel that he loves them ; and his genuine Christian sufficiency will be the very best means of showing this sympathy, by leading his people to know how the Gospel cares for all kinds of human want, and can make a man happy and contented whatever his surroundings may be. “ Godliness with contentment is great gain.”

Such are the five thoughts I have chosen :—1st, The *surrendered* life. 2nd, The *complete* life. 3rd, The *disciplined* life. 4th, The life trained to *endure*. 5th, The life *self-contained*.

## AM I MY BROTHER'S KEEPER?

BY GENERAL WARREN WALKER, BATH.



HE undoubted fact that a knowledge of the Gospel of Jesus Christ entails a heavy responsibility on those to whom it has been made known, has been brought forward as an objection to Foreign Missions. And it may be as well to examine into the grounds of such objection, and to inquire whether it is to be admitted or to be overruled.

That the preaching of the Gospel carries with it a great responsibility to those who hear it, is plain enough from our Lord’s declaration that “ it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city ” which received not His

disciples. And yet for all that, He, the most merciful Saviour, the Incarnation of Love, held not His hand, but sent forth His disciples.

The tender-hearted Christians who cherish the objection no doubt base it on the ground of the efficacy of the sacrifice of our Lord as a propitiation for the sin of the whole world; in virtue of which its merits will effectually plead, at the Great Judgment Day, for those whose deeds and words have been consistent with so much of the truth as they have been privileged to hear; and who have acted up to the amount of light that has been vouchsafed to them. So that of them it shall be true that "many shall come from the East and West and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." To them shall the Son of Man say, when He comes in His glory, "Come ye blessed of My Father." To them shall His righteousness be imputed; and to them shall the reward of righteousness, "the gift of God, eternal life, through Jesus Christ our Lord," be granted.

Well, even if the above be granted, it is not likely that Foreign Missions will place such men in a worse position than they already hold. Such men will hail, and profit by, the proclamation of the Gospel; they will have ears to hear *the* Truth, and eyes to see *the* Light. But if that full Light and full Truth are withheld from them, it is but too likely that, in the present go-a-head condition of the world, they may be reached by agency of a different and opposite nature to that of Foreign Missions. While men sleep, may not the enemy come in and sow tares? It is not as if the missionary had the option to leave people alone; it is all he can do to keep pace with the love of adventure, of gain, of scientific knowledge, and even of sport, that is fast opening out the whole world to influences which undoubtedly, if not modified by Christianity, will lead either to the extinction of Native races, or to their brutalization; certainly not to their civilization. Woe therefore to him if he preach not the Gospel. And woe to us who possess that Gospel, if we do not impart the blessing to others. It is in but few instances that the missionary is privileged to be the first and only pioneer of that true civilization which cannot exist without Christianity; in most cases he has to follow in the wake of men, the emblems of whose mission are gunpowder and the gin bottle.

But this does not apply, it is answered, to nations which already enjoy the privileges of a Monotheistic religion, like the Mohammedans, who worship the God of Abraham and of Isaac and of Jacob, as we do ourselves; or to those millions in India, China, and Japan, for whom an elevated doctrine is laid down in the Vedas, books of great antiquity, dating long before the Christian age, and inculcating for the most part a high morality; or who look up to the bright example of Gautama Buddha, the so-called Light of Asia, or to that of Confucius.

To the first objection we have to say, Why then did our Saviour Himself, while on earth, specially and exclusively direct His attention

to the Jewish race, who then possessed the most fully revealed religion upon earth; instructing His disciples not to go to the Gentiles nor even to the Samaritans, but to confine themselves to work among the lost sheep of the house of Israel? If they stood in need of Mission work, how much more must not those whose religion is a sad depravation and perversion of Judaism and Christianity? A very recent writer from Egypt says, "Among a numerous class of professing Christians, the idea seems to be that 'their own simple faith is best for Egyptians,' but they know little or nothing of Mohammed's yoke, or they would hardly call it simple, with its endless ceremonies and restrictions on one side, and wide license on the other. There is but one yoke that is easy and light, but it is only through the Word of God that that blessed yoke is known to the children of man."

As to Buddhism, it has been demonstrated by those who have studied it, that it does not contain the essential elements of a religion at all, since there is no Deity in it to be worshipped, or to whom prayer can be offered up; whilst the doctrines of the Vedas and of Confucius are known but to a few learned men out of the millions of India and China; and the Japanese are beginning to realize of their own accord that something higher than Confucianism or Shintoism is needed by them, and that that something higher can be found in no other religion but Christianity.

"But how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

The Christian who is well-grounded in his faith, who has realized what Christ has done for him personally, will agree with those of Phenice and Samaria to whom Paul and Barnabas declared the conversion of the Gentiles, "causing great joy unto all the brethren." He will realize that it is not so much his duty to be tender-hearted about the responsibility of others, as to act up to his own responsibility. "Follow thou Me," was our Lord's reply to Peter's question, "What shall this man do?" And how can we be said to follow Him, if we neglect that paramount duty inculcated on His disciples by our Lord, in the interval between His Resurrection and Ascension? The only command recorded by Matthew, Mark, and Luke, the only one of general obligation recorded by John, and the last words before the Ascension recorded in the Acts of the Apostles,—all are to the same effect, that His disciples are to be witnesses to Him, unto the uttermost part of the earth. Let us therefore obey Him, and take some share in that Mission work, directly or indirectly, and leave all the responsibility as to the effects of carrying out His command on Him who gave it.

To Him be all honour and glory, now and evermore! Amen.

## TO THE FAR WEST OF CHINA.

LETTERS TO THE EDITOR FROM THE REV. J. H. HORSBURGH.



UR work in the Chinese Empire, as is well known, has been confined to the Province of Cheh-Kiang and the city of Shanghai, in Mid China, and to the Provinces of Fuh-Kien and Kwan-tung and the island of Hong-Kong, in South China. These are immense territories with overflowing populations, and might well employ all our resources, while not forgetting the important Missions in them of other societies. But all the interior Provinces are beyond; and while several societies, notably the China Inland Mission, have penetrated into several of them, the C.M.S. has rather built up its work nearer the coast, particularly in Fuh-Kien and Cheh-Kiang. Some time ago, one of our missionaries at Hang-chow, the Rev. J. Heywood Horsburgh, M.A., formerly Curate of Portman Chapel, asked the Committee's leave to go and visit the Province of Sz-chuen, in which several of the members of the China Inland Mission are labouring. The Committee cordially gave their consent, on the understanding that the journey did not imply the undertaking of work by the C.M.S. in a province already occupied by the C.I.M.; and Mr. Horsburgh started in April last, with the Revs. A. T. Polhill-Turner and A. Phelps. His letters describing his journey will be found most interesting. Not since Mr. Wolfe's letters in the early days of the Fuh-Kien Mission, have we had anything from China so graphic.

*In Native Boat, on the Yang-tze River, April 16th, 1888.*

The C.M.S. having kindly consented to my taking a tour into Inland China, with a view perhaps to permanent work there by-and-by, you may be interested to hear something of my journey.

It was scarcely light in Shanghai on the morning of Saturday, March 24th, when the captain of the vessel on which my wife and little ones were to sail for England sent me word that the anchor was being weighed. It was time to say good-bye. Leaving the ship which was to take my loved ones so far away from me in one direction, I myself (on the following Monday night) embarked in a steamer which was to take me far away in another direction—up the great Yang-tze River into the heart of this vast empire. I realized for the first time what it was to be in China alone. How many have been alone from the beginning, and without the kind friends whom the Lord has given me! Besides, alone?—

“No, never; no, never alone!

No, never; no, never alone!

For He's promised He never will leave me;

No, never alone!”

I was very happy in having as my escort Arthur Polhill-Turner and Albert Phelps, of the China Inland Mission, who had just been to Ningpo to be or-

dered by Bishop Moule, and who were now returning to their work in the far west. With their kind help, and that of Mr. Stevenson and other members of their Mission, a journey which otherwise I should not have cared to attempt has been made extremely easy and pleasant.

I found out afterwards that my friends had been a little anxious as to how they were to feed their civilized brother from the coast, but on seeing me invariably eat three bowls of rice to their two, their anxiety gave place to envy.

Previous to embarking, I had exchanged my foreign clothes and foreign beard for the Native dress and pig-tail. My first little experience in connection therewith may be worth the mention. On my way to the steamer the “jin-rick-sha” (or chair) man, instead of dashing off at full speed, as is usual when a foreigner gets into the chair, soon settled down into a comfortable walk, and began to talk leisurely to another man going in the same direction. I was astonished, when it suddenly dawned upon me, “Why, I am in Chinese dress; the man is treating me like a Chinaman!” It was a little humiliating, especially when I remembered how fast my man had run a couple of hours before (when I was in foreign dress). But, after all, was it not what I wanted, to be more one with the Natives if I could? So, instead of in-

dignantly poking the gentleman on, I, for this time at any rate, was content to sit back and ponder my new experiences.

On board the steamer I was heartily glad to find myself, in some sense, a Chinaman amongst the Chinese, instead of a foreigner separate from the Chinese in the foreigners' quarters.

The saving in expense, too, was considerable; for whereas we had to pay only about \$17 each from Shanghai to I-chang (1000 miles), the fare, travelling as foreigners, even for missionaries at a reduced rate, is nearly \$70. We were provided with comfortable cabins to ourselves, and two meals a day, which we supplemented from private sources. The chief officer, too, a kind-hearted Swede, lately converted, showed us much hospitality. The opportunities for speaking were boundless, the dialects and my own backwardness being the only hindrances.

We arrived at Hankow (600 miles) on Good Friday morning, and here we had to wait till Monday evening for a smaller steamer to take us on to I-chang.

I expected the missionaries at Hankow would show us some little kindness, but the warm-hearted brotherly welcome they gave us, both took me by surprise and taught me a lesson. It was a privilege to be allowed to glean something from the experiences of Mr. Griffith John, Mr. Arnold Foster (London Missionary Society), and others, and also to see something of the work God is doing through them. My great desire to see Mr. David Hill, of the Wesleyan Mission, was not to be granted. He was away at a country station.

Though I-chang is only 400 miles from Hankow, we did not arrive till Friday night, as the current is strong and the water in some places shallow. Here Mr. Gregory, the Consul, received us most kindly. We stayed with him over Sunday, and had the pleasure of meeting the missionaries of the Established Church of Scotland, who are working there alone.

On Monday, April 9th, we started again, still on the Yang-tze, but this time we had to be content to take passages in a Native boat, as Mr. Archibald Little has not yet been able to get his steamer beyond I-chang.

We are bound for Wun Hsien, an

important city in Eastern Sz-chuen, over 200 miles distant. The journey will occupy, all well, from ten to twenty days. There are four of us, including the servant, and as we bargained that we were to be the only passengers the fare is high—12s. 6d. each; but this includes our rice, two meals a day, which seems to be the orthodox number on this river. We are unorthodox, and add a third, and sometimes a fourth, from our private stores, which we take care to replenish from time to time. The boat is very comfortable. We spread our bedding on boards ranged along the sides, on which we sleep at night and sit by day—the servant, Phelps, and myself on one side, Arthur Turner and the captain (or head boatman) on the other, leaving a vacant space for our provision baskets, &c. A narrow passage runs down the centre. A box, full of tracts, serves as our table. The boatmen—there are about a dozen—sleep at the ends of the boat under a roof of mats. In the daytime these mats are thrown back over the main roof, and thus light is admitted inside. There are no windows. When it rains the mats are drawn forward to shelter the boatmen and the cargo. We are then in darkness. This makes us all the happier when it is fine.

I said we were the only passengers. So we thought. But we soon found this was not the case. Quite a variety of passengers have taken up their quarters with us in the boat, and though they are not wanted, and pay no fare, they refuse to be dislodged. Rats, spiders, cockroaches, crickets—to these, of course, we have no objection. Mosquitoes, fortunately, have hardly begun their summer campaign, and some other objectionable species are quiescent. But others, again, are persistently active and vigorous, notably (alas!) the insect whose name, with strange inconsistency, rhymes with the word "nice." These creatures, loathed and unknown in respectable circles at home, are in China like gold in the time of Solomon—nothing to be accounted of. We can by no means free ourselves of them, though (to their credit, be it acknowledged) when caught in the act of injuring you, they have the decency to stand still, and with heads hanging down, as if conscious of their guilt, await their execution.



The country all the way from Shanghai, till within a short distance from I-chang, is uninteresting, flat, and dull; even the river remarkable only for its greatness and its muddiness. As the steamer kept near the bank, the water being low, you could fancy yourself (I beg the river's pardon) in a big muddy ditch, though of course when you stepped on deck and saw the vast expanse of water between you and the further bank, such an idea was quickly dispelled. But now all is changed. We are amongst the gorges, wonderful in their magnificence, whilst the splash of the oars, and the weird musical ring of the boatmen's voices as they do battle with the current, adds to the enchanting wildness of the scene. Oh, what a comfort to have left the mud-banks behind (though, alas! the water is as muddy as ever), and since our progress must needs be so slow, to have ravines and waterfalls, and these mighty rocks and mountains to gaze upon and wonder at! "The strength of the hills is His also."

The Chinese idea of the beautiful is a little prosaic. Here is an example. One day, when travelling on the Han River, Arthur Polhill-Turner and his friends were lost in admiration at the grandeur of the scenery which encompassed them. A Chinaman standing by was utterly bewildered. What could they be looking at? Presently his eye lighted upon a miserable cabbage-bed! The mystery was explained. As animated now as any of them, he shouted out exultingly, "Aye, what cabbages! what beautiful cabbages!"

Singing, prayer, and Bible-reading occupy a part of each day. On Sundays we have the morning and evening services. Mr. Handley Moule preaches to us out of a little book on the "Spiritual Life." So we are not neglected. The sad, sad thing is this neglected people—the people at the places through which we pass, on the other boats, and those with us here on this boat. They have no part nor lot. They hear us sing, they see us pray, and they look on from a point outside, as on something with which *they* have no concern. Yet Jesus died for them; the banquet is spread for them as much as for us, and, though they know it not, their need is the same. We pass by, and they are left alone in their long

night. Does this speak to any one now at home?

The rapids are in front of us: some we have already passed. In my next letter, God willing, you shall hear of our experiences.

*Kwei-Chow, Sz-chuen,  
April 20th, 1888.*

Going up the rapids is a little disappointing: coming down must be much better fun. From twenty to a hundred or more men, according to the size of the boat, standing on the bank about a quarter of a mile in front, pull you up against the current by sheer force. The ropes they use are made of bamboo. At each rapid men are to be hired. They live in mud and straw huts by the river-side. As everything is done as cheaply as possible in China, no more men are hired than is absolutely necessary, and so it comes to pass that you are often kept suspended in the rushing waters for ten minutes or more, apparently without moving an inch. Meanwhile you have the happy consciousness, which the creaking and cracking under the fearful strain does not help to allay, that at any moment the rope may break, and your boat fall a prey to the mercy of the torrent and the rocks, unless the two or three men on board (the rest are pulling on the bank) can get it quickly under control. Once our rope broke, but no harm ensued. We drifted back, and on getting into calm water, had to start again. Wrecks are numerous, and lifeboats—(please don't picture to yourself an English lifeboat!)—are stationed near the dangerous places. The rapids, as we saw them, are not really formidable, only the appliances are so feeble; and with these fragile, flat-bottomed boats, merely to touch a rock is of necessity to spring a leak. In spite of the wrecks, seldom, I think, are lives lost.

One afternoon, in shallow water, we grazed a stone; the water rushed in. It did one good to watch the self-possession of the men. Without any confusion they steered the boat to land, carried the cargo ashore, baled out the water, and with the aid of some cotton wool, torn from the inside of their coats, some brown paper, some unboiled rice, and a plank from the floor, they set to work to repair the breach. In a couple of hours we were on our way again.

These Yang-tze boatmen are a wild-looking set. They wear scarcely any clothing; indeed, some of them while at work have none at all, and this in crowded as well as in lonely places. China is a strange country!—so civilized, and yet in some respects so entirely without civilization. The boatmen, poor fellows, though they look like savages, are harmless enough. They work very hard, and are wonderfully patient. It seems to be the proper thing for the headman to stand over them at the oar with a split bamboo, and if anything goes wrong with the boat, or with his temper, to belabour their backs unmercifully. The sight reminds one of the task-masters of Egypt. We had opportunities of talking to some of them, but it did not seem to me that they, or any of the people in the small places by the river-side, cared much to listen. Here, at Kwei-chow, however, an important city on the borders of Sz-chuen, we have had a good time. The people listened to the few words we spoke, and bought books readily. They treated us very civilly, too. Not once in the whole afternoon did I hear the very familiar "foreign devil." This is unique, so far as my experience goes.

Here I had my first shave "on the street." An account of it some day may amuse you.

This morning I climbed a hill and looked down upon the city—a heathen city! Yes, here, at the close of the nineteenth century of the Christian era, is a city—a beautiful, busy city—thronging with civilized, intelligent people, knowing precisely as much to-day of the one true God as the Britons did in the days of Boadicea; as full of knowledge respecting Jesus their Saviour as the paper upon which this is written—precisely. And so we must leave them. And so I suppose they will continue to be left—unless you at home have something to say! But why am I writing thus, as if there was something exceptional about Kwei-chow? It is but one of the thousands of cities in the world of which the same may be said in all truth. Of course England can't do more. She already supports (literally) many missionaries in China (I think there must be two hundred by this time, even if you do not count women missionaries

—and they ought to be counted). It is true, England has her thousands of ministers (how many thousands is it? twenty thousand or so in the Church of England, and then all those in the other denominations), and her tens and tens of thousands of workers. It is true that in every one of her large cities she has hundreds of ministers, and who shall say how many hundred workers, with a church, chapel, mission-room, or something, in almost every street; and that even in each of her smaller towns she has quite a nice little collection, both of ministers and of workers.

And though it is true that if in China's large cities and in her thickly populated towns, there could be but one minister, just one disciple of Jesus Christ, our poor brothers and sisters there, whose souls are as precious as our own, might then perhaps, at last, have just the chance of hearing there is a God who loves them; yet we must look at things soberly; we must remember there are heathen at home, and "charity begins at home." No, with her twenty millions of Christians, seeing that some of them are virtually heathen, it would be unreasonable to suppose England can spare more than an occasional odd worker or two for the three or four hundred millions of genuine heathen in China. Yet somehow it seems a pity!

N.B.—We talk of "the heathen at home." But after some experience in England I am happy to believe they are very few. By heathen I understand those who have not heard there is one true God, and that His Son Jesus Christ came into the world to save sinners.

It is right for God's servants to seek to persuade those who have heard (who have heard over and over again perhaps) not to neglect God's salvation, but it is not right if this is made the excuse for leaving undone the still more important duty of seeing to it that all shall at least have the chance of hearing. In other words, when there are multitudes of people close by (steam has almost annihilated distance) who have never heard, because they have never had the chance of hearing, one word of the truth, it may be wrong and not right for us to spend our time and money and strength in preaching the

Gospel to those who have heard it hundreds of times before. May not God be saying of the service of some, busy and successful workers maybe—too busy perhaps to seek and follow His leading?—"To what purpose is the multitude of your sacrifices unto Me?" "Bring no more vain oblations." "The calling of assemblies I cannot away with; it is iniquity, even the solemn meeting." "I will hide Mine eyes from you; yea, when ye make many prayers I will not hear." "Your hands are full of blood" (cf. Acts xx. 26).

God says, "Go into all the world and preach the Gospel to every creature." But His servants stay, crowded together in one little spot on the earth's surface, and preach the Gospel to a select few, often treading upon each other's toes, working (sometimes deliberately), not so much against Satan as against each other; the filling of one church meaning the emptying of another; the success of one worker the disappointment of another.

And all the time hundreds, thousands, millions, nay, hundreds of millions of our fellow-creatures, for the lack of something better, are ignorantly worshipping sticks and stones, and scarcely anybody stirs to go to them.

God's command, "Go . . . to every creature"—albeit it was our Lord's parting message to us—we simply ignore. But we expect Him to smile on us all the same! Who will ponder these things?

On our way from Hankow to I-chang, 400 miles, we passed one Mission station, the only one either on the river or anywhere near it. In fact, to the south lies a whole province containing four times as many people as Scotland, without a single missionary settled there. From I-chang to Wan Hsien, about 200 miles, not a single missionary; not a single missionary at Wan Hsien itself; nor is there one to be found anywhere, in any direction, till you get to Chung-king, another 200 miles or more further on. So that between Hankow and Chung-king, a two-months' journey by Native boat, there are but two small Mission stations, viz. at Sha-shi and I-chang. And yet, compared to some other parts of China, the Yang-tze is well manned! What do friends in England think of this? Do you like the thought of it? Does it affect

you at all? Does it appeal to you? For my part, I marvel at Satan's wonderful diplomacy. When I think, on the one hand, of the number of Christians who, awaking to the fact that they are not their own masters but Christ's slaves, have definitely consecrated themselves soul and body to our Master's service; willing, we say, to leave home and country and go wherever He tells us; and when I think of the heathen as they actually are to-day, and our Master's "marching orders" to us, on the other hand, it is a deep, sad mystery to me how, notwithstanding, Satan is still able to keep such vast tracts of country, with their teeming populations, exclusively to himself, without the intrusion of a single witness for Christ.

To preach the Gospel to the heathen—is it the amusement or is it the business of the Church of Christ? Is it true that the devil himself marvels at our unfaithfulness? Does Satan wonder at his own success? How long shall he be allowed to triumph? How long shall he be suffered to keep these millions in his own possession? How long shall he be permitted to enjoy his proud boasting? Shall we indeed see him laugh at our conferences, and our prayer-meetings, and our "deepening of the spiritual life"? Shall we stand still and let the devil smile when we consecrate ourselves and talk of going by-and-by to the heathen? Oh, brothers, let us be true! Sisters, be true! By the devil's scorn, by the Saviour's entreaty, by the heathens' woe, *be true!* "Pay that which thou hast vowed." Is it not time for every church to have its representatives in the mission-field? Is a church worthy of the name if it has not? And can such a church be really healthy? Is one missionary per million, and that missionary a delicate young girl perhaps, all that the Church of Christ in England can do for China and her dependencies? \* Is it right to stay in

\* The population of China and her dependencies is estimated at four hundred millions (cf. *Four Hundred Millions*, by the Ven. Archdeacon Moule, B.D.). The number of English missionaries in the field who have any knowledge of the language (including women) is less than four hundred.

little England, where are thousands of workers, and leave a mere handful of exhausted fellow-workers face to face with whole continents of teeming heathen held in bondage under the devil's sway? Is it not time to rise up in earnest and dispute the field with the great Usurper? Where are the Lord's veterans? Will not some of them—men of spiritual power and influence—come out and lead the van? Oh, what a blessed impetus that would give! Let others follow. And, praise God, within the next ten years our eyes shall see the "new thing" which the Lord will do, in comparison with which "the former things" shall be as nothing, even "a way in the wilderness, and rivers in the desert."

Again I ask, in deep solemnity, "Who will ponder these things?" "Saith the Lord of Hosts, I will curse your blessings." "Saith the Lord of Hosts, I will pour you out a blessing; . . . and all nations shall call you blessed." Which shall it be?\*

Some of us remember that our Lord tells us, because the harvest is great and the labourers are few, to pray Him that He would send forth labourers into His harvest. Some of us forget that in the same breath He tells us to answer our own prayer. "Go, . . . behold I send you" (Luke x. 2, 3).

[No date.]

A former letter spoke of my first shave in public at Kwei-chow. The good barber carries on his trade in a tea-shop by the river-side. These shops are of the rudest possible description. About half a dozen poles support a light roof. The roof is of straw or matting, as also are the walls on three sides. The front is open to the street, and boarded up at nights. These houses can be quickly moved and reconstructed higher up the bank in summer, when the water rises. The place at which we arrived in the morning was under water when we left in the afternoon, and in the meantime the whole of the little village, which was standing when we arrived, had been taken down and constructed higher

up. Even such houses as these, the poorest of them, must have its little god. The barber, dressed in a cotton shirt and short cotton trowsers—very dirty—stands at the entrance. You seat yourself on a bench, and a little table is put in front of you on which you lean, whilst the barber begins to unplat and comb your hair. He uses a Chinese wooden comb with strong teeth; a little towel is placed over your shoulders. For those who can boast a long queue (pig-tail) the combing and plaiting takes a long time, but my hair is too short to give much trouble. I have supplemented it with a queue not my own sewn under my cap (as the Chinese do in similar circumstances). This is humiliating, but time will come to my aid. Next a wooden bowl of hot water is brought: the better establishments go in for brass bowls. The barber, with a tiny cloth, bathes your head, sharpens his simple little razor on a greased strip of calico, and proceeds. Shaving soap? Shaving soap, or soap of any kind, for the matter of that—why, he would laugh at you! That is one of our clumsy arrangements. What should he want with soap when he has hot water? In the meantime you hold a little wooden tray, the receptacle for the razor's spoil. All this is very well; but presently, with what looks like an old worn-out tooth-brush, dipped in the hot water, the man begins to brush your face and chin. Not satisfied with this, he rubs the water well in with two of his fingers, and then, after one or two sweeps of the razor on the calico strip, he sets to work at you in really professional style. Now with one bold stroke half your cheek is cleared, then the other side. The next moment he seizes you by the little tuft on the lower lip (all that remains of your once famous beard, perhaps), and gives a few decisive cuts about your chin. Next he takes you by the ear and delicately scrapes the outer rim. There are wonderful implements in his possession for getting right at the inside of your ears and performing mysterious operations there; but this I did not venture to undergo. Now the razor is grazing your eyebrows, then your nose; next a fine sweep or two in the neighbourhood of your throat, and then, catching hold of your moustache, he carefully skims your lips.

\* Malachi i. and ii. Cf. i. 11 with ii. 2. Study the whole book. "God will have no withholdings." See i. 14: "Which hath, . . . and voweth, and . . . !"

Thus, now here, now there, does the busy little man apply his ubiquitous razor, till not the vestige of a hair remains anywhere excepting your moustache—which really has no business there unless you are forty—and the patch on the crown of the head which furnishes the pigtail, and one or two privileged places, such as eyebrows and eyelashes. Now a few professional blows, just as the hair-dresser does at home, and that part of the proceedings closes.

There still remains the shampooing and pulling, which may be more or less severe, according to taste. Beginning with a series of taps all down your spine and between your shoulders, the operator proceeds to more violent measures. He seizes your arm, thumps it, pulls it, squeezes it. Then your leg. He cracks your joints, pinches your neck, and goes through a variety of manœuvres, all more or less delightful.

Released at last, with a cloth steeped in hot water you have a good wash, and feel cool and comfortable. The barber's fee is one penny, or, if you have gone through the whole process, perhaps three halfpence. (I was so overcome with my barber's skill, and so grateful to him for not cutting my head off, that I gave him nearly three halfpence extra—which puzzled him exceedingly.)

In the meantime you have had an opportunity for a little talk with the barber and any others who may be standing near, for as I say, it all takes place in public. In fact, here at Kweichow the barber stands partly in the street. As the street is scarcely more than a yard wide and thronging with passers-by, why my throat was not cut is a mystery. (I am sure he deserved his extra money.)

It is remarkable how soon one yields oneself up with perfect confidence to the mercies of a Chinese barber—a man perhaps of whom you know nothing, and whose looks are certainly as a rule anything but inspiring. Together with chair-bearers and actors, barbers are a proscribed class—the lowest of the people. This is the only thing, as you know, approaching to “caste” in China.

In conclusion, the process as a whole is decidedly enjoyable, almost luxurious.

The only trying part is the dirtiness of the man and his manners. Moreover, I have noticed barbers almost invariably have a cold. My friend at Kwei-chow was no exception, and Chinese barbers, even when afflicted with catarrh, do not use pocket-handkerchiefs. I have found myself saying sometimes, “Could I have come to China had I known this?” and yet, after all, in actual experience it is nothing. You get more sense, or something, and scarcely notice it. So in this, and in a hundred little ways, is God's goodness shown to us, as well as in His big providences.

“Heavenly Happiness” Hotel,  
Wun-Hsien, Sz-chuen,  
April 30th, 1888.

Four days after leaving Kwei-chow we reached Wun-Hsien. For the last time I walked along the big oar! Stretching far over the bows, its primary use is to keep the boat in position when going up the rapids, but when the boat is at anchor it also forms the connecting link with the shore. Though a bamboo pole was generally held in position, so as to make a kind of rail, I always breathed more freely when these tight-rope performances were safely over. Mr. Phelps kindly stayed to unship the luggage. Arthur Polhill-Turner and I, after stopping for a basin of steaming vermicelli on the way, proceeded to the Tien-foh-dzan, or “Heavenly Happiness” Hotel. Alas! that nothing of heavenly happiness, and but little of any kind of happiness, is known here, for vice and opium have stamped their mark of wretchedness upon the faces of too many.

“Heavenly Happiness” Hotel! If in search of something wherewith to illustrate the idea of heavenly happiness, a Chinese inn is certainly about the last thing I should have hit upon. Nevertheless, I remember our Paradise Courts at home, which are infinitely worse in their squalor. A big Chinese inn is something like a piece of Chinese street, at right angles to the main street, roofed over. In the front are little tables and forms, at which people drink tea and discuss affairs—a tea-shop, in fact—the Chinese public-house. (Here are no broken heads and women's tears.) The cooking goes on at the side. Gigantic

kettles on blazing fires, in the Chah-Kiang district, of wood, but here coal is common. They have no coal mines, but excavate it from the sides of the hills. In the opposite corner very likely is a small shop, a medicine shop, or perhaps a money-changer's. Further back convenient shelter is afforded for sedan-chairs and heavy baggage, whilst rooms are ranged along the sides. The best or "state" rooms are further back still, at the end, and here is generally a small paved court, with stone balustrade, open to the sky. Thus light and air are admitted to these inner regions. Throughout there is no floor but mother earth, and, it is needless to add, there is no upper storey, and no ceiling, just the plain tiled roof, with beams and supports exposed. The "state rooms" can generally boast a table and a couple of heavy wooden chairs. If there is a window, it consists of a wooden frame-work with bars; over this thin white paper is pasted. It does very well till somebody puts his thumb through it. From that moment you begin to undergo the Russian torture. You are conscious that you are being observed, and whenever you look up you see an eye peering at you through the hole. However, most of the rooms have no windows, light being admitted through the open door or through crevices, sometimes accidental, sometimes intended, between the walls and the roof. The walls are simply lath and plaster, and so dirty; sometimes the only division between two rooms is a wooden partition a few feet high. This is not what one would choose, especially when, as in my case, the next room has a very talkative lady occupant, and there are gaps between the planks, in one place an inch wide. Most of the rooms have literally not a stick of furniture, only the beds, and this not because the people are poor, but because it would only be in the way. We should suppose at least a chair and a washhand-stand, &c., were necessary. But the Chinese have a knack of simplifying matters. A small wooden bowl and a cloth, placed in some convenient position (for you wash in public) does duty for the whole household, the water being changed for each person. As for a chair, why you sit upon the bed!

In this part of China—and it is of

this part only I am writing; in the North and the South it may be very different—in the North I know it is very different, for, to begin with, they have no tea-shops, and they lie on brick kang, with fires underneath in winter to keep them warm;—but in this part of China they have rough wooden bed-frames, with five or six stout cross-pieces. Upon these is laid a spring mattress, in other words, a number of bamboo withes, loosely joined together, with straw on the top,—the simplest thing in the world, and very comfortable, if you can avoid contact with the hard cross-pieces, *and the insects*. Your bedroom candlestick consists of a heavy iron saucer, which contains a messy vegetable oil and a rush wick protruding over the side. Resting on a little bamboo stand, it can be hung on the wall or placed on the table—if you have one. A glass tumbler filled with oil, in which a wick is suspended, sometimes decorates the "hall."

Every inn, indeed every hovel, has its idols, placed on a shelf fastened on the wall, before which, on certain days, the master of the house, or his representative, prostrates himself and burns candles. How many "Christians" in England do the same? for do they not come to bow before their God on Sundays, and put Him on the shelf all the week? The Chinaman knows no better; but what shall we say of the "Christian"? What will God have to say about him by-and-by? A paper idol of a hideous, fierce-looking god, who is supposed to drive away evil spirits, is pasted outside the door of each room. You *may* enter a house and find none of these things: the idols have been abolished; here dwells a servant of the Most High God, one of the first-fruits gathered in Inland China. Praise the Lord! Is it not worth while to do something to multiply these blessed centres of light? If so, *who* will do it? And *when*? Let me plead the little words, *you, and now*. And *what* will you do? "Whatsoever He saith unto you." Nothing short of that, nothing beside that, will satisfy. "Whatsoever He saith."

As with washing, so with eating—it takes place in public. But this is a small inn; we are in Chinese dress, and eat in Chinese style, so nobody

takes much notice of us. You must picture us seated on forms at a square table. A small basin, a china spoon, and a pair of chopsticks are laid for each of us. In the middle of the table are one or two larger basins containing cut-up meat or eggs in gravy, and vegetables (these are supplied by ourselves). You put in your chopsticks and pull out—if a novice—whatever you can get. Happy is the man who pulls out a plum! Peas boiled in the pod prove delicious. Of course, tablecloth, napkins, glasses, dishes, plates, knives and forks are things unknown. A large basket of boiled rice, supplied by the inn, is brought in and placed on a little side-table; from this we re-fill our bowls from time to time. A teapot, encased in a basket lined inside with cotton-wool and standing on another side-table, supplies the public generally with hot water, slightly spiced (a harmless sort of beverage) at all hours of the day. For all this luxury, including our two private rooms, we pay the moderate sum of not quite 3*d.* a day each, *no extras!* Now, would not you like to stay in our "Heavenly Happiness" Hotel?

Arthur Polhill-Turner had to hurry on. I have been staying here over Sunday with Phelps, who is to remain and seek to open a station. I am so thankful that at last one of God's servants has come in His name to this neglected busy heathen city.

People come to see us in the inn, and in the afternoon we go out in the streets. Oh, what a superlatively abundant work it is that lies before us! and one man to do it! Do you wonder if he gets overwhelmed? How many of you are moved to come and help him? Perhaps, instead, when we earnestly plead for men, you answer, "There is no restraint with the Lord to save by many or by few." True, yet our Lord, when He saw the harvest great and the labourers few, said, "Pray ye the Lord of the harvest that He would send forth labourers." You remind us of Gideon's three hundred. Yes, but where *are* Gideon's three hundred? God did not tell Gideon to go *alone*. Send Gideon his three hundred at Wun-Hsien, and he will not ask for more. In the meantime, may I remind you, my friends in England, of Gideon and his three hundred? In view of everything, may not

the Lord be saying to you, "The people that are with thee are too many"? Supposing now you were to divide and scatter, and send forth a number of Gideon's, each with his three hundred, into some of the devil's strongholds out here. May it not be, is it not probable, nay, is it not certain, that through those who yet remained, the Lord would work such a mighty deliverance in England as has never been known heretofore? I believe it.

To-morrow (p.v.) I enter upon the last stage of my journey—a ten-days' march overland to Pao-ning, where Mr. Cassels and Mr. Beauchamp are stationed. The plan is to walk, or ride, or be carried in a chair, one stage (from 25 to 35 miles) a day, starting at daybreak, and reaching your inn towards evening. Much has to be done in preparation. The coolies have to be engaged, the prices fixed, the agreement written. Then the boxes and packages have to be weighed and lightened, or added to, so as to make sets weighing 40 lbs. each. A coolie going long distances carries 80 lbs., 40 lbs. at each end of his pole. Heavy things must be carried by two coolies or three, between two poles, like a sedan-chair. Then there is the money to be seen to, and this beats everything! At Hangchow we are accustomed to groan over the clumsy cash and dollars, and sigh for the civilized paper notes and cents of Shanghai. But what shall be said of these inland provinces? Warning was given me at Hankow. I was instructed to sell all my dollars, and buy a pair of "shoes;" the most expensive shoes I ever bought, costing over 20*l.* However, they were silver slippers, and weighed 100 taels or ounces. The first thing to do is to take your shoe to a smith, who heats it and beats it out flat; at the same time he slices it into about six pieces, which, with a certain amount of hammering and chiseling, you can break off from the main lump as you want them. The smith, of course, requires a fee. When in need of money to use, you take one of these pieces (unless you want to exchange a large sum) to be cut into smaller pieces. Again a fee. Moreover, in these processes the silver loses something in weight. Now comes the exchanging into copper cash; but first the money-changer carefully weighs

your little lump, and receives his fee (number three). You have a pair of balances of your own, and thus hope to avoid foul play, but you find each place has its own standard, so you have to be satisfied with the money-changer's dictum, unless the difference is considerable. Then how many hundred cash are you to have for an ounce of silver? Ah that, when travelling, you can never tell! The rate of exchange was seventeen hundred, you know. It *was*; but what is it *now*? And not only does the rate of exchange vary from time to time, but in one place it is much lower than in another. It may be seventeen hundred here, and only sixteen hundred a little further on. Further, the exchange varies in the same place, e.g., one shop I know was exchanging silver at seventeen hundred, whilst another shop, which wanted silver just then, was giving seventeen hundred and forty cash per tael.

Having ascertained the rate of exchange in a particular place, at a particular shop, and at that particular time, you would suppose that here one's difficulties were ended. Not so, however; for you are liable to be told that your silver is of inferior quality (since the quality of the silver also varies), and a reduction is made accordingly. Having at last received your strings of cash, and paid a man to carry them home for you on his back, or on his pole (fee number four), your next business is to find out how many cash you really possess; for if you imagine each hundred-cash string contains a hundred coins, you are doomed to speedy disappointment. It may contain as few as eighty, or it may contain as many as ninety-nine, according to the custom of the place you are in, the idea being that something is deducted for the straw string and the trouble of counting and stringing. Viewed in this light, you have now paid your fifth fee, and (congratulate yourself) it is your last. It only remains to examine the quality of your treasure, and if you find an unusually large proportion of small coins, you must write them down as so much loss, for as a respectable man you will not be able to dispose of them. Now, would not you like to come to China and buy a pair of shoes? Exceedingly

clumsy and inconvenient as this arrangement certainly is, yet somehow one gets used to it. And it is shabby of me to complain, seeing that these good Sz-chuen people with their balances have been gracious enough to increase the weight of my shoes by nearly  $2\frac{1}{2}$  ounces!

Will you have patience to read it if I send you a final letter, describing my overland march? I have engaged three coolies to carry my own and some of Arthur Turner's baggage. They are to have 3500 cash each, which comes to about 6*d.* a day, counting the days they will require to get back again. One thousand cash is (at the present low rate of exchange) equal to 3*s.* A coolie will often give himself a rest, and hire a "return empty," or out-of-work man, to carry his load for him a part of the way. Remuneration at the rate of one cash per Chinese "li," or half a farthing per mile!

*Pao-ning Fu, Sz-chuen,*

*June 23rd, 1888.*

I left the "Heavenly Happiness" Hotel at Wan-Hsien on Tuesday, May 1st, and began my march of about 300 miles across a little slice of this Province to Pao-ning Fu. Mr. Phelps accompanied me to the outskirts of the town. It was with mingled feelings I saw him turn back—one solitary man, far separated from any European brother or Native Christian, left to face that great heathen city alone! Will you not think of him sometimes, and pray our Father to comfort him on every side, that he may go in the strength of the Lord and show forth God's righteousness and salvation all the day? Our progress at first was slow. The rain came down steadily, and the paths (properly speaking there are no *roads*) were speedily converted into quagmires. Most of our time on the first day was spent in sitting in the damp, comfortless tea-shops by the way-side. Exposed, as they are, to the weather, it was but one degree removed from sitting in the road itself. I confess to feeling a little desolate, more particularly as I quickly discovered that the coolies, who were to be my sole companions for several days, were a grumbling, suspicious-looking set. Nevertheless, the day was full of merciful teaching for me. I thought of our great anniversary meetings taking



place *that day at home*, and felt *how real* this missionary work is.

By-and-by night came on. We stopped at a tea-shop. They had one dark back room. Into this we bundled, coolies, baggage, myself and all. Whilst eating my rice in the front, a group gathered round, and we had a nice time. It was difficult to leave them, they were so friendly, and, I think, interested. Some of them followed me into my den, but, seeing I was very tired, they left me. Oh, how welcome that den was, though under other circumstances I might have shuddered! My coolies, poor fellows, were lying down deep in their opium, though we had been positively assured before starting that they were not opium-smokers! Oh, this opium! And I ought to be proud of myself because I am an Englishman? In view of this, and other iniquities in India, as an Englishman I am ashamed to lift up my head before the heathen, and I ought to be. As a servant of God, I can be bold.

The next day was very different—fine weather, good paths, good spirits, and beautiful scenery. We had to cross a low mountain-range. The view was a memorable one. An unbroken panorama of hills, well clad in purple and green of manifold tints, stretching as far as eye could reach in every direction, the rich green rice-terraces filling the valleys and extending far up the hill-sides. Instinctively one looked for the sea! We spent the night at a quiet village on one of the mountain passes. Here I had a comfortable room to myself. On arriving at an inn, the first thing is for the coolies to bring all the baggage into your apartment, which, fastened to the poles, takes up much space. Next you unwrap your bedding and take out a garment or two. The "boy" brings a bowl of hot water and a cloth for washing purposes, and a tub of hot water in the court-yard, wherein to wash your feet. He has already brought you, immediately on your arrival, a bowl of tea—that is, hot water spiced, with the merest flavouring of some coarse kind of tea. Were it stronger you could not drink it; now, however, you find it refreshing, under the circumstances. Then comes the evening meal—plenty of rice, with meat and fresh vegetables, if the place can supply such dainties, and if you care to

wait whilst they are being cooked. I generally contented myself with eggs, and for pudding, rice and some jam which I had with me. But that was very un-Chinese, coming at the end. Their sweets, if they have any, come in the middle, sandwiched between two courses of savoury meats, or they are eaten with the meat, much as we eat jelly with mutton. I further transgressed, in drinking cocoa instead of tea. The meal ended, it was time to think about bed. What time was it? Don't ask me. We know nothing about time in China. If you have a watch, you can put it at what time you like. Daybreak was the signal for tying up your bedding and starting on another day's tramp. Your hotel bill must not, however, be overlooked. Twopence, please, if you have a room to yourself. This includes abundance of hot water, lights, tea, the use of bedding (which, if wise, you will respectfully decline), and one meal of rice (as much as you can eat). A gratuity of one half-penny to the "boy" (waiter) if he has been obliging, completes the items. This extravagant expenditure you can of course reduce by consenting to share a room with others.

I generally had some opportunity for little talks with people at the inns, and sometimes was able to go out and sell books, &c., on the streets. Similar opportunities presented themselves at places we passed on the way, and though my talk was not very intelligible, it was a privilege and a satisfaction to be able to leave God's message, in printed form, at twenty or more little centres day by day. These people and their ancestors have lived here for hundreds of years, and I have been permitted just now, in this year A.D. 1888, to bring to them the first intimation of God they have ever had, for so it is in the case of some of them. What a thought is this!

I will mention the following incidents, although in themselves trifling enough, because I want you to see how all along the way God's loving care of me in little things was beautifully shown. And this may encourage others. At least let it call forth a note of praise on my behalf.

About mid-day on the first Thursday, not being well, I longed for a quiet afternoon, but it would throw the coolies out if they had to wait for me, because

they were paid for the whole distance, and not by the day. Being in front, I sat down in a nice place to rest for a minute or two. Several minutes passed, an hour, nearly two hours, and the coolies did not come. When they did come it was too late, they said, to go further that day. The fact was, we were on the outskirts of a town at which they wanted to stop. Of course I scolded them well, whilst inwardly thanking God for arranging so happily for me.

The men were in a very obstinate mood. They sat down by the way-side and wanted me to advance money. This I declined to do, as it had been especially arranged that I was not to give them money here. They had already, according to custom, received a large sum in advance at Wun-Hsien. They sat on; so did I. At last they gave in, shouldered their burdens, and led the way to the inn. Here I called for a barber, had a good wash and a shave, and felt much better.

In the morning I had done what you must admit was a very clever thing to do—I had locked my box key inside the box! I will leave you to puzzle it out, in the hope that you may come to China and do the same thing yourself! I had been wondering, if we stopped at a small place, how I was to get my box open. But here was a big town—just the opportunity. I told the coolie to call a locksmith. This seemed to be attended with great difficulty. He looked at the box, and said it was hopeless. I tried to reassure him, and begged him to call the smith. He went off, and, after a long delay, came back and said there was no locksmith. In the meantime, however, I had mentioned the difficulty to my barber. He knew of a locksmith just across the street, and in a very short time the box was opened without injuring the lock. Great was their delight to find the key, as I had said, lying in the tray; and greater still was their joy to find themselves rewarded with 1½d. each for the services they had respectively rendered.

At this hotel I met two Chinese gentlemen who were my fellow-travelers for the next two days, though they, of course, were in chairs. Chinese gentlemen of any position never walk. They were unaffected and friendly, and finding that I had to change some

silver, they kindly came with me to help me and see that I was fairly dealt with. I had been a little anxious about it, as I could not trust my coolies to help me, and had especially committed the matter to the Lord. I offered them books, which were willingly received, and I saw one of them reading in his chair as he journeyed. Before parting, he gave me his card, and begged me to visit him at his home in I-chang. One evening they solemnly fired off crackers at the back of the inn to drive away the evil spirits. Although living in the midst of it all, it almost startles one to see intelligent men, whom you know, practising such follies; for apart from dress and language they are, as I have said in a former letter, so much like ourselves, it is hard to realize they are—in all its dark reality—"poor heathen." And we have known God for centuries! What a crying shame it is!

I intended to engage a chair for Friday, but the men asked for more money than I had been told was right for a day's journey. To my surprise, they would not accept my terms. This I took as a leading that I should walk. I had not gone far before I saw God's hand in it very clearly. We had to cross a mountain range, a stiff climb up hundreds of stone steps, and down the other side. Then another range and another climb, much like the first. Had I hired a chair, consideration for my own feelings and for the men's shoulders would have prevented me sitting in it; and of course I quite understood now why the poor fellows had declined the job. It is wonderful how they can carry chairs and loads up and down these tremendous flights; but they do, and very cheerfully too. And what would you say to riding up and down on a mule or a pony? These animals are very surefooted. They will climb steps, ford streams, cross narrow bridges, and jump in and out of a ferry-boat as a matter of course. In this part of China I am surprised to find they are shod. Oxen, as well as mules and ponies, carry loads; and buffaloes and oxen draw the plough. In Sz-chuen, men carry heavy loads on their backs. They cannot go so fast, but they carry nearly half as much again as a man with a pole.

I enjoyed my climb, and came in quite fresh. The next day (Saturday) my coolies treated me to a fresh expe-

rience, and again God's care of me in little things was beautifully manifested. On arriving, in the evening, at a large city, they took me to an inn which beggars description for the utter gloom and wretchedness of the best room they had to give me. Here I was to spend my Sunday! It was rather too much, knowing, as I did, that there must be good inns in a city like this. I told the coolies to take me to a better place. They smoked their pipes and paid no attention. I insisted: they smoked on. Finally I went in search of an inn myself. The people did not seem inclined to help me, and I returned disappointed. But at the last moment I was moved to go back next door, though I had passed it twice, and inquire if perchance they had a lodging. A bright, pleasant young fellow answered yes, and instead of being merely a tea-shop, as I had supposed, it proved to be one of the best inns we had seen. A cozy room was allotted to me, and I found my two Chinese friends already established there. When you read what follows later on you will see that the willingness of the landlord to take me in, was of itself a remarkable Providence. My unexpectedly lighting upon the inn where my friends were was also an especial providence, for it was at this place I had need to change the silver. The coolies, quite unabashed, had to bring my things and follow me to the new quarters.

And now came the next difficulty. The Chinese, of course, have no Sundays. We Christians have been keeping the Sunday—God's gift to man—to ourselves. The Chinese know nothing about it. Day after day goes by just the same, one weary plod. (Having no Sundays, of course they have no weeks.) We had arranged before starting what compensation the men should have for not journeying on the Sunday. They now decided it was not enough; they must have double. As no agreement on the point had been made in writing I had no hold on them. I offered to give them a little more on condition that they got to Pao-ning on the following Saturday. Without this condition I feared they would purposely contrive to be another Sunday on the road. My offer they affected to despise. I was most anxious not to journey on the Lord's-day, and moreover my foot,

which had been a little troublesome, was now quite sore. How should I be able to walk? Yet I felt it would be wrong to yield further. If they would work on Sunday they must, and I must trust about my foot. I told them I could give them no more money, and it was decided we were to go on as usual. Very reluctantly I put my things together, paid my bill, and arranged a little supply of food for the morrow, since I should not wish to buy food on the road. The last thing at night the head coolie came in and asked if I was going on or not next day. I repeated my offer, and expected he would come to his senses. But no, his mind was quite made up. My hopes sank. Next morning I awoke early. How tired I felt; and my foot, how sore it was! I could not help telling the Lord afresh, and asking Him to undertake for me. Presently a coolie came to the door and said it was time to start. "Very well," I replied. A little later they all came in and began to arrange their loads as usual. They were evidently determined to go. I could not make it out, for I thought the Lord was going to give me a day of rest.

One thing after another was put in readiness, and we were practically on the verge of starting, when the headman asked me if I was going or not! "I do not want to go, but *you* do, and so we will." "Oh, well, just add a little more cash." "No, I can't do that. I have offered you a fair sum, and I can give no more." With a suspicious-looking smile playing over his face, he turned to his companions and mumbled out, "Perhaps we may as well stop." And leaving the things where they were, and me gratefully wondering at this fresh proof of God's loving care, they went out, and for the rest of that day troubled me no more! Cunning fellows! of course they had never had the very slightest intention of going on, in fact, they themselves were evidently so tired (being opium-smokers) that I believe they would thankfully have welcomed permission to take a day's rest without any pay. I had a quiet Sunday, and the next day was thoroughly fit. Praise the Lord!

The only other morning when I felt unequal to my task was after a long weary tramp of thirty-five miles on bad

roads the day before. Chinese shoes won't do for wet weather. I had to walk barefooted, in my socks, and in ill-fitting straw sandals (such as are usually worn in travelling). Between them all I strained my foot, and the next morning it seemed impossible that I should be able to get through the day's journey. I did not know if a chair was to be had, besides, hiring a chair would involve having to change a lump of silver, and (after my last letter) think what that means! My Chinese friends had left me. I started in faith, and to my complete surprise found we were on the banks of a river, and that we were to travel the whole day by boat! Still another illustration of "He careth for you."

I should like you to have seen that boat, full of luggage from end to end—the crevices filled up with people. My shoes, not required for walking, made a fairly comfortable seat. The passengers read my books and smoked opium, lying in turns on the one little floor-space which was not blocked with luggage. On disembarking in the evening the captain and his crew set on us like wolves, trying to get all the money they could. The fare for the day's voyage seems to have been twopence, but most people tried to get off with a penny. The scramble was not edifying. It was new to my experience, but further experiences quite as novel awaited me in this place; for a little later I found myself, with night coming on, an outcast in the street, homeless and supperless, and by the feeble light of a lantern, in the midst of a strange crowd, guarding rather nervously my imperilled possessions! No one would take me in.

It was of no use doing nothing, so I sold books, bought eggs, and preached to the people. At last one of the inn-keepers took pity upon me. He led the way into a sort of outhouse, in which were one or two bedsteads covered with straw. Though rough and dirty enough, the place seemed commodious and airy (altogether barn-like), but a bad smell told a tale. It was dark, yet the dim light of the lantern sufficed to reveal a most revolting pit, which occupied the greater part of one side of the apartment. There was no help for it, so trying to forget that ugly bogey in the corner, I sat down to cold rice and

cold eggs. The good people seemed unable to produce anything hot, but I got a cup of cocoa later. The coolies consoled themselves with opium. I had plenty of visitors, and was up till pretty late talking to them. In spite of the horribly unsavoury surroundings I had a fair night, and was none the worse in the morning. Again, praise the Lord! But it was a curious experience. And it was also a curious experience, after paying for this luxurious accommodation the regular inn-prices in full, to be arrested in the public road, and not allowed to proceed, by the landlord's boy—a mere lad! He was of a sort with yesterday's crew—a regular young bloodhound; and now he held my sleeve firmly and demanded more money. I could not but admire his pluck, for many a full-grown brave Chinaman would be chary of touching a foreigner. It certainly was a rash thing to do. But under no personal provocation may a Christian missionary raise his hand to strike a poor heathen brother whom he has come in Christ's name to bless. Besides, a boy! Fighting with boys is inglorious work at best, and may prove troublesome if you want to maintain a respectable and dignified appearance. Of course I declined to give him money, but consenting to be the lad's prisoner, I sat down and preached to the people; till my young friend, finding himself ignored, came to a better mind and decamped: I had previously walked back to his abode and made a note of his signboard. The landlord himself kept out of the way. There must be some good stuff to work upon in that place, and yet it may be years before anybody goes near them again! God forbid. Come along, my friends.

After my release (!) I walked on to the first halting-place for breakfast. Here I did not fare much better than on the preceding evening, but at mid-day I reached a busy little town, where there was abundance of provisions—beautiful pork dumplings at less than a farthing each; hot rolls at the same price; cakes fried in oil at one-eighth of a penny, delicious to look at if not to taste; and vermicelli, rice, soups, and stews, ranging in price from a penny downwards. If they were only as nice as they are cheap! All along the road the prices are much the same. A large bowl of rice costs a little less than a

halfpenny, a small bowl, one farthing; wheaten cakes, one-eighth of a penny; rice cakes (very substantial), one-twelfth of a penny; a cup of tea, if made to order, also one-twelfth of a penny; eggs vary from one-eighth of a penny to a farthing each; a basin of rice-gruel flavoured with beans, one-fifth of a penny, &c., &c. Many of these delicacies are not often to be met with. Each place has its own speciality. It may be rice with a little salted cabbage, or a cold compound which *looks* like brawn, but *tastes*—we won't say how! At one place the speciality was flour dumplings, served up with a syrup of hot water, and sweetened with a little brown sugar cut off a hard loaf. After supplying me with dumplings enough to feed a multitude, the good woman charged me one-third of a penny, apologetically accounting for the price being so high on the ground that they were hot. If cold, she said, she would not have had to ask so much! At many of these country tea-shops and eating-places women serve, and it is not at all unusual for them to have a child strapped on behind, varying in age from one or two months to one or two years. The baby apparently understands the situation and acquiesces, whilst the mother, poor thing, goes about her work as if unconscious of the burden she carries. You may see women thus laden working in the fields. "What is to become of the baby?" Thus, simply, do the Chinese solve this and other difficulties which perplex us sorely at home.

In the evening I reached Lan-pu Hsien, a large town twenty-five miles south of Pao-ning, and a great salt district.

It was now Friday, May 11th, and my journey was nearly over. But a final and crowning experience awaited me. Out of a large number of inns to choose from, good, bad, and indifferent, my coolies picked out the very worst they could find—so it seemed to me—a wretched little place full of opium-smokers. And I had been consoling myself, amid the terrors of the night before, with the thought that I should have comfortable quarters in a good inn for this my last day! The coolies, of course, refused to move. Extricating my bedding and basket from the rest of the baggage, amidst a crowd of on-

lookers, I called for another coolie to carry them. No one would come. (My own coolies were very happy.) So leaving my things I set off alone to find an inn; and inns I found in plenty. But at each one I was refused. No one would have anything to say to me: the people were suspicious of a foreigner alone. I had to give up inns in despair, and turn my thoughts to the temple, the outer precincts of which is public ground. The temple looked fairly satisfactory. I returned to the opium-den, and told the coolies to bring my bedding as I was going to another place. They followed me. Finding it was the temple, they wanted to take my things back, and got the priest to try to persuade me to leave. I knew I had a perfect right to be there, but to please the priest I moved my bundle and basket into the open court, where I could not be in his or anybody else's way. Sitting on my bundle I began complacently to eat some eggs and native bread which I had with me. Seeing an egg-shell on the ground the priest affected concern, though the place was practically a tea-shop, and strewn, more or less, with dirt and rubbish. I was able to comfort him by picking up the shell and putting it in my basket. Dusk came on, and with it, for the coolies, desperation; for if I did not go to their inn, they would have to pay more for themselves. They tried to force me away, and the gentle priest plied his best endeavours. The little crowd stood wondering, but indifferent. I remained calm and immovable. At last, when I was thinking of settling for the night, a hearty, good-natured, stout old gentleman came up. He understood I did not like to go to the inn where they were smoking opium, but he had a room close by where there was no opium, and he would be so pleased if I would honour him by condescending to occupy it. The old gentleman spoke so kindly, and was evidently such a good sort, that I could not but accept his offer with gratitude. He told the coolies to take my things, which they seemed delighted to do, and we trooped out in the dusk. A minute later and the coolies, having pretended to make some inquiries about a house, led me ere ever I knew it, a poor duped victim, into the middle of—the wretched inn! In the meantime,

my supposed host had disappeared, and the friendly priest had smilingly shut and barred the temple gates behind me. I was fairly caught, although it is true I had my suspicions before I left the temple. But how could I seem to doubt my kind and noble-hearted friend! I told the coolies to take my things outside—they refused. I took hold of them to carry them out myself. They forcibly prevented me! However, I was not done yet. I went to a tea-shop to refresh myself, and consider what the Lord meant me to do. It was a fine night. I determined, if no better shelter turned up, I would sleep in a quiet part of the street, provided I could get my bedding; if not, I would go on, or try to, to Pao-ning. I returned to the inn. The coolies were full of joy at my return, for they had been having rather a bothersome time of it altogether. Their joy was soon dispelled. I had not come back in the submissive spirit they desired. I asked them quietly why they would not go to a respectable inn. Getting only loud talk in reply, I told them my bedding, &c., was mine, not theirs, and that I must have it outside. Seeing I was in earnest, they assented, and after a little delay it was brought—into the street (a secluded part). I spent a few minutes in talking to the few people who still lingered, and then, as nothing better presented itself, I began to consider how I should sleep. But at that moment, to my surprise, some very pleasant officials came from the Mandarin. They understood I did not like to sleep in that inn, but there was the temple (!) where I could have accommodation—would that do? Yes, I said, capitally. So the three coolies had to tramp out once more, and bring all my things; the poor priest had to unbar his temple gates; the kind old gentleman had to undergo an effectual damper in the midst of his glorying, and I was led—the conquering hero now—right up into the inner precincts, where a splendid room was put at my disposal! My coolies now wanted to share in my good fortune, but they were dismissed to their beloved inn, for which no doubt they had to pay handsomely. The Mandarin's people absolutely refused to accept any gratuity, and took much delight in seeing

I was well cared for. The good priest, too, became quite enthusiastic. He brought me a new bamboo mattress, so that my bed might be comfortable; he gave me some delicious water to drink, and he provided me with water to wash, and other conveniences. I took care to reward him handsomely for his services (sixpence), so that he will doubtless be glad to welcome me again. Oh, that his soul may be saved! As for the coolies, they did not lift up their heads any more, and next day, on arriving at Pao-ning, we parted company. Poor fellows, my heart yearned for them, as I saw them turn away.

In connection with the Mandarin, I ought to mention one other circumstance, showing how the Lord's hand was with me. Travelling in Sz-chuen a passport is considered essential. Through some mistake mine had been delayed. Phelps urged me to stay at Wun-Hsien till it came, as he seriously feared the Mandarins would detain me, and perhaps send me back to the Consul at I-chang. I felt, however, it was a case in which I must trust and go forward. Up to the time of my arrival at Lan-pu—that is, till almost at the end of my journey, I had not once been even asked for my passport, and now at Lan-pu, instead of making any trouble about it, the Mandarin kindly provided for my comfort, and allowed me to proceed without interruption.

Since coming here I have been laid aside with little attacks of fever, and herein does the Lord's goodness only shine out the more clearly, seeing that He kept me in health all through my long journey from Hangchow, and did not suffer me to be ill, till the very day He had brought me to the end of it, when I could be nursed and cared for!

I should not like to close these letters without acknowledging once more my indebtedness to the China Inland Mission, and to Mr. and Mrs. Cassels and Mr. Beauchamp, for the warm and hospitable reception they have given me. "Bless the Lord, O my soul, and forget not all His benefits, who crowneth thee with loving-kindness and tender mercies!" "Oh, magnify the Lord with me, and let us exalt His name together." "He talked with me by the way." "I will make an altar unto God, who was with me in the way which I went."

## THROUGH GERMAN EAST AFRICA.

*The Journey of Dr. and Mrs. Pruen and Mr. Ashe from Mamboia to Zanzibar—Perils, Anxieties, and Deliverance.*

JOURNAL OF MRS. PRUEN.\*

*Mamboia, October 18th, 1888.*

**S**EP has built such a jolly little thatched house, which is so delightful for the day, as it keeps us from the heat in the middle of the day, which is very trying in a tent, especially in a small one. The house was built in a couple of days; sharp work, wasn't it? but my husband employed all the caravan men, some to fetch grass, bamboos, and poles, while others built. It is a framework of poles and bamboos, and the whole thing, walls and all, thickly thatched—a regular barn in appearance, but we look upon it as quite a palace, and are most thankful for it. Even if we only stop here a few more days, it will be such a great thing to be more comfortable than we have been, and, besides, it will be so nice to pack in; as we came away from Kikombo in such a hurry, some of our loads need readjusting. This is a land of plenty, so all our people are in a very good humour, as they can get a variety of food here, and it is cheap besides, while at Mwapwa and Kikombo it was most difficult to get anything.

[Dr. Pruen wrote on the same date,—“One of Ashe's men is going down to the coast in an hour; and as he wants to get there in six days, we can write a letter to catch the new French mail *vid* Marseilles.

“We are living in our house, which I have just finished building. It has a thatched roof and thatched walls. It is ten feet high in the centre, and six at the sides. The floor is 12 ft. x 14 ft., so we are very comfortable now, and quite sheltered from the heat, as the eaves project six feet beyond the end of the house where the door is. We cannot leave here before Monday, and this is only Wednesday; so it has been a good move setting our idle caravan to build a house. They have also built us a kitchen, so we are

independent of the rain, though we have had none for some days.

“Yesterday we went up to the Mission on the hill; and as labour is plentiful took eleven men, instead of six, to carry the chair. They chose the steepest route, but it took seven of them at a time in the worst place.

“We are wondering what news you will have had of the troubles on the coast. Here we have a Swahili ‘fort’ filled with the Sultan's soldiers; but there is not much, if any, excitement about the troubles on the coast. The fort here consists of three huts surrounded by a pallisading, with the stakes sufficiently near together to prevent anything larger than an elephant getting through. They have no cannon; but each soldier has a snider rifle.

“At Simbo ‘river,’ where we camped one night on the way here, there are large numbers of game. It was there that I shot the antelope last year, and there, on my way down to the coast, that some buffaloes came into camp at midnight. We saw few game this time; but passed near the spot where the meat of a buffalo, which had been killed the night before by a lion, was being sold by the Masai to our caravan porters. The Masai have settled all along the road from Kikombo here. We saw them herding their cattle or coming back from journeys; but they did not trouble us. At Kitange, the last march before this, they have taken possession of the water, and stop caravans taking it without payment. They did not attempt to interfere with us. I suppose four white people (Ashe, my wife, baby, and myself) looked rather too formidable to be interfered with. Certainly we were a very strong caravan, although a small one.

“We have sold off our surplus stores, countermanded others, and started on our journey; and now it is too late to retrace our steps, as we should be cut off from further supplies by the Masai and the rapidly-approaching rainy season.”]

\* We are indebted for this graphic narrative to the kindness of Mrs. Pruen's parents, Dr. and Mrs. Hutchinson, of Bedford. “Sep” is Dr. Septimus Pruen.—ED.

*Mvomera, Oct. 29th, 1888.*

We remained at Mamboya a fortnight and two days, starting again on Thursday, the 25th, just three weeks after we had left Kikombo. Here, too, we had great difficulty in getting extra men. Usually it is easy enough to hire porters at Mamboya; but they had a sort of annual festival on, which consisted of a great deal of drinking, so that all the men who were anxious for work before cared for very little besides drink. When we came to start we found the loads had to be left in charge of Pemba. He had instructions to engage men and come on as quickly as possible, so as to join us, but he has not yet turned up. One march from Mamboya we were met by men from the coast bringing bad news. This alarmed three of our Wanyamwezi porters, and they wished to return at once; but after a good deal of talk and persuasion, and the promise of an *upande*, they were induced to carry on their loads to the next camping-place, where Ulaya thought we could engage fresh porters in their place. When we left Mamboya, Sep had wanted to do the marches as quickly as possible, taking some double ones; so imagine his disappointment when the hammock-men came to say, with only six men they could not possibly go beyond Kifé, a small village about six miles from Kidetti, which we had hoped to have reached. Here we stopped accordingly; and, strange to say, it turned out very much to our good; for as soon as we arrived Sep was shown some loads which were to be sent on to Mpwapwa, and amongst them he found one of our missing English loads, and heard the other one was at Kidudwe. Was not this wonderful? Then, instead of letting the porters go on to Mamboya with these loads, he asked them if they would come to the coast with us, which they were most willing to do; and then he wrote to Mamboya to ask Mr. Roscoe to send porters to fetch these loads. In this way we secured seven porters, which we badly needed. Was not this wonderful? just showing how clearly it was arranged for us to stop at Kifé!

For our next march, on Saturday, we hoped to have passed Kidetti, and gone to a place ten miles further on; but as soon as we reached Kidetti, we were met with the news that there was

no water at this other place, so that we were forced to pitch our tents and stop at Kidetti for Sunday. This was the place where we were besieged by ants last year, and we found it was the same thing this time. When we got up on Sunday morning the place was simply swarming with them, so we had everything turned out of the tent, the ground well swept, and our things not put back till evening. In this way we escaped swarms of ants, though they were a little troublesome, and anything in the shape of food was covered with them in a few minutes.

Yesterday morning we were up at three, as we had a twenty-mile march before us, and we wanted to start early so as to escape the sun, especially for my husband, walking, and the porters. We got off about 4.45, rested halfway for three-quarters of an hour, and got in rather before ten to Mvomera. Here we had a delightful camping-ground, all among fine trees; such a comfort when one generally has to camp almost in the open. Soon after we arrived we got a letter from Mr. Ashe, from a place a march and a half ahead of us. We had expected he would have been nearly at the coast by this time. He told us one of our mailmen had been attacked on the road and killed; and that there was news of disturbances on the way to the coast, which had frightened his men so that they refused to proceed. After considering the question, he then agreed to what his men asked, that three of them might proceed to the coast and find out if these reports were really true, while he waited for them at Kwa Masenga.

*Kwa Masenga, Nov. 2nd.*

To proceed with my story. This letter from Mr. Ashe was a little bit upsetting, and we anxiously awaited the arrival of Ulaya to hear what news he had heard from an Arab caravan, from the coast, we had passed that morning. When he came he confirmed everything, with some additions. For instance: that the people of Mto ya Mawe wanted to murder Mr. Ashe as he passed through, but that as it is a station for the Sultan's soldiers, they refused to allow the deed to be committed while he was in or near their place, but said if the Wachenzi (heathen) wanted to kill him, they must do it on the road while he



was on the march. Was not this kind. After hearing all this we could not help feeling much perplexed. Before consulting together or with Ulaya, we had earnest prayer that we might be led to do the right thing. We came quite to the conclusion that our safest course was at once to join Mr. Ashe, and this not only for our own sakes, but for him too. Ulaya at once said he must not move backwards, nor must we, else the Natives would say we were frightened, and would attack us. He thought if we joined Mr. Ashe, and all proceeded together we need have no cause for fear, as our united caravans would be such strong ones. Sep wrote then to Mr. Ashe to this effect, and that we hoped to join him early next morning. The rest of the day we spent as usual, but we had visits from a lot of Natives. They came out in numbers to see the baby, a novel sight for them, in fact she has been on show all the way down. However, three men, including the head-man of the village, stayed talking a long while, and began asking very inquisitive questions, finding out whether we were English or German. Then they were anxious to learn who slept in the two tents, and asked straight out for presents. As you may imagine, we were rather on our guard, and during their lengthy visit Sep casually moved his gun into rather a prominent position, to show these gentlemen they would meet with a warm reception if they attempted to steal anything in the night. Evidently these good people had the same settled hatred to the Germans, and would have attempted to kill us, if we had proved to be Germans; in fact, we heard afterwards, that as we were coming into Kidetti, the question was asked what we were, with the comforting assurance if we had been Germans, we should have been killed that day! However, at all the places we have stopped at on our way down, the people remembered my husband and his medicine, and one woman informed me that when we were there last, we had no child. Before the evening Ulaya came and said he would like to place his men round the tent at night as a guard in future, and during the march the whole caravan must keep very close together in case of an attack. That night he said there really was no

danger, but he would still like the men to keep close to our tent. Well, we were going to bed very peacefully later on, when Sep told me to go and look out at the back of the tent at the fires on the hill, they looked so pretty. When I looked, the first thing I saw was a lot of dancing lights, so I told him that it was very odd that a fire on the hill should look like this. He then came and looked, and we soon saw that these moving lights were torches held by about twenty or thirty men, who were coming steadily along the path, towards our tent. I can't describe how alarming and weird it looked, in the dark, to see these black figures coming along with these torches. Sep at once called out to Paul to ask what it all meant, but we found there was not a soul near us except a lame boy; so Sep shouted to him to go and tell Ulaya to find out what was happening, as after all the alarming things we had been hearing that afternoon, we thought this might possibly be the way the Natives make a night attack. All this time these wild-looking figures were gradually getting nearer, so Sep took his gun and reconnoitred a little, and finding that they were steadily approaching the tent, and being anxious for my and the baby's safety, he came to the conclusion to leave the tent and go towards the village, as we should be safer in the dark than in the lighted tent. So he seized the baby, gave me the gun, and we sallied forth, tumbling about in an mtama field, over the hard stumps. It was a very odd sensation altogether, not knowing in the least what was going to happen next. We soon met Ulaya, who, with several men, escorted us back to our tent, and then Ulaya formed detachments of men to surround our alarming enemy, he himself going with one to try and find out what they were doing, as neither he nor any of the men had the least idea. Some of the men guarded the tent, and it was amusing to see what cowards one or two were, afraid to venture a few yards from the tent! We waited like this for some little while, when Ulaya and his men returned, having discovered that the cause of all our alarm was the Natives hunting for—what do you think?—rats—this appears to be their way of catching them. This was rather a come down to our thrilling adventure,

but we were most thankful to find there was nothing serious happening. However, after this Ulaya put a guard of men around our tent, so as to be quite on the safe side.

The next morning the whole caravan kept together during the march, and we got to Mto ya Mawe (the soldiers' village) without any excitement of any kind. Here we rested, and Ulaya went to find out from the soldiers whether the reports about the rising amongst the Natives were really true. They confirmed everything, but from them we understand that it was the "Wachenzi" alone, and that there was no other cause for fear. Soon after nine, we joined Mr. Ashe at this village, and held a council of war. All were of opinion we should proceed, as there was no reason to fear "Wachenzi,"—they would probably be afraid of a white man's caravan, and run at the first sound of a shot. Ulaya said he was quite ready to come, and said the men would follow; but he was a little bit too sanguine, as in the afternoon when he was giving out the gunpowder, the men refused to take it, or to move a step till they heard news from the coast, as they were thoroughly frightened. Sep was annoyed at this, as it was a distinct refusal on the part of the men to follow their head-man; so he thought he would find out how many out of the whole caravan would be ready to come on, and face whatever dangers there were. The coast-men (Ulaya's men) all refused, but eighteen, principally Wanyamwezi, said they were ready to follow my husband wherever he chose to go. It sounded so nice to hear them come out so readily that they were willing. His idea then was to go on with this little band of faithful men, leaving our loads at some village, and just dare the Wachenzi. Well, the next morning (Wednesday) he was going to make final arrangements for starting the next day, but found Ulaya had gone off on some business. When he returned he said he had been to some of the villages on ahead, inquiring into the various reports. He found them so bad, he said, that we must not think of moving for the present, not until we could get news from the coast. All seemed to agree that one of the mail-men going down had been killed, and the letters burnt, and that this attack had been made because they were

servants of the white men, and were carrying news of them to the coast. Then all the villagers say that Abdullah, son of Bwana Heri—the Native Governor of Saadani—had sent up word to them to slay *all* white men, no matter what nationality they were. Just here we are safe because of the Sultan's soldiers. Another report was that Arabs had made up their minds to slay white men. We heard several Arab caravans were on their way from up-country to the coast, also coming from the coast, and that they would probably attack us. Then we were told that every white person had been killed at Frere Town; that one of the chiefs in the interior, an Arab, was enraged, because some of his slaves had been caught and sent there, and that this was the reason why he had arranged a night attack, in which he had killed every one. We do not credit this report at all, and cannot for a moment believe it is true: it would be *fearful* if it were. But we think it is one of the many fabrications the Natives enjoy making up; more especially since we have heard that it has been given out we have been killed too. Pemba, who was coming on with our loads from Mamboya, was told that Mr. Ashe had first been murdered, and that we also were killed at Kidetti. For this reason all his porters ran away. You see the good folk out here are great hands at passing on reports, which, of course, are greatly added to each time they are passed on, so it is difficult to know what to believe.

Well, Sep and Mr. Ashe thought it unwise in the face of all these things to attempt a move, and the next best thing seemed to be to send secret messengers to the coast to find out what was true, and to ask for help. There was some discussion as to what to do, because everybody going to the coast appears to be searched, to see if they are carrying letters, and we did not want to risk our men's lives, and at the same time we hardly thought they were capable of carrying a message correctly. At last it was decided Sep should write to the Consul and Mr. Muxworthy, in the smallest handwriting, on wee bits of paper; and then we folded them up in the paper-case of a packet of needles, and in this fashion the men were going to hide it amongst their food. They

went with no guns, only spears, so as not to attract attention. You can imagine all these various alarming reports made us feel somewhat anxious, and always on the *qui vive*, not knowing what was going to happen next. I felt so bad about our baby. It seemed so strange to feel that almost at any moment we might be in danger of our lives; attacks from the Natives were not very alarming to contemplate, because they are not brave, but from the Arabs was quite another thing, and if many had attacked us, we could have had no chance against them. I used always to feel rather bad as night came on. Things didn't seem to appear so gloomy during the day somehow; but we received great help and comfort from our Heavenly Father. We had several united little prayer-meetings, and we always felt so strengthened after them. Then those precious promises in Psalms xci. and lvi. came home to us with such force, and we realized the "lightening" that comes from looking to the Lord. Somehow we felt quite calm and peaceful, and all fear was taken away, so that we could "lie down in peace, and take our rest," feeling so sure that He alone makes us "dwell in safety."

*Tuesday, Nov. 6th.*—To proceed with my story,—I am afraid, though, it sounds rather disconnected, and not well expressed, but I have so many interruptions. Of the two secret messengers we despatched last Wednesday, one was an Mnyamwezi (Siga) who, we feel sure is to be trusted, and that he will do his very best to get us help. Sep had him as a workman at Kikombo for some little time, so knows him well; the other was one of Ulaya's men, a coast-man, whom we cannot be quite so sure of. However, we must just trust, and leave the matter. Ulaya sent them off very secretly, so as not to excite suspicion here, and we find the secret has been well kept, as now, nearly a week after they have left, no one appears to have the least idea where they have gone. All this time, since the Wangwana (coast-man) refused to proceed without further news from the coast, thus apparently disobeying their head-man, Ulaya, who said he was ready to go, and that they would not follow him, Sep had kept them in disgrace, because they certainly were

not acting well in refusing to follow their head-man. He thought it would be as well to let them go their own way under these circumstances, though he had said nothing to them on the subject, only suggesting it to Ulaya, and while this kind of little mutiny was going on, he prevented them from guarding at night, putting on some of the faithful eighteen instead. Of course their behaviour was wrong, but it has certainly been over-ruled for our good, as, so far as we can see, we are much safer here than if we had made any move. However, the thought of his men going appears to have upset Ulaya very much, especially as he had frequently said they were quite ready to follow him wherever he went, and finding out his mistake I suppose was distressing, so he resorted to a little trick in order to prevent their dismissal, instead of openly coming and confessing he had either made a mistake or told a lie. Ulaya is a first-rate head-man, and, as far as Natives go, an honest man; but I suppose the system of plotting is firmly implanted in their natures. We all like him exceedingly, and from the first Sep has never done anything in connection with the caravan without Ulaya's advice, and on this occasion he thought he was acting with Ulaya's full agreement. Well, the next morning Paul suddenly came to me with a grave face, to say Ulaya had told him he was going away, as he could not stay without his men. I sent him to tell my husband, and at first sight the matter appeared grave, as we found that Ulaya was one of the Sultan's slaves, and all the Wangwana slaves of Arabs, and that they said if Arabs came to attack us, they would all run away, as they could not fight against them. It just looked at first as if Ulaya had heard some news of a meditated attack from the Arabs. In our perplexity we cast ourselves on the Lord, and prayed that He would over-rule all this apparent evil for our good, and turn Ulaya's heart. This little prayer-meeting greatly strengthened us.

Afterwards it was agreed Mr. Ashe should follow Ulaya to the village he had gone to, and interview him, as Sep did not like to leave baby and me. When he returned he said Ulaya was evidently in a bad temper about his men;

said he could not be parted from them, and if we let them go he could not stay; but that he did not intend to desert us; he and his men would live in a village not far off, and they did not want any *pocho* (cloth for their food). He evidently saw he had made a wrong move before, and now wanted to right it in this odd way, by acting as if he had been greatly offended. Then Sep sent Paul to tell him he was only going to dismiss the men because of Ulaya's own words about them; but as he (Sep) had always taken Ulaya's advice, he would do so again in this instance, if he would come himself and state what he wanted. This appears to have mollified him (though he did not deny what he had said previously), and he said he would come, only repeating that if we were attacked by Arabs, he could not attempt for a moment to stand by, or try to save us. Well, he returned, and we told him if he wanted to keep the men he certainly should, only some arrangement would have to be come to about cloth, as it was running so short, and they would all have to have less *pocho*. Ulaya agreed to this, and said he and his men would wait patiently here for ten days, in hopes of getting news from the coast; and after that time they would do whatever we wanted, either take us to the coast, or else back again. This appeared reasonable enough, so all was amicably settled. The whole matter need never have arisen if Ulaya had been perfectly open all the time. The men agreed to take the same amount of *pocho* they usually had for six days for ten, to try and make the cloth hold out till we could get news, and we hoped to be able to buy with other things besides cloth. That same day, Ulaya asked for paper and ink to write a letter to Abdallah, who is a friend of his, though Ulaya says he is a great simpleton in the way he acts, and especially with regard to this order about slaying white people. He wrote to ask for an order to be sent up, to insure our getting down to the coast in safety. There were now six men, with Mr. Ashe's three, who had all gone on the same errand, to try and get to the coast to bring news and help.

On Saturday we were greatly cheered by getting very good news, brought by a man who had left the coast only eight

days previously. He said the coast was perfectly quiet; all was amicably settled, as the Germans had agreed to pay for all the damage they had done, and the lives that were lost; the only unquiet part was a portion of the road to the coast, which was infested by *ruga ruga* (highwaymen), who were taking advantage of the general disturbance to do a little business. These gentlemen there would hardly be any cause to fear. I cannot tell you how cheering this news was, and how full of thankfulness our hearts were for this relief. That evening, or rather the evening before, Pemba arrived, saying he had brought our loads to Kifé, but the men had all run away there on hearing the bad news. Sep immediately sent off some of our men from here with them, and they arrived this morning. It is nice having them all together with us.

Yesterday morning we were again brought bad news. Ibrahimu, the head-soldier at Mto ya Mawe, had received special tidings from the coast, that the coast people had refused to take compensation from the Germans, and were determined to fight, so that the Germans had once more bombarded Bagamoyo, utterly defeated the Arabs, and had landed and taken possession of the place, after heavy loss on both sides. However, the people do not seem at all inclined to give in, and we hear Mbaruk, the Arab who is supposed to have killed the English missionaries at Frere Town or Rabbai, is marching to Bagamoyo to try and drive the Germans out. I am afraid there will still be some great struggles. The soldier also told us that the day before a secret party of coast-men had passed through with orders to murder the two Germans at Mpwapwa. These two unfortunate men, we hear, have left their place at Mpwapwa, and are in hiding. I do trust they may escape, but things look very black for them. A little piece of comfort we extracted from this was, that these men had passed through our camp without any attempt to touch us, and the soldier says they still say they have no words with the English or French, only with the Germans; but of course we cannot be certain of anything, a very little may cause them to change, and make up their minds to root out every white man from their country. How-

ever, we can only trust and look up to Him, who alone ordereth all things. "I will trust and not be afraid what man can do unto us." Those texts in the Psalms about being encompassed about with enemies and dangers come so very home to us now, much more so than ever before, now that we are in danger. The soldier said he too had despatched a message to General Matthews, the Sultan's general, asking permission for the doctor from Mpwapwa to come safely down to the coast; so all we can do is to wait patiently, and look to our Heavenly Father to keep us during this trying time. We are apparently as safe here as anywhere, and if only we had enough cloth could remain easily till the coast was clear, but we have very little left. This morning we sent over to the priests of the French Mission, some miles from us (we only heard they were here two days ago), to ask them if they could lend us cloth, and we trust we may get a favourable reply. We have many mercies now to be thankful for. Having Mr. Ashe is the greatest help and comfort to my husband, as he feels he has some one else's advice, and that he has not to decide everything all alone—and then we both thoroughly like and respect him. Baby, too, has been kept in such good health, I cannot feel too thankful for this. We are now just waiting, any day may bring us some news, and I think we are quite ready to do whatever we see is right, and if needs be, return to Kikombo, though that will mean some hardships, as our stores are fast disappearing. I can't tell you how sustaining and comforting it is to feel confident that you, and many friends are praying for us just now, as of course all this news has been telegraphed home. I only trust you are not all very anxious about us, and that you have been able to commit us trustfully to the safe keeping of our Heavenly Father.

*Kidetti, Sunday, Nov. 11th.*

You will be surprised to see my letter is again being written from Kidetti, our faces having been turned Mamboya-wards. It is exactly a fortnight to-day since we were here last. But I must carry on my story of our adventures from where I left off last, so that you may understand all our strange move-

ments. On Tuesday evening we got a most kind answer from the French priests: they sent us as much cloth as they could spare, and a present of fruit and vegetables; they had not heard any better news of the state of the country than we had, and strongly advised our remaining where we were, or else returning to Mamboya. Was it not amusing that this correspondence was carried on in Swahili, the only medium of communication, neither parties being sufficiently acquainted with the other's language to write in it? It was cheering getting some more cloth certainly, but it was not sufficient to keep us and our caravan going for long. The next day Paul came to us, and said he had heard very bad news from a runaway slave; he had been stolen from Kwa Masenga by the Arabs, and had escaped from the coast. He gave alarming news as to what was being done, all Europeans' servants being murdered, &c.; and this, with the fact before us that *none* of the mailmen despatched had ever returned, made the case look serious, and we feared our poor men had been also killed among the others.

With these many things before us, Mr. Ashe and Sep came to the conclusion it would be the wisest thing to return to Mamboya at once, as our cloth would not hold out much longer, and we did not know if it would be possible for us to return later on. I must say, I greatly inclined to abiding by our first decision, to wait patiently, and if there was no news by Sunday, to return to Mamboya on Monday; but Sep and Mr. Ashe thought things looked too serious for us to attempt to stay; so all was arranged for us to make our first march on Thursday afternoon. This we did, and on Friday and Saturday morning marched as well, so that we are now only two marches from Mamboya. As we passed through Mto ya Mawe, we were met by Ibrahimu, the officer in charge, and he informed Ulaya he had just received intelligence that Gen. Matthews—the Sultan's general—had been tied up or imprisoned at Mombasa! This made things look stranger than ever, as now lawlessness would evidently be the order of the day; it looked, too, as if the Sultan was playing a double part. News about Frere Town was confirmed, but this

time it was stated every white person instead of being killed, was taken captive, and kept as hostages. With these numberless reports, it was difficult to believe; the only thing was, the Natives firmly believed all these things, and they appeared inclined to take up rather a hostile position, though I really think they would have been too great cowards to attempt to murder us. We were told, too, that some reported us killed; others that Mr. Ashe had taken poison, and that I and the baby had been thrown out of the chair, when my back and baby's arm were broken!

We arrived here yesterday morning, and the first good news we heard was, that the two Germans from Mpwapwa had gone down to the coast with twenty men, all fully armed, and carrying no loads. They had gone by secret paths, but apparently their disappearance caused terror, as these good folks at Kidetti, who said they would have murdered us had we been Germans, seem to have been far too alarmed to attempt to touch them. We do hope this news is true. Our Friend Herr Geyser will be considered quite a hero if it is, going in this way through 200 miles of hostile country!

Yesterday morning we were engaged in thinking of our plans for Mamboya. We thought we ought to occupy the church on the Mission station, and send to Mpwapwa for more supplies from Dr. Baxter's stores there, in case of a long siege, and the roads being blocked for long. We were talking this all over, when our men came rushing up to the camp in great excitement, to say a mail was coming. This proved true, much to our delight, and we had the great joy of receiving and reading our home letters, that we had quite despaired of getting for ages. Also we heard from Mr. Muxworthy that our messengers had been tied up, hence the delay; but that the Consul had given us leave to come to the coast, and to make this feasible, and ensure against danger for us as far as possible, the Sultan had ordered Bwana Héri (the Governor of Saadani) to send up either a man with a letter, or else an escort to fetch us down if necessary. This man arrived with the mail—it was rather amusing to look at this very ordinary looking individual, dressed in only a red cloth, and to realize this was the

"officer" sent to ensure our safety. But such it is. The mail-men said some of these "ruga ruga" appeared, but quickly took their departure when the officer was seen. We find, our mail going down country was attacked, and the letters stolen, but that no man was killed, as was stated at first. But I think it will be rather difficult to discover what has been true in the midst of all this pack of lies. You can imagine our rejoicing, and how full of thankfulness we feel to our Heavenly Father for thus giving us a way of escape out of our many difficulties. I somehow have been feeling so sure lately, that something good was going to happen, and now it has come. Going back to Mamboya, seemed the only possible thing, but I rather dreaded the thought of rains coming on, and no house; it made me feel so anxious for baby. Now I trust we shall once more be on our way to the coast, but still, we cannot feel too sure.

*Friday, Nov. 16th.*

I have just a few minutes to write. Have not had a moment to write since last Sunday, as we are coming down to the coast by forced marches, and are *very* tired. Here we are, forty miles from Saadani, and thank God all has gone well with us up to the present, though we are now in what we might call the enemy's territory. Imagine our surprise yesterday, at hearing a great firing of guns, soon after we had arrived at Mtungu, and shortly after seeing Abdallah arrive with a strongly armed escort. The Consul had sent one of his men too, and Mr. Muxworthy had sent us seven more porters, some cloth, and some nice food, which was most acceptable. Our secret messengers came too; they had managed to get to Zanzibar, and secrete our tiny missive, though they were searched; and instantly the Sultan sent an order to Abdallah to go up at once to fetch us, evidently thinking his presence alone would quiet the Natives, who firmly believe it is his order to slay all white men. This may be so or not—we shall never know the truth probably—at any rate we are perfectly safe with him, and I very much doubt we should have got down to the coast safely without him, as the whole place seems in a tumult. We cannot thank God enough

for His great mercies to us, in bringing us so far in safety, and opening up the way for us. Abdallah expects an attack at Saadani from the Germans, and he says they mean to fight to the death. Hatred to the Germans seems widespread, but the English appear to be tolerated. This new business of the blockade will be a little serious for up-country folks as regards news and supplies, but they are all well supplied for a year at present. We are very doubtful about our property—we have been obliged to leave twenty-six loads behind—all our crockery and glass, and good spoons and forks, and all our blankets, sheets, towels, &c., besides a lot of other necessary things, it will be very difficult to go without; but we are so thankful at being preserved ourselves that we cannot grumble whatever happens.

[In another letter of the same date, Mrs. Pruett writes,—We left Kidetti on Monday, and have come ninety miles since then, marching hard. Marching in Africa at the best of times is by no means luxurious, and there are many things to put up with; but now it is harder than ever, especially with my baby. The paths are so narrow, such thorns or thick grass on either side one is dragged through, and difficult work it is to keep from being scratched, and then stumps of trees and mtama on the ground, one has numberless bumps against! We generally take a good long march in the morning, then rest, either for the day, going on again in the evening, or else for an hour or so. When we get into camp there is so much to be done: first and foremost our baths, and especially my baby's, and then food. I hate this more than everything; it is such a trouble in camp, and now more than ever, as we have lost our dear old Paul. His wretched little wife Kwema ran away from him last Tuesday, and the poor old fellow is remaining behind to search for her. He says he will search for a month, and if he cannot find her, will return to us. We are so grieved for him, and I miss him very much, as I could leave almost everything to him. But, thank God, we have been surrounded by numberless mercies, and above all that our darling little one has been kept in health.]

*British Consulate-General,  
Zanzibar, Nov. 22nd, 1888.*

You will be surprised to see where we are staying—at the Consulate, and meeting with the greatest kindness from Colonel and Mrs. Euan Smith. I cannot tell you what rest it is being here, after all our troubles and hardships, and how thoroughly we appreciate the refinement and luxury of our surroundings. Our hearts are just overflowing with thankfulness to our Heavenly Father for having so marvelously preserved us, and brought us safely here. Looking back upon this past seven weeks seems like a bad dream; but it is simply impossible to put down in words what we feel. "Goodness and mercy" have indeed followed us.

I told you about the arrival of our escort, Abdullah, the very man who we heard had given orders for all white people and their servants to be killed. He had been sent up with strict injunctions from the Sultan and Consul to bring us down in safety, and if anything happened to us it would be laid at his door, so, of course, he did not dare to disobey. The morning he arrived we had reached Matungu, the beginning of the dangerous part, and were resting there in the verandah of one of the Native huts, when we heard a grand firing of guns, and into the village rode this young man on his donkey, followed by his retinue. He told us why he had been sent; but we learnt everything besides from letters carried by a servant of the Consul's, who had been sent to see that all was right. Of course we treated our ruffianly young Arab friend with every politeness, because it was necessary to keep him in a good humour. We sent him a present of some stores, and every day on the march, when our tea or coffee was made, we always sent him some. He appreciated it, we knew, as he frequently hinted that he wanted some; but he took our attentions very much as if they were his right.

Mr. Muxworthy had most thoughtfully sent us some oranges and stores, amongst which was some new kind of tinned milk—sterilized, it is called. It is fluid, in fact pure milk; and I cannot tell you what a treat this was after the long time we had been without milk. I little thought how very much we should appreciate a few nice things after having

to do without so much during our march. Our trustworthy Manyamezi, Siga, came up in this little caravan as well, and it was well worth seeing his beaming face when he came and told us his and the other men's adventures on the way down with their tiny letter. They had been searched for letters, but the wee needle-case had been sewn up inside the seam of a coat-pocket, so was not discovered. He was simply overjoyed at the result of their rather hazardous enterprise. Indeed, altogether, this was a day well to be remembered. You can imagine our feelings better than we can describe them. In fact, we felt it difficult to express the thankfulness we felt; it seemed too deep for words. Every day after this we took forced marches—two or three ordinary marches a day; getting up at three in the morning—once at two—so we had very little sleep, and could not manage any during the day because of the heat, which we found most trying in the tents; and then, besides this, we were far too busy. Of course, I had my precious little one to attend to, and then, having no Paul, there was the cooking to see after—such a business this was, but I cannot tell you how invaluable Mr. Ashe proved in this respect. He used always to make the porridge in the mornings, and then he did all the shopping and bargaining.

In this way we got into Saadani early on Monday morning, not having met with any troubles on the road from the Natives. At one or two villages we went into, the people seemed a little surly at first, but they very soon came round, and were most pleasant. It was nice how the people remembered our having gone up country last year, and at several places they reminded us of our having given them biscuits, sugar, or sweets. This appeared to have made a great impression on their minds, and at Matungu one man actually brought me a fowl as a present because we had been kind to him. Did not this show nice feeling, and that there really must be some sense of gratitude in them? Wherever we went we heard a great deal of talk about the Germans. The very name is most cordially hated. On the coast the people know the difference between German and English people, but the Wachenzi scarcely do, we are

all "Wazungu" (white men) alike, but I do not believe the distinction will be recognized very long. We had been told the part to be most feared was just before reaching the coast, and that Saadani itself was quite safe; but we found this quite different. The Wachenzi would think a long while before they attacked white people; but I believe it is perfectly true, that they were told to kill white people and their servants by Abdullah; the delightful arrangement being that half the spoils should be given to him and his father. Bwana Héri's word is law amongst these people, so of course Abdullah's presence was quite sufficient to keep them quiet. However, at Saadani it was very different. Ulaya and the Consul's man were very anxious about going into the town. The caravan, instead of marching, as usual, was made to go along slowly in an unbroken line, with me in my chair in the middle, my husband close by, the Consul's man in front of it, and a friend of his just behind; while our friend Abdullah careered in the front of the caravan, saying he was going on ahead to arrange things for us. Bwana Héri, with some of the chief men of the place, came out to meet us, but they all seemed to be in a suppressed state of excitement, and did not greet us at all with the usual greetings, only looked in a way which spoke volumes. As we went into the town we were surrounded by a crowd of these wretches, and such hostile faces I had never seen before. One man looked at Sep in the most insolent way, and said in Swahili, "You have come," just as if he would like to have added, "You would not, if I could have helped it!" We were conducted to the Native house Mr. Stokes occupies in Saadani when there—a dirty-looking hole, which they had taken no trouble to clean for us,—and for a long time the crowd stood in front of the door, just staring, or rather glaring, at us. It made us feel we should have met with a very warm reception had we come on at first, as we intended, without having our escort in the shape of Mr. Abdullah. It was not pleasant, I must confess, and evidently it was really bad, as Ulaya and the men kept close to the house, and were very anxious about their own safety, being well-known servants of the Wazungu.

Before we got into Saadani we heard



that the *Henry Wright* had come in the day before, in hopes of finding us, but that as soon as they lowered a boat the good folk of Saadani fired on them, actually walking into the water up to their waists to fire. Of course she had to retire, and we had to resign ourselves to the delightful prospect of another dhow journey. The dhow was not to sail till midnight, and so we had the whole long day before us, which was very wearying, especially as the heat in the dirty little hole we were in was very trying, and I did not at all like going out into the verandah, as I was stared at so rudely, and remarks were made evidently insulting. It was a wretched day; and wretched as the prospect of the dhow was, we hailed the thought of it with delight, as it would take us into freedom. But imagine our disgust when we were told towards evening that we could not possibly go that evening. All kinds of excuses were made about there being no dhow by those two humbugs, Bwana Héri and Abdullah, and as they seemed determined to prevent our leaving, I seriously began to think these wretches meant to keep us as hostages. However, Sep was very quiet and determined, and said he did not care what the dhow was like, but go we must, and at last we gained our point.

We were not to go on board till twelve, and you can imagine I got no sleep. I sat in front of the door, and watched the people walking about. They all seemed in a restless state, and it was anything but pleasant to see them constantly looking towards our house and talking about the Wazungu. Ulaya was evidently anxious, as he stationed several of our men about, our trustworthy Siga walking about in front of the house the whole time, while Ulaya himself lay in front. At

last the time arrived, and with the greatest joy we went on board the wretched little dhow. We had to wait for a couple of hours before we could start, and this was a time of great discomfort, as of course the dhow was was all on one side. At last we got off, and the usual thing happened—no wind—and a fierce sun during the day; it was very trying, especially for our little girlie, but she was so sweet and good. But I will not dwell on our discomforts; they were slight with the delightful thought of the ending before us.

Between three and four in the afternoon we had got halfway, and then, imagine how our hearts went up with thankfulness when we caught sight of the *Henry Wright*. Captain Wilson had been about since six in the morning, in the hopes of meeting us, being afraid of coming too close to the coast in case we might be fired on. It did not take very long before we were safe on board: our hearts seemed just too full to find words to express our feelings of thankfulness; it seemed so wonderful to be safe after all the trying time we had had.

We found everybody had been most anxious about us, and that we had been one of the principal subjects of conversation here, which seemed very strange. We found an invitation awaiting us from the Consulate, but we were so dirty and tired that we went straight to the hotel, as we did not like to go to the Consulate in our disreputable condition. However, Sep called the next morning on the Consul-General, and both he and his wife so warmly pressed us to come that we made up our minds to do so, and here we have been ever since. The house is a beautiful one, and we are treated with the utmost kindness.

### CANON TAYLOR'S CRITICS.



OUR readers must be tired of Canon Isaac Taylor, and more than one has already asked us if it is not time to let him alone. Certainly it would be a great satisfaction to us to drop the subject, and confine ourselves to the story of God's work in the world; but some of our friends have little idea how persistently other friends ask for more and more material for their own use in replying to the criticisms and cavils which the Canon has so cleverly succeeded in setting on

foot. However, we see no reason for saying anything further ourselves. But we wish to notice briefly some comments by others, and to draw special attention to one article in particular.

One short but excellent contribution by Dr. A. T. Pierson, the eloquent author of *The Crisis of Missions*, and joint editor of *The Missionary Review of the World*, appeared in the *New York Independent* and also (or one like it) in the *British Weekly*. Its only error was a very natural one: Dr. Pierson took for granted that a Canon of the English Church was a sincere though mistaken friend of the missionary societies he criticized. Another good article, by the Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society, was published in the *Chronicle* of that Society for December. It was entitled, "The Great Missionary Failure: *Where is it?*" Mr. Thompson's opinion of Canon Taylor is less favourable:—

"He apparently wishes to be regarded as the friend, the candid friend, of Missions, whose deep interest in the progress of the Kingdom of Christ is his excuse for pointing out weaknesses and defects in the work of those who are especially devoted to the work of the Kingdom. In reality he deals reckless, if not wilfully malicious, blows in every direction, well calculated to injure the workers and to retard the progress of the cause. His article is aggravating, because it is smart enough to be read, incisive enough to make a mark, and true enough to convey most false impressions. Yet, to those who know anything about the subject, it reveals at once the shallow special pleading of a man who is so confident of his own judgment that he does not take the trouble to be judicial and calmly to weigh all the facts of the case."

A third capital article appeared in the *Madras Christian College Magazine*, by A. S. Laidlaw, M.A., B.D. Mr. Laidlaw's knowledge of India enables him to expose most effectively Canon Taylor's strange inaccuracies of fact; and as to statistics, he says:—

"Certainly we never remember a better illustration of the abuse which statistics are proverbially open to than is exhibited in his manipulation. . . . Over and over again it becomes only too apparent that Canon Taylor brings nothing to his exposition of missionary statistics but his knowledge of arithmetic, excepting only a mental bias which precludes him from reaching just conclusions, and occasionally delivers him into the hands of the merest tiro in missionary affairs."

On the pony-carriage question, Mr. Laidlaw says:—

"It may not be amiss to retort on a dignitary of the Church in England an incident in the experience of a certain Bishop of Sodor and Man, whose grand equipage provoked from an old woman whose cottage he was visiting the remark, 'What would the Apostles say if they saw all this grandeur?' To whom the Bishop, 'They would probably say that things were very much improved since their day.'"

Our fourth illustration is from *Regions Beyond* for January, in which is an extremely good article by Mrs. Grattan Guinness. She also grapples with the statistical questions, and points out the encouraging side of the figures of the population of the world. She dwells on the value of missionaries' wives and their work, and thus sums up the celibacy question:—

"The mission-field has many inevitable and severe privations. There is not the slightest justification for adding to these the cruel and unnatural trial of celibacy, against the express teaching of Scripture, and for the sake of saving a little money. Why should we impose on the already severely tried, lonely, and self-denying missionary all the evils of celibacy, for the sake of sparing to Christians at home the *slight* self-denial of giving a little more of their superfluity? A Mission without women is only half a Mission, and if extra expense

is involved in sustaining married missionaries, it is an inevitable expense that ought to be incurred."

Mrs. Guinness also comments sorrowfully on the *spirit* of Canon Taylor's criticism:—

"There is in it no gleam of love of the brethren, of compassion for the heathen, of faith in the providence of God, or of reliance on His power—nothing of the charity that thinketh no evil, that believeth all things, hopeth all things, and never faileth. There is not the slightest sympathy with missionaries who, whatever their faults and failings, success or non-success, are unquestionably, as a whole, the noblest and most heroic body of Christians in this world. There is no expression of brotherly esteem for them, no such appreciation of the beneficial results of their labours as even Government officials and military officers often express. There is no *grief* over what he counts failures, no spirit of meekness in reproving what he deems faults in missionary workers, whether at home or abroad. There are no tears of affectionate regret over the disappointments and difficulties he chronicles, no hopeful words of cheer, or tender breathings of prayer for improvement and greater success. No, none of these! There is no earnest *consideration* of the problem he discusses—the rapid increase of the heathen under British protection in India—only a hard, bald, despairing statement of it, which is thrown as a wet blanket to extinguish all cheerful ardour and enthusiasm. In a word, there is no trace of the *spirit of Christ* in his papers. We say it with sorrow, for if the writer possessed that spirit, the subject was surely one to call it forth. The animus which pervades the articles in the *Fortnightly Review* is, on the contrary, that of an accuser of the brethren."

But the very best and ablest reply to Canon Taylor that we have seen is by Mr. A. H. Blakesley, tutor in Bishop's College, Calcutta. It appeared in the *Indian Churchman*, the organ of the Oxford Mission at Calcutta. We have more than once had to note with strong disapproval the utterances of that paper, which represents the most advanced section of the High Church party in India. But all the more are we bound to express our admiration of Mr. Blakesley's masterly article. Considering that Canon Taylor singles out for his highest commendation (such as it is) the Oxford Mission and its methods, the honourable fairness of that Mission in publishing such a reply is notable, and all the more because the writer disclaims the success Canon Taylor assumes to have attended its work. We have taken the liberty of reprinting the whole of Mr. Blakesley's paper as a pamphlet (which can be had at the C.M. House), Prebendary Tucker, of the S.P.G., having authorized our doing so. In the pages of the *Intelligencer* we can only give an extract, which follows this article, on Asceticism in Missions.

## ASCETICISM IN MISSIONS.

(From Mr. Blakesley's Reply to Canon Taylor. See preceding article.)



THE question of conducting Missions on a more ascetic method is one which may be discussed on its own merits quite apart from the use made of it in Canon Taylor's article. It may be true that missionaries of the present day are wanting in self-denial; it may also be true that the cause of Missions is hindered by their being so. But it is quite certain that the right person to urge unpleasant accusations of this kind is not a man who has never set foot in a mission-field in any other capacity than as a tourist, and who, besides the privilege of working in England, is enjoying a salary some four times as great as those of his own calling whom he is criticizing. On the practical question of the relative efficiency of two methods of work Canon Taylor has a

right to express an opinion with all the rest of the world; but he has done more than this, and has imputed the motives of a "hireling" to a large number of his brother clergy. This too he may think to be true; but it is now a moral question, not merely a practical one, and it behoves any man who wishes to be listened to on such a subject, to ensure that he himself is not to all appearance open to a retort in kind. Exhortations of this character addressed by the clergy as a body to the laity are tolerated and attended to just in proportion as the clergy themselves are seen to aim at a higher standard than their congregations. If Canon Taylor wishes to occupy a similar position with regard to the large body of his brethren in the mission-field, he must first get the same moral vantage ground, by at least obviously aiming at a loftier standard himself.

But the article has raised, as we said, a question of practical importance much greater than is warranted by its present connection. An opinion has been growing of recent years, that what India is waiting for is an exhibition of a Christian asceticism analogous to that which characterized the lives of great Indian reformers of old, and especially of the great Buddha. This idea has been put into practice in more than one instance lately, and has elicited the warm approval of Sir W. Hunter, following in whose track we now see Canon Taylor. . . .

There are two lines of argument on either of which this new ideal might be supported; the first, which has doubtless been the determining reason of those who have adopted it, that it could be shown *a priori* to be either right or likely to be effective; the second, selected by Canon Taylor, that experience has justified it. Let us then consider it from this latter side first. Following the recent utterances of Sir W. Hunter, there appeared some remarks in a publication of one of the great missionary societies deprecating the verdict he arrived at, and showing that an appeal to results was still in fact favourable to the old-fashioned methods. The protest was not without foundation, a fact which the friends of the new attempts were themselves quite ready to acknowledge. They do not base their defence on results at all, and Canon Taylor is but a questionable ally if he diverts attention from what is in truth their strength to what may at present be shown to tell against them. For what are the actual facts as regards India? We may take four instances from the records of recent years (and it is with the *present*, not the *past*, conditions of Indian Society that we are concerned). Mr. Bowen spent a long life in the Native quarter of Bombay, adapting himself in almost every particular to the habits of the Natives; he got admiration from his countrymen, respect and affection from the heathen,—everything but converts. Father O'Neill, again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically equal to bear; yet he likewise scarcely baptized a single person. The Salvation Army, with a reckless expenditure of life, which to many seems culpable, but which at any rate exemplifies the principle under discussion, has achieved results altogether inadequate to the effort made, and one still further minimized by a peculiarity in their principles; for by not insisting on baptism, involving as it does a final break with heathenism, they are enabled to number among their "converts" many who under other circumstances would only be called inquirers. Lastly the Oxford Missionaries in Calcutta, starting under apparently most favourable circumstances, have succeeded in influencing, attracting and propitiating, but not as yet, to any considerable extent, in converting. There is no cause for despair in all this; rather, for those who believe in their own principles, an incentive to greater activity; the effort is still young, the indirect effects may be incalculably great; doubtless no honest, still more no heroic, work is ever really thrown away; but the one thing to which

the supporters of such attempts cannot at present appeal is the number of conversions.

What then is the principle which should underlie Missions conducted on this method? Not, surely, that an exhibition of asceticism for its own sake is likely to convert India; and this for two reasons. It would in the first place be to give a prominence and an independent value to what in the Christian scheme of life is only subordinate and useful as a means, and would therefore be a dangerous departure from truth; rather the character brought chiefly into prominence must be the one which is capable of standing as the *summum bonum* of Christian ethics, the love of God and man. It would in the second place be to court inevitable failure; no European could for a moment hope thus to contend on his own ground with a Hindu fakir, nor would any Christian be likely to wish to do so. Asceticism then must find its use as a means to an end, or rather to two ends; first for self-discipline, in which capacity, however, it is bound, as it values its own function, to remain buried in secrecy, and therefore valueless for aggressive purposes; secondly, in an aspect more familiar perhaps under the name of self-denial, it opens up opportunities of work which must otherwise remain closed. For it is obvious that while Missions receive the niggardly support at present granted to them, much work must remain untouched for want of means; hence a system of brotherhoods where each member was content with food and raiment might be established in double the number that Missions on the ordinary footing could be, and much new work might in this way be started. Again, a willingness to undergo discomfort and hardship would open up spheres of work in the Native quarters of large towns, or in districts where, as in Africa, the climate compels every man to carry his life in his hand. And the love which does not flinch from such sacrifices would be sure, without any conscious effort, to issue in greater sympathy with those for whose sake the work is undertaken, and so be likely to lead to greater results. It is in these ways that we should expect to see an increase of fruit from an increase of the spirit of self-denial among missionaries; for it is thus that the latter gains its ethical character, and thus too that it appeals to the Native mind. Self-imposed austerity can only seem to them a weak imitation of the principles of their own ascetics; hardships cheerfully endured when through them alone lies the road to a noble and unselfish end, is as different as possible from all they have seen in ordinary Hinduism.

If this is so, it is beginning at the wrong end for Canon Taylor or any one else to insist on a violent increase in the asceticism of missionaries. Let him use all means in his power to excite in men an unselfish devotion to the work of salvation, and an unconquerable determination to take whatever course leads most clearly to that result; we need not then be afraid of their failing to brush from their path whatever obstacles seem to bar the way.

But to start from the opposite direction, and to advocate the adoption of ascetic principles as a means of gaining influence, instead of fixing attention on those positive and deeper qualities of mind and spirit which, even in ascetic Missions, are what really impress the Native imagination, can only result in failure. Influence, like respect, cannot be obtained by any short cut; to make it an end or motive is inevitably to lose it, while it will certainly follow work begun for other objects in proportion as those objects are themselves intrinsically noble, and nobly followed out. Of influence, as of so much else in the Christian life, it may be said—

∴ Not here, nor there, but in a self forgot,  
Greatness is found of them that seek her not.

Whether among obstacles to success will be reckoned the wearing of English clothes and the consumption of English food, as Canon Taylor imagines, is at least an open question, at any rate as concerns India. English missionaries do not come to this country as members of an unknown race, nor can they by any effort make the Natives forget that they have a white skin under their clothes, and are strangely subservient to mysterious laws of logic. They will always continue to be looked on as foreigners; and it is open to dispute whether they will be more likely to gain respect and affection by a futile attempt to obliterate this distinction, than by a more self-respectful adherence to their own customs. The experience of the Salvation Army . . . who have tried the experiment of dressing and eating like the people they work among, is certainly not encouraging. Canon Taylor accuses missionaries, groundlessly enough, of attempting to "make Asiatics or Africans into middle-class English Philistines," yet he himself advocates their trying to turn themselves into clumsy and out-caste Hindus.

## EAST AFRICA.

LETTERS FROM THE REV. W. S. PRICE.

(In continuation of the letters in the "Intelligencer" of December.)

Rabai, Nov. 8th, 1888.



OUR telegram \* despatched at 4 p.m., Thursday (November 1st), was brought on by the *Henry Wright*, and forwarded by foot messenger (a distance of six hours), and reached me here at 3 p.m. on Saturday, i.e. from London, *via* Zanzibar and Frere Town, in forty-four hours! If I could have replied at once, I should simply have wired, "No," but as this was out of the question, I have asked Col. Euan Smith to reply in my name. Your telegram, as it came to me, was "parcels route," which of course was nonsense; so I read "Parker's route." This lies through the country where Dr. Meyer has just been savagely handled, and only barely escaped with his life on payment of Rs. 12,000! I am afraid from all I hear that communications with our dear brethren in the interior are cut off for an indefinite period. It may be that our only way of getting at them will be through Masai-land. And why not? This is our route, as I have contended for the last twelve years.

The new Company have started operations, and, as was to be expected, they meet with a good deal of opposition on the part of the Arabs and others. It is too soon to predict what may happen,

but Mr. Mackenzie and his staff are all men of experience, who will be likely to act cautiously and with due regard to the natural susceptibilities of the people. In that case it may be hoped that they will live down opposition and gradually gain a firm footing.

They are already surveying for a road for wheel and camel traffic from Rabai, right through Ukambani. This, when completed, will be a great help to us in various ways, in keeping up connection with the interior stations. We must keep our eyes open, and make all the use we can of this road. Before deciding, for instance, on a new site for a station in place of Sagalla, we shall do well to see what line the road takes; other things being equal, or nearly so, accessibility is a very important factor.

I have a letter from dear Taylor. He is ill, so Fitch has left at once for Chagga, and with him one of my spare doctors, Dr. Edwards, to bring Taylor to the coast if he is able to be moved. May it please God to heal our dear brother, and bring him to us in safety!

Miss Holmes and Miss Scott are working hard at the language, and making good progress. They seem, both of them, to be of the right stamp, full of zeal and eager for work: Miss Holmes among the women, and Miss

\* This was a telegram sent to inquire if Mr. Price could manage to send special messengers to Mamboia and the further interior stations by Bishop Parker's route, behind Usambara, as the regular road was closed by the revolt against the Germans.

Scott for the girls. There is no difficulty in finding each her work. Some kind friends had filled up Miss Scott with strange notions of what she had to expect in East Africa. In less than eight days she was to get fever, &c., &c. We have laughed her out of all this, and she is glad to find that instead of a dreary howling wilderness, her lot is cast in "pleasant places." They are both comfortably housed with the Burnesses in Chichester House, as a temporary arrangement.

It is contemplated to transfer two of our ladies to Rabai, Miss Ramsay and Miss Holmes. Miss Holmes will find her sphere among the women, and Miss Ramsay among the girls. They are both delighted with the arrangement.

*Frere Town, Nov. 15th.*

Events are following thickly one upon another. Last night I received a "special" from the Consul-General giving me information of the blockade, and confirming my worst fears as to the closing for an indefinite time the Usagara route, and the isolation of our brethren at Mamboya, Mpwapwa, and the Lake.

You will rejoice with me to see how God in His Providence is opening up to us a "highway" into the centre of Africa. It lies through Rabai, and the first principal station beyond is Gulu Gulu, about twenty miles. Mr. Mackenzie informs me that they are going right through Ukambani and Ulu, a populous and splendid country, to Lake Baringo, whence they will strike south to Kavirondo and north-west to Wadelai. What wonderful possibilities all this opens up! I cannot doubt that the Committee will fall in with the general idea; but it is important to enter in at once; so, fully anticipating the Committee's sanction, I have asked Brother Smith to go and commence work at Gulu Gulu, and he is delighted to go.

It seems impossible to say what effect the blockade will have on Mombasa, though no doubt it will produce great irritation and a bad feeling towards all Europeans, which will be intensified by all kinds of exaggerated reports. Again we feel that we are in the Lord's hands, and must cast ourselves on Him for help in our time of need.

*November 18th, 9 p.m.*

The Chagga mail is just in, and I am glad to hear from Taylor that he is feeling better again; still, any way, it is just as well he comes down. He has collected materials for a Ki-Chagga vocabulary and grammar, and a quiet month or two here will allow of his putting them into shipshape for the press. He reports several earnest inquirers. His influence on Mandara has been good, and I think Fitch's position will be bettered by the change. By the time you get this, Fitch will be back at his old post, and Taylor here.

*Frere Town, Nov. 28th.*

We are all annoyed about the Anglo-German blockade. It is expected to extend to Mombasa in a day or two. Admiral Fremantle writes, asking me to allow the Admiralty to charter the *Henry Wright* to keep up communication between the flagship and the other blockading vessels, &c. I told him that I could not take on myself so great responsibility! It would never do for the *Henry Wright*, known everywhere as the C.M.S. steamer, to be mixed up in the blockade.

The runaway slave question is, I hope, finally disposed of. Mr. Mackenzie agreed with the Arabs to ransom all found in the Mission stations of Rabai, Ribe, and Jomvu, at \$25 per head. In all 450 were claimed and paid for, the whole cost to the Company being 2500£.

I am going to-morrow with Brother Smith to Gulu Gulu. There are a considerable number of our Rabai people in the Company's employ as porters and otherwise, who need to be cared for spiritually. There are several Europeans of the staff, constantly passing to and fro, who will be glad of an opportunity of now and then attending an English service, and then the Wa-Kamba, for whom as yet nothing has been done, to be evangelized,—missionary work pure and simple, and to any extent! I cannot doubt the Committee will see the importance of occupying this station at once and permanently; still I make now only a provisional arrangement, and shall not commit the Society to any expense for building, &c., till it has been formally sanctioned by the Committee.

If we do not take up this field of work,

Mr. Mackenzie, who is much in earnest about it, will doubtless pass his invitation to some other society. The French priests of Bagomoyo are already on the alert. Several of them are coming to Mombasa in a few days with the view of prospecting for new openings. They have actually applied to me for the *Henry Wright* to fetch them here!

*Frere Town, Dec. 10th, 1888.*

Mbungu is about twenty-three miles north-west from Rabai. It is a plateau of considerable extent, which rises gradually from the plain to 500 or 600 feet above sea-level. It is pleasantly situated, and commands an extensive view of the surrounding country. It has every appearance of being a healthy site. It is two miles from Gulu Gulu, where the British East Africa Company have established a rather large station and depot. A good camel road is being constructed, connecting it with Rabai and the coast, which road will be carried on right through the most populous and fertile parts of Ukambani to the shores of the Victoria Nyanza. There are three purely Wa-Kamba villages within easy walking distance on the plateau, the people of which are very friendly, and as they have much cattle, they are glad to have Europeans living among them as a protection from their dreaded enemies, the Wa-Masai.

The Wa-Kamba are a most important tribe, and occupy a wide extent of country. Altogether they offer a splendid field for missionary effort, yet with the exception of Dr. Krapf's attempts forty years ago, no direct and systematic endeavours have been made to evangelize them. It is virgin soil.

There are special reasons why the C.M.S. should occupy this field.

1. Our direct, and, probably, for a long time to come, only route to the Lake district lies right through it. The old way, which for obvious reasons we clung to, is blocked, and just as it is so a new way, in the providence of God, is opened up to us.

2. If there is to be a chain of Missions into the heart of Africa, and if the C.M.S. is to be the honoured instrument of carrying out the grand design, there can be little doubt that this is the line it must take.

3. Our position as a missionary society is unique. We have a capital

base at Frere Town and Rabai, and vital interests in Uganda and on the Lake. For strategic reasons, and for economy's sake, it is incumbent on us to bring these two extremes as nearly together as possible.

4. In addition to all this, comes the distinct and cordial invitation of the Director of the British East Africa Company to take up the work, and to establish a series of Missions at convenient distances along the route they are opening up into the interior. I am very sensible of the grave responsibility I am taking upon myself in accepting, in the name of the Society, this invitation. I may have done wrong, and if so must take the blame. All I can say is, that earnestly seeking Divine guidance I have done what, to the best of my judgment, seemed to be right; and I am inclined to think that I should have incurred greater responsibility by declining than by accepting the invitation. Of course I could have said, "I will refer the matter to the Parent Committee," but that would have meant a delay of two or three months before giving a decided answer. It was necessary to decide one way or the other at once. I saw that if I hesitated the opportunity would be lost. I now learn from Mr. Mackenzie, who has just returned from a short visit to Zanzibar, that the Universities' Mission and the French Roman Catholic had both expressed their desire to enter on this promising field, and that he replied that he had invited the C.M.S. to take up this work, that Mr. Price had already commenced operations, and that the Company thought it every way desirable that the Mission stations which might be planted along the new line should all belong to one Society.

So far as to the main question. We now come to the lesser yet still not unimportant one as to the occupation of Mbungu.

There can be no doubt that if we are to take up the work at all, this spot has everything to recommend it as our frontier station. The only thing that can be said against it is that the Bavarian Mission is to some extent already in possession, i.e. they have built a small wattle-and-mud house, in which two missionaries have just recently taken up their abode, with the view doubtless of carrying on missionary



work among the Wa-Kamba as soon as they have learnt the language, and are prepared in other respects to begin. . . .

To me it seems that for us to decline to take up this Ukambani route would be a suicidal policy. It would be to turn away from "an open door," which God, in answer to many prayers, is placing before us, and to forget some of the most cherished traditions of the past. It is forty years ago that Krapf wrote, "I planned to-day a journey to Ukambani, so that the north-west, too, might be explored, and preparation made for the erection of future missionary stations; for the missionaries in Rabai must be the pioneers of Eastern Africa." It reads like a prophecy, the fulfilment of which is near at hand.

A year later Krapf was advocating before the Committee of the C.M.S. his grand scheme for "an African chain of Missions through the whole breadth of the land," and the Committee so far fell in with the idea, that they appointed a young ardent missionary, Pfefferle, to go out under Krapf's direction, and found a station in Ukambani. The time was not yet come. The early death

of Pfefferle postponed for a season the founding of the new station, but the idea was by no means abandoned. The brave, good man, disappointed but not daunted, took up his staff again, and traversed once more, all alone, the tract of country which he longed to bring under the dominion of Christ; and on his return, after many perils, hair-breadth escapes and privations, he recorded his matured conviction in these words, "This Mission, so long as there are not more missionaries at Rabai, ought to be postponed, but not given up; since the Wa-Kamba are connected with very many tribes in the interior, who are only to be come at through Ukambani."


Can we—shall we forget all this? Shall we not rather recognize that God's time has come; and that "the bread cast on the waters" forty years ago—the heroic labours of Krapf, and the death of the first missionary to the Wa-Kamba on the very threshold of his work—is now coming to the surface?

I will only add that from all I hear, the heart of Bishop Parker was much set upon a line of stations on this route.

Mr. Price's remarks on the invitation of the Imperial British East Africa Company to the C.M.S. to occupy stations on its route will be read with deep interest; and we shall all rejoice and thank God that such openings on the line of route consecrated by Hannington's last footsteps have come to us just when the prospects are so dark on the old caravan route through the German territories. These letters from Mr. Price seem to mark what may prove to be an important epoch in the history of our Eastern Equatorial Africa Mission.

P.S.—Letters received dated December 28th, but nothing important.

## DR. BRUCE ON THE CASPIAN: PERILOUS VOYAGE.

 R. BRUCE gives the following most graphic account of his perils and privations while crossing the Caspian Sea with Mrs. Bruce and Mr. Carless *en route* to Persia. He was subsequently detained at Teheran by Mrs. Bruce's illness, and Mr. Carless went on to Julfa alone:—

*Resht, November 22nd, 1888.*  
God moves in a mysterious way  
His wonders to perform.

The clouds we so much dread,  
Are full of mercy, and do break  
In blessings on our head.

I never started on a journey on which  
I was more anxious to have no delay.  
Little-faith troubled me about what  
might be the state of things at Julfa,

the Mission being left in the hands of Miss Read and the Armenian brethren. There is always danger of losing a week in landing at Engelli, as the Russian mail steamer calls there only once a week, and if there be a wind from the north the boats cannot come out over the bar which stops the entrance of the harbour, and which the Shah will not allow to be cleared for fear that it would open an easier road

for Russian soldiers to take the land. I prayed earnestly that we might have calm weather from Baku to Engelli, so as to escape sea-sickness, and not lose a week, and God answered our prayers. But how?

First of all, He caused us to lose a whole week before we got to the Caspian Sea at all. We arrived at Sarraf, on the Volga, on October 31st, and found, to our dismay, that the mail steamer did not come so high up the river so late in the season. So we had to go down the great river by a slow steamer, and lost the mail steamer for that week at Astrakhan also.

We got to Baku on November 6th, but the mail steamer for Engelli did not leave till the 11th. Mr. Carless and myself, after prayer for guidance, thought it better not to wait for it; so we took the deck cabin in a small merchant steamer, belonging to a Persian, on the 9th, the captain assuring us that he would land us at Engelli on the 11th—two days sooner than the mail. These small steamers get over the bar into the Engelli harbours, and there is no chance of being carried away and delayed a whole week (in general) as there is in the large mail steamers. So though they are not considered very safe, and have no proper accommodation for travellers, still, as the weather was fine, and it was only two days' sail, we did not think there was much risk.

We got on board our little steamer *Ural* on the 9th, hoping to be in Persia on the 11th; but it pleased God to decide otherwise; and instead of two days, we took nine on the voyage, and yet got into Persia two days sooner, and at one-third of the cost, than we should have done had we come by the mail steamer.

Our steamer was a little picture of Persia and Islam. The one thought of the owners was to make as much as possible out of the present voyage. We started terribly over-laden with cargo—holds full, and piles of heavy boxes on deck, all covered over with a swarm of deck passengers as thick as bees. Hardly had we got to sea when God raised a stormy wind. The boiler leaked; part of the engine was broken off during the storm; the rudder would not act; we nearly ran on a rock. The storm, fortunately, did not last long. We anchored at the mouth of a river

for twenty-four hours and repaired our damages. The 12th was a lovely day, and we reached Astara on the borders of Persia, where, most fortunately, we got rid of half our passengers and half our cargo, and were delayed for 18 hours.

On the 13th we sailed for Engelli, hoping to be there in ten hours; but it pleased God to send another storm. The same day we cast anchor off Engelli in the open sea in a furious gale, which continued to rage till the evening of the 17th. Part of the bulwarks of our frail bark was broken by the waves. By a miracle we were saved.

As the rain came down in torrents, we were obliged to take in as many of the poor deck passengers as our cabin, nine-feet by fifteen feet, would hold; and for three or four days and nights we shared it with from fourteen to nineteen of them. Food also began to fail, and for the last two days the cook could give us nothing but rice-water and musty bread and tea.

In all our dangers God's grace was so great to us that I am sure we shall all four look back on those few days as the most blessed time in our lives.

The close contact we were brought into with our dear Persian fellow-sufferers was a happy lesson.

One great blessing I had. I am the worst of sailors, and never was on a rough sea without being ill. Never in my life before was I able to look at the motion of the ship in the rough sea, or the tossing of the billows, without giddiness; but in all these nine days I was perfectly well, and able to enjoy every meal, walk, or rather take a run on deck, and look at and almost enjoy the sight of the rolling billows. Thus God answered part of my prayer, and gave me the use of my faculties to learn the lesson He was teaching me. On the last day (night of the 16th and 17th) all hope seemed taken away. We four had a blessed season of prayer and praise, when suddenly one of our party led the other Moslems in our cabin in quite a litany of the most heart-rending Arabic prayers, with tears and wailing, that I ever listened to. The cries and tears in the cabin were echoed by the passengers on deck and in the hold, and never did I witness such a scene. Most of the prayers were very beautiful, and, I need not say, from the heart, and I was able to give my amen to each petition. The

writer of Ps. cvii. 23—31, must, I think, have passed through such a time himself, and it was literally fulfilled to us, for very soon after light began to dawn in the quarter whence the wind came, and at 3 p.m. the captain rushed in with the good news—"The wind has gone round to the west."

After we had had our service of praise, I turned to my friend who had led the service of weeping in the morning, and said, "My friend, you led us all in weeping this morning; now God

has heard our prayers, give us some words of praise." Alas! he could not recall one to mind, so I translated Ps. cxlv. and cvii., &c., for them, and they all seemed much pleased.

What an illustration was this of the contrast between Christianity and Islam—the latter supplying its votaries with any amount of material for lamentation and woe—the former full of songs of praise and joy! "Praise the Lord, O my soul! and all that is within me, praise His holy name!"

## LETTERS TO THE EDITOR.

### THE MOHAMMEDAN MISSION, BOMBAY.

Bombay, Dec. 27th, 1888.

DEAR SIR,—Some few months ago you were kind enough to publish in the *Intelligencer* a letter of mine giving some details of the work among Mohammedans in Bombay, and calling attention to its needs. I am glad to say that I have since that time received several letters of encouragement from Christians in various places, who say that they feel very deep interest in our work here. Among others is one which reached me a few days ago, and which I would be much obliged by your publishing. It shows how deeply interested some of our brethren are in the progress of the work among Mohammedans. I may say that I have not the pleasure of a personal acquaintance with the writer. As he wishes his name concealed, I have omitted all other names mentioned in his letter which might lead to identification. I take this means of acknowledging his gift, as he is a reader of the C.M.S. periodicals.

"Camp —, Baluchistan, Dec. 17th, 1888.

"DEAR SIR,—Having seen your appeal in the *Intelligencer* for help in forming an Urdu school for Native Christian children in Bombay, I have asked my agents, Messrs. G. G. & Co., to pay you some Rs. 250 for that object.

"If you should make any public acknowledgment of this sum, please put simply 'An Officer,' instead of my name. I hope that, others having been led to contribute to this object, you may now be able to make a start.

"It seems to me of the highest importance to make the most of the Native Christians possible; without either denationalizing or pampering them.

"It is an encouraging thought, I think, that, in spite of the fearful odds, *we are on the winning side*. I earnestly pray that the presence and power of a living Saviour may be shown more and more in your workers and work. Believe me, yours sincerely,

"— (Lieut.)."

The Anglo-Hindustani school here referred to has not yet been opened, as no other contributions have as yet been received. Our last Conference, however, urged upon the Parent Committee the great necessity of such an institution.

WM. ST. CLAIR TISDALL, C.M.S.

### COTTINGHAM SALE OF WORK.

MR. EDITOR,—How little we know how much may be done for a good cause under discouraging circumstances until we resolutely and bravely try. For many years we have had Sales for the C.M.S. in this parish; but as old friends are taken away, and others are unable to do for us what they once did, we sometimes feel that our hands hang down, and our strength is almost gone.

This year, for the reasons above mentioned, we had almost determined not to attempt our usual Missionary Sale; but one of our zealous friends suggested that there were many in the congregation who had never yet been asked to take an active part in this blessed work, and it was thought, if they were kindly and earnestly solicited, they would have pleasure in giving themselves and their energies to the work. This suggestion was acted upon, with the happiest results. One result has been a most important discovery, namely, that there are among us many persons deeply interested in the missionary cause, who only have to be shown in what way they can materially help it, in order willingly and cheerfully to do so. This year we have found many new workers, who have applied themselves with great zeal and energy to their pleasant task.

Our Annual Sale was opened on the 13th inst. by Colonel Howarth Booth, who said he heartily sympathized with the missionary cause, and most willingly responded to the request of his old friend the Vicar, to open the Sale. Our dingy Vestry Hall was completely transformed by the tasteful decorations voluntarily carried out by two or three of our parishioners, and our new congregational stall was most bountifully supplied with useful and ornamental articles, contributed by our many new-found friends.

The Sale was very well attended during the two days of its continuance, and from first to last a spirit of love and harmony pervaded our assembly, and several of our new workers confessed how happy they were to be engaged in such a work.

In a pecuniary point of view, the Sale was unusually successful, the amount raised for the Society on the two days being 80l.

How true it is, when we heartily engage in the Lord's special work, soon or late, we shall invariably find His special presence and His special blessing. "Let us not be weary in well-doing, for in due time we shall reap, if we faint not."

Your fellow-labourer,

Cottingham Vicarage, Dec. 17th, 1888.

C. OVERTON.

### MISSIONARY "LUXURY."

Littlebredy, Dorchester, Dec. 22nd, 1888.

YOUR letter to the *Christian* has stirred me to write to you a word or so about our salaries, pony-carriages, &c., when we were in the mission-field.

1. We were spending a few weeks in a cottage we had built for ourselves on the Pulney Hills; or rather it was a cottage built by the joint effort of Mr. Tucker and ourselves. It was built of rough stone plastered with mud and thatched and whitewashed. I think the sitting-room was afterwards colour washed. A civilian called, and our cottage was discussed. We told him we had built it out of our savings. He was astonished, especially when he learnt that his own salary was per month what we received for the whole year.

2. The first journey Mrs. Meadows and I took across country, where no road existed, was in a cart without springs, covered over to keep the sun out with mats. The bottom of the cart was of rough planks not nailed to the frame. The sides had awkward rough-knotted stakes, to keep the covering in position. The "bandy" turned over, the planks tumbled upon and wounded Mrs. Meadows' leg. This kind of cart was my usual mode of conveyance for years, and hers too. We afterwards did improve upon it, and got one with springs and sides less rough and rugged.

We had a pony-carriage. If we had not had one, Mrs. Meadows could never have gone far beyond her garden. The "pilgrim missionary" Gordon, and David Fenn, were once driving in this magnificent and costly vehicle. They came to an Irish bridge, when the fore-wheels and the gear connected with them parted company from the rest of the carriage, and left the friends, *minus* the horse, stationary at the bottom of the bridge! So much for the pony-carriage, which often got a tinkering from the village blacksmith and a coat of paint from my own hands! Do your critics grudge us this luxury?

R. RUST MEADOWS.

## IN MEMORIAM: F. J. ARMITAGE.



E record with sorrow the death of the Rev. F. J. Armitage, Vicar of Casterton ; a loving and most liberal supporter of the C.M.S.

Mr. Armitage was appointed to Casterton in 1866. He found the C.M.S. well supported in the parish, and in the valuable Clergy Daughters' School, and the Middle-Class School. The returns to the C.M.S. from Casterton in 1865-66 were over 51%. Under Mr. Armitage's incumbency these returns steadily increased, until they reached more than 165%. In addition to this large sum from this small parish, we find from year to year benefactions of 50% from Mr. Armitage, paid direct to the Parent Society.

The parochial Church Missionary meeting at Casterton was always a most happy, interesting gathering. Mr. and Mrs. Armitage were in the habit of inviting their parishioners to tea in their pleasant garden. From the garden the guests adjourned to the church, where, after a short service, addresses were given, and a collection made, often amounting to over 20%. On the following morning a meeting was held at the Clergy Daughters' School, where it was delightful to see the 130 children and their teachers, with their bright, happy faces, and their looks of affectionate interest, all turned to Mr. Armitage, whose care, kindness, and sympathy for young and old in that school was of a truly parental character. During Mr. Armitage's incumbency of more than twenty years, it has ever been his effort to impress upon the large schools under his charge the great importance of missionary effort, and we cannot doubt that much good seed has been sown in many a young heart, which will spring up hereafter in the mission-field.

G.

## NOTICES OF BOOKS.



*AMONG the Cannibals of New Guinea*, by the Rev. S. Macfarlane, LL.D. (J. Snow and Co.), is a "Missionary Manual," written for the L.M.S. by one of the three pioneers of the deeply-interesting New Guinea Mission of that Society (Lawes, Chalmers, Macfarlane). It is admirably done, and full of interest ; and the illustrations, from original sketches, are beautiful specimens of the new "process work." Among other noteworthy points in the practice of these eminent missionaries, we note that they use white yam and cocoanut milk instead of bread and wine in the Lord's Supper ; that they baptize inquirers at an early stage, and long before "admission to the church ;" and that they baptize polygamists, while enforcing monogamy on those already Christians.

*A Winter on the Nile*, by the Rev. Canon Bell, D.D. (Hodder and Stoughton), is a book to be emphatically recommended. It is very much more than the ordinary journal of an intelligent and cultivated tourist. What there is in it, indeed, of tourist experiences is very pleasantly told. But Canon Bell gives an account of the Egyptian monuments and other antiquities examined by him which is most readable, quite up to date, and really full of interest. The reader who desires to have the recent discoveries set before him in an attractive and digestible form cannot do better than read Canon Bell's inviting pages from end to end. Here and there some distinguished individual turns up ; and one of them is Canon Isaac Taylor, engaged in his studies on the blessings of Islam, on which question it is evident that he did not make a convert of Canon Bell. There is a brief but interesting account of Miss Whately's schools.

*The Churchman* (Elliot Stock) is one of those periodicals which one wishes never to miss. If one does, even for a month, one is sure to hear some article in

the missed number spoken of which ought to have been read. We cannot notice magazines month by month in these pages; but two capital papers in the January number remind us to give a passing word of congratulation to our excellent contemporary on its continued usefulness. These are on "Christ or Muhammad," by Canon Saumarez Smith, and on "The Clerical Bagman" (i.e. Association Secretary), by the Rev. E. C. Dawson, of Edinburgh.

## NOTES ON OTHER MISSIONS.



IN a review of the year's work, in the *Mission Field*, the S.P.G. can sound a note of grateful thanks for increased contributions, and increased and increasing readiness to receive the Word in the mission-field. Baptisms have been very abundant during the past year.

In 1887 the Primate of Australia appealed to the S.P.G. on behalf of New Guinea, to which the Australian Church had determined to send a Mission. A little time ago the society appropriated the sum of 1000*l.* towards this purpose; and it is now announced that the Rev. A. A. Maclaren is to be the first missionary of the English Church to New Guinea. Successful missionary work has already been carried on there by the London Missionary Society, and to some extent by the Roman Catholics.

Archdeacon Farler, of the UNIVERSITIES' MISSION, who has been so identified with the good work done at Magila station, has been obliged to retire from the work owing to ill-health.

The CHINA INLAND MISSION has just lost three promising young missionaries. Letters from China, dated October 4th and 23rd, announce the death of Herbert L. Norris, Head-Master of the Collegiate School, Chefoo; Adam C. Dorward, of Sha-shi; and Eldred S. Sayers, of the Wun-chau district.

The following items of interest are reported in a letter from the Rev. J. W. Stevenson, of the C.I.M., from Shanghai:—August 23rd, Pao-ning, three men baptized; September 16th, Wun-chau, one baptism; Yung-k'ang, five baptisms; September 30th, Ning-kwoh, nine baptisms; Sui-fu, one baptism; October 3rd, Ta-ku-tang, five baptisms; October 10th, place not mentioned, nine men and ten women baptized; October 19th, Kwei-yang, one baptism; October 24th, six men baptized by Mr. McCarthy.

The LONDON MISSIONARY SOCIETY has to mourn the loss of a promising young missionary, the Rev. W. E. Richards. In 1882 he went to India, but his health failing he was in 1883 sent to the Society Islands, where he died on September 27th, 1888.

A remarkable awakening has taken place in connection with the L.M.S. work in Madagascar, more particularly among the young. At a meeting in Bêtsileò over sixty stood up in token of a wish to serve God. In Antananarivo many boys, girls, and teachers have been awakened.

The L.M.S. has resolved to accept the offer of service of young unmarried men, of approved Christian character and general education, who have not passed through a theological training at college, but have been successfully engaged in Christian work. Such candidates are to be appointed as lay workers for a term of years.

The printing of the newly-revised Malagasy Bible, which has been a year in progress, was completed on December 4th, 1888.

The foundation-stone of a new building for the Victoria High School of the INDIAN FEMALE NORMAL SCHOOL SOCIETY, at Poona, under the successful working of Mrs. Sorabji, was laid by H.R.H. the Duke of Connaught, on September 26th, 1888.

## THE MONTH.



UGANDA is the one word on our lips this month. Yet it will be seen, that quite apart from it, these "Month" pages have rarely had to notice so many topics of interest. We have indeed been living at high pressure, and Salisbury Square needs the prayers of its friends. On the Uganda news we have commented in our earlier pages.

WE announce with great regret that the Lay Secretary, General George Hutchinson, has expressed his wish to retire from his office in June next, the work having grown beyond his strength. The Society is most deeply indebted to him for his important services during the last eight years. The general circle of the Society's friends can have little idea of the great improvements made by him in the working of the office, the administration of the funds, and the presentation of the accounts; but they can understand how valuable his experience as an engineer officer was in supervising the erection of the new wing of the C.M. House, and of the new Children's Home. By his fellow-secretaries his loss will be deeply felt. They will long remember with gratitude and affection the brotherly and Christian spirit at all times manifested by him. They have respected the secretary; they have loved the man.

THE "Confidence Fund," started by the Bishop of Exeter, in response to Canon Taylor's charges amounted on January 21st to 2354l.

OUR friends are aware that the subject of Home Expenditure has been much before the Committee lately. A small Sub-Committee was appointed in April last to inquire into the cost of the various Home Departments, with a view to economizing if possible. In December their Report was presented to the General Committee, which referred its various sections to the Committees and Sub-Committees affected by them; and during this month of January the whole subject has been receiving very careful consideration. It has become quite certain that if the multiplicity of office work to be done—which has enormously increased with the more numerous Committee meetings of late years, and the much closer attention given to details than formerly—is to be done with efficiency, there are practically no economies of any consequence to be effected under the head of "Administration." The staff is overworked as it is, and labour could only be lessened by changes in Committee procedure, which in these days of large attendances and semi-publicity are not probable. On the other hand, it is thought possible that the cost of "Collection of Funds" might be reduced, if local friends were less exacting in the matter of deputations; but any modification of the present system would take time, and assuredly it will require great care not to dry up the Society's resources by hasty changes. Most other institutions are increasing their organization staff; and those which do less in the way of deputations are lavish in their free distribution of publications to an extent C.M.S. friends would not tolerate for a moment.

It should be carefully noted that all Home Expenditure proper is included under one of the two heads above-mentioned, Collection of Funds, and Administration, and is so set forth in the C.M.S. published accounts. There is much expenditure at home which is not Home Expenditure. Training of missionaries, outfits and passages, purchase of stores for such Missions as Central Africa,

allowances to missionaries on furlough, maintenance of children, &c., &c., are all expenditure at home, but they are as strictly Mission Expenditure as if the outlay were incurred at Calcutta or Shanghai or Zanzibar. An absurd paragraph in a halfpenny evening paper, mentioning the "astounding rumour" that the C.M.S. spends 50,000*l.* at home before a penny gets abroad, was reprinted in scores of country newspapers. We wonder how many of our own friends instantly sent to those newspapers the true answer? (1) There is nothing to be "rumoured" about, seeing that fifty thousand copies of the Society's Report and Accounts are scattered over the country, open to all men to examine. (2) It would be just as true and reasonable to say that the Society spends its entire income at home!—for as a matter of fact all receipts go to Messrs. Williams, Deacon and Co.'s bank, and all payments for expenditure, both home and foreign, are made by cheques or bills payable there. The real question is simply this, How much is spent on Collection of Funds and on Administration?—which can be seen in a moment by simply turning to the Report.

THE following calculation may be found useful in dealing with this subject:—Out of each sovereign expended by the Society in the year 1887-8, no less than 7*s.* was spent on India; 2*s.* 8*d.* on Africa; 1*s.* 5*d.* on China; 1*s.* 4*d.* on North-West America; 1*s.* 0½*d.* on Ceylon; 11*d.* on Palestine and Egypt; 8*d.* on Japan; 5*d.* on the North Pacific; 4*d.* on New Zealand; 2½*d.* on Persia; and 2½*d.* on Mauritius; making 16*s.* 2½*d.* in the direct service of the Missions. Then 6*d.* went towards the training of missionaries before going out, and 10½*d.* in support of old missionaries retired, and widows and children of dead missionaries; making a grand total of what is really Mission expenditure of 17*s.* 7*d.* in the pound. Of the remaining 2*s.* 5*d.*, we spent 1*s.* 6*d.* on the various charges for "collection of funds," including publications, and 11*d.* on "administration." What the Committee have been trying to do is to reduce, if possible, the 1*s.* 6*d.* and the 11*d.* in order to add a penny or two to the 16*s.* 2½*d.*

ON January 2nd the C.M.S. Committee had their usual New Year Communion Service at St. Dunstan's. Canon Money preached the sermon, on Eph. iii. 9, 10.

THREE more ladies, Miss Alice Griffin, Miss Florence Maud Valpy, and Miss Fanny Higgins, have been accepted as missionaries of the Society. Miss Higgins goes to Lagos, to assist Miss Goodall in the Female Institution.

BETWEEN the middle of December and the middle of January, seven clergymen offered themselves to the Society for missionary work. One, the Rev. A. H. Bowman, M.A., C.M.S. Association Secretary for the South-Western District (Cornwall, Devon, and Dorset), has been appointed to take charge for a time of the Old Church, Calcutta. Two others, the Revs. C. H. Stileman, B.A., and the Rev. E. S. Fardell, B.A., both of Trinity College and Ridley Hall, Cambridge, have been accepted (one actually, the other virtually). The remaining four cases are not complete as we write.

LAST year the Society took advantage of the presence of many of its clerical friends in London for the Islington Clerical Meeting, to hold a whole-day devotional meeting. This year, the Day of Intercession having been used for special gatherings for prayer, it was determined to give the Wednesday following the Islington Meeting to a Conference at Sion College, at which any



recent criticisms on the Society's work at home and abroad might be frankly discussed. A large number of friends attended the Conference. The President took the chair at 10.30, and was supported by the Bishop of Norwich and many leading clergymen. The first three-quarters of an hour was devoted to prayer, the Revs. Canon Nash, Canon Knight, E. N. Thwaites, J. W. Mills, F. E. Wigram, and Mr. H. Morris taking part. Mr. Wigram opened the Conference by recapitulating the various points of criticism, such as the question of married or unmarried missionaries, the supposed "luxuries" of missionaries, the deputation system and other branches of Home Expenditure, &c., &c. The Revs. W. Laycock, J. Barton, R. R. Resker, J. J. Burton, A. Harland, H. G. Thwaites, C. F. Childe, Canon Green, C. C. Macarthur, B. Baring-Gould, F. Rigby, W. Abbott and others, carried on the discussion. It was entirely open; and the result was that scarcely a single speaker referred to a single point of criticism, but debated almost exclusively the practical questions connected with deputations, sermons, and meetings. Except that one friend suggested the abolition of the Pocket Book and the Sheet Almanack, there did not seem to be a solitary matter which was a cause of complaint. But some valuable counsels were offered by the Bishop of Norwich, and important evidence given by the Rev. F. Rigby, late chaplain in Ceylon, regarding the self-denying lives of the missionaries. General Hutchinson and Mr. Stock also spoke.

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THE Annual Conference of the Society's Association Secretaries was held on January 16—18 at the C.M. House. Much interesting information was given of the growth of missionary interest in all parts of the country; and although there was so far no appearance of an immediate large increase of funds, it was felt that fresh life was in many places being poured into the various agencies and methods employed, which would produce fruit in due time.

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MANY of our friends are aware that Mr. Graham Wilmot Brooke, a young layman devoted to the service of Christ, has been trying for a long time to penetrate into the Soudan, to carry the Gospel to the Mohammedans there. He first, some years ago, hoped to get up the Nile, but found that route closed. Then he explored the Desert route southward from Algeria, and the way eastward up the Senegal river. Then he went to the Congo, and made a gallant effort to proceed northward from that river through a part of Africa still unexplored. But all these routes proved impracticable. On his way home from the Congo, he visited Lagos and the Niger Delta, and conferred with the C.M.S. missionaries; and the result was a conviction that the Niger is the true way to reach the Mohammedan Soudan. In this we heartily concur. It has always been the belief of the C.M.S. Bishop Crowther has many times visited Bida, the capital of the Mohammedan Emir of Nupe; and he intended long since to go as far as Sokoto, but has always been prevented. In a more easterly direction, the (old) *Henry Venn* steamer in 1879 ascended the Benue over 500 miles, further than any vessel before it.

With great satisfaction we have now to announce that Mr. Graham Wilmot Brooke has asked the Society to allow him to be associated with its Upper Niger Mission, as an independent, pioneer missionary. He will not be a C.M.S. missionary, but retain his independence, and work out his own plans; but he desires to establish himself in the first instance at our furthest station, Kipo Hill, to study the Hausa language and enter into friendly relations with the Emir of Nupe and other Mohammedan chieftains, and then afterwards to feel his way into the Soudan proper. His purpose is to work in cordial co-operation

with our Niger Mission, and while the Native missionaries give their attention to the Heathen population, to devote himself to the Mohammedans.

Mr. Brooke's new plans will excite great and widespread interest, and elicit much prayer. He is not, however, so well known in C.M.S. circles as he deserves to be; and we trust that as many of our friends as possible will seek his acquaintance and give him opportunities of addressing meetings, before his departure in a few weeks.

WE are most thankful to announce that the Rev. Walter S. Moule, who was so very seriously ill, is now much better. Writing on November 21st his father, Archdeacon Moule, said, "When it seemed almost certain that 'the Lord had need of him' elsewhere, it was to us an inexpressible comfort to watch the 'ruling passion of his soul' in his strong delirium, preaching and praying in English and Chinese, the constant mention of the beloved Saviour, and scarcely a word escaping those dear weary lips at which when conscious he would have been grieved. The testimony of his fellow-missionaries and of the residents here to his out-and-out devotedness, and the affectionate sympathy of the Chinese Christians, were all very precious to us, and assured us that had his short life closed, as it seemed closing a fortnight ago, it would not have been a wasted life."

THE Rev. H. S. Phillips, who lately sailed for China, writes:—

S.s. "*Victoria*," Nov. 10th, 1888.

We have had a most delightful voyage; so far the good hand of our God has been wondrously over us. Two services were started on Sunday at our end, and a daily service by two Baptist missionaries and ourselves. The first-class people found a daily service impossible at their end owing to meals, and they joined us on week-days, so we had the Bishops of Nelson and Waiapu sometimes. The other evening we had a missionary meeting, and the result

was, or rather one result was, a collection of 40*l.*—20*l.* for the Baptist Society and 20*l.* for the C.M.S.

Last night there was an evangelistic meeting on board, and the Lord blessed us wondrously. In more than one case, as far as human eye can see, souls passed from death unto life. Later on in the evening the passengers gave the two Baptist brethren, and Knox and me, an address signed by over 100 passengers, very nicely worded. The Bishop of Nelson presented it.

The above is a too brief and modest account of a very remarkable instance of blessing on board ship. From various other sources we learn that from the first our brethren, who travelled second-class, determined to hold a short daily service; and they persevered, despite great opposition from the other passengers. "People should pray in their own cabins," said one. "Yes," was the reply, "and each have his sports, singing, and dancing in his own cabin." Before the ship reached Ceylon a complete change had come, and the meetings mentioned by Mr. Phillips were held. The following is the address presented:—

*The Royal Mail Steamer "Victoria," November 9th, 1888.*

To the Reverend Herbert Knox, M.A., Oxford; the Reverend H. S. Phillips, B.A., Cambridge; the Reverend F. H. James; the Reverend M. B. Duncan, M.A., Glasgow.

Reverend and Dear Sirs,—We, the undersigned, your fellow-passengers by the *Victoria*, desire to record our sense of the value your presence and your ministrations have been in our midst. Your unassuming example of Christian life and quiet perseverance in upholding the principles of the Holy Religion you preach have won the hearts and respect of all. It is with great regret we part from you when the voyage is far from completed by the majority of us.

We therefore beg your acceptance of this brief address as a slight token that your efforts, to show us what your Master and ours commands us to be, have borne fruit.

We desire to convey to you our most earnest wishes that you may be abundantly prospered and blessed in your self-sacrificing labours, and that at the close of this life

you may hear His commending words, "Well done, good and faithful servants, enter ye into the joy of your Lord."—We subscribe ourselves, yours very faithfully.

FROM letters received from Abeokuta it would appear that a rather strong feeling exists in that town against the place having any political connection with France. The Roman Catholic missionaries (who are Frenchmen) naturally desired that there should be such a connection, and have shown active sympathy in bringing it about. One of the padres had gone so far as to say that the authorities of Abeokuta had sold their country to France, and that soon the churches and other buildings of the Protestants in the town would be taken possession of by the Romanists, and that the Protestants would be driven away. The action which the Romish priests had taken resulted in their receiving an order to quit Abeokuta with all that belonged to them. Twelve days were given them in which to comply with the order, which terminated on November 20th. It was stated that they did not intend to leave, and as late as November 27th they were still in Abeokuta, from which it may be presumed that they had found some way of arranging, to a greater or less extent, their difficulties with the authorities of the town.

THE Dublin University Fuh-Kien Mission, in connection with the Society, has issued its second annual report. It raises at present 320*l.* a year, and has an investment of 616*l.* consols; but an appeal is made to double the annual amount. Its first missionary, the Rev. J. S. Collins, M.A., T.C.D., is now in Fuh-Kien, and it is desired to send the Society a second man for the same Mission. Some interesting extracts from a letter from Mr. Collins are appended. The President is the Archbishop of Dublin; the Chairman of Committee, the Rev. J. H. Bernard, B.D., F.T.C.D., Archhishop King's Lecturer in Divinity; the Treasurer, the Rev. H. R. Poole, D.D., F.T.C.D.; the Hon. Sec., the Rev. W. M. Gibbon, B.A.; and the Assistant Hon. Sec., Mr. J. Northridge, B.A. We note the proceedings of this new organization with cordial interest and thankfulness. (See also under Home Work.)

WE are sorry to say that one of the men mentioned in the Rev. W. St. Clair Tisdall's interesting article on the Mohammedan Mission in Bombay, in our October number, proved to be a thorough impostor, and to have quite deceived Mr. Lewis, who baptized him. The one referred to is the young man noticed in section 2, page 649. His imposture was discovered by the Cambridge missionaries at Delhi, to whom Mr. Tisdall sent him. Mr. Tisdall writes, "Instead of now figuring as a martyr, or rather, in old language, a 'confessor,' he must stand forth as a melancholy specimen of the most hopeless and disheartening class we have to deal with, the hypocrites." Mr. Tisdall adds that since he wrote that letter, he has had two baptisms of converts from Mohammedanism, "who are toiling for themselves and for Christ most courageously." So the Lord enables us to mingle thankfulness with our sorrow.

IN sending a contribution to the Society, Commander G. King Hall, of H.M.S. *Penguin*, writes, "I have seen some of the C.M.S. work on the East Coast of Africa, and am much pleased with the way it is carried on; and, if I am permitted to say so, it is a great pleasure to read how the Home Committee make everything a matter of prayer, and I am certain that any Society so worked must be blessed."

A LETTER from the Rev. J. R. Longley Hall, dated December 17th, states

that there had been a furious storm all through the country, but that it had been especially vehement on the coast, and at Gaza, Jaffa, Haifa, and Beirút. It lasted for ten days, and much property was destroyed. Many houses were completely blown or washed down. At Gaza the wall of a house fell, destroying the roof of the patients' waiting-room of Dr. Elliott's dispensary, and the roof of one of the Society's schools at Jaffa "received a severe twist." Bishop Blyth arrived at Jaffa in the midst of the storm, and had a most dangerous landing. He, Mrs. Blyth, and their two daughters had to sit up to their knees in water for at least half an hour, with the sea continually breaking over the lighter in which they came to shore.

A CHURCH MISSIONARY Loan Exhibition of Foreign Work and Curiosities, together with a Sale of Work, by the Ladies' Church Missionary Union for London and its neighbourhood, will be held at the Town Hall, Kensington, on April 10th, 11th, and 12th, 1889. The Committee earnestly request ladies in the country, who are not, at the present time, working for local sales, to contribute useful and ornamental articles, as they hope, by this means, to raise a considerable sum for the C.M.S. All parcels of work should be pre-paid and addressed to Mrs. Fry, 55, Chepstow Place, Bayswater, W., or to any members of the Executive Committee.

HANNINGTON-PARKER MEMORIAL CHURCH.—The following sums have been collected by the Rev. A. Downes Shaw :—

Mrs. Crane, 10*l.* 10*s.* F. W. Snell, Esq., 1*l.* J. B. Snell, Esq., 10*s.* G. B. Woolaston, Esq., 10*s.* Miss Marshall, 10*s.* Rev. J. Harrison and family, 9*s.* Meeting, Hurstpierpoint, 4*l.* 9*s.* 6*d.* Mrs. J. Hannington, 1*l.* 1*s.* Mrs. Woodward, 1*l.* Mrs. Shaw, Clifton, 1*l.* 5*s.* Collected by Mrs. Shaw, Clifton :—Mrs. Levy, 2*s.* 6*d.*; Mrs. Vaughan, 2*s.* 6*d.*; Mrs. Pagiter, 5*s.*; Miss Richardson, 2*s.* 6*d.*; Rev. T. Greaves, 2*s.* 6*d.*; Mrs. W. Brown, 1*l.*; Mr. C. Ker, 1*l.* 1*s.*; Small sums, 3*s.* Mrs. Bullock and family, 11*s.* Collected in St. Thomas' Hospital by Timothy, 15*s.* 0½*d.* Miss Crouch, 5*s.* Miss Langshaw, 2*s.* 6*d.* Lady Muncaster, 1*l.* E. M. S. Parker, Esq. 2*l.* 2*s.* Collected by E. M. S. Parker, Esq. :—Rev. J. Dawson, 5*s.*; Mrs. Hunt, 5*s.*; Thos. Dowling, 10*s.*; Rev. W. Burdett, 5*s.*; R. H. Hookes, 5*s.*; A. F. Rossiter, 5*s.*; Miss Bennett, 5*s.*; E. Rossiter, 5*s.*; Miss Round, 5*s.*; Miss Dickson, 2*s.* 6*d.*; A. Friend, 5*s.*; Major-General Rich, 1*l.* 1*s.*; Miss Parker, 1*l.*; Miss R. M., 5*s.*; Mrs. S. Bennett, 5*s.*; Mrs. Shanks, 5*s.*; Mrs. Mullins, 2*s.* 6*d.*; Miss Inglis, 1*s.*; Mrs. Smythe, 4*s.*; Mrs. Baker, 2*s.* 6*d.*; E. F. Fox, 1*s.*; per Mrs. Bridges : Mrs. Campbell, 2*s.* 6*d.*; Mrs. Bettinck, 2*s.*; Rev. Harryhaw, 1*s.*; Miss Layard, 1*s.*; J. C. Layard, 1*s.*; C. E. Liesching, 1*s.*; Miss Edwards, 1*s.*; Rev. C. Baker, 1*s.*; E. H. B., 1*s.*; A. M. Foster, 1*s.*; L., 1*s.*; Mrs. G. Price, 2*s.* 6*d.*; Mrs. Bridges, 2*s.* 6*d.* Mrs. Shaw, Clifton, proceeds of concert, 15*l.* 16*s.* 3*d.* Miss Fitch, 15*s.* Total, 52*l.* 13*s.* 3½*d.*

ERRATUM.—On p. 53, January *Intelligencer*, it was stated that the Romanists at Lagos had erected a large building for "converts." It should have been *concerts*.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for thirteen years of guidance and protection to our Uganda Mission; and for the preservation of Mr. Gordon and Mr. Walker. Prayer for the Native Christians; and for the future of the Mission. (P. 65.)

Prayer for the millions of Mid China. (P. 81.)

Prayer that the right man may be found for the office of Lay Secretary. (P. 121.)

Prayer for Mr. G. Wilmot Brooke and his plans for advance up the Niger. (P. 123.)

Thanksgiving for the Rev. W. S. Moule's merciful restoration (p. 124); and for Dr. Bruce's merciful preservation (p. 115).

## HOME WORK OF THE SOCIETY.

**Bristol.**—A Meeting of members and friends of the Bristol and Clifton C.M. Union for Prayer and Work was held, on January 10th, at the residence of Miss Charles, in Clifton. The Rev. Horace Meyer presided. Earnest prayers were offered, and a stirring address was delivered by the Rev. Canon Christopher, of Oxford. He alluded to some of his reminiscences of the neighbourhood, dating to thirty years back, when he knew of one lady who had collected for the Society more than 3000*l*. His prominent point was the power of the Holy Spirit in answer to believing prayer, which he illustrated with telling illustrations of the way in which most successful workers had been called out from apparently most unlikely quarters. The meeting was largely attended, and included several of the local clergy, who had come alike from interest in the cause, and with the desire to welcome so honoured an instrument in the Lord's hands as Canon Christopher.

A. P. N.

**Cheltenham.**—The Annual Meeting of the Gloucestershire C.M. Union was held at the Assembly Rooms on Thursday, December 13th, 1888, the Rev. Canon Bell in the chair. After some preliminary matters in connection with the Union, the meeting adjourned for luncheon at the Queen's Hotel, provided by the President (Canon Bell). The afternoon meeting, under the presidency of Canon Bell, was held at the Assembly Rooms, when the Revs. W. Allan, G. Despard, and E. H. Cozens spoke.

**Cockermouth.**—A meeting of the clergy of the Rural Deanery of Cockermouth and Workington, together with some lady friends of the Society, was held, at the invitation of Mrs. Clifton Ward, at her house, St. Helen's, near Cockermouth, on December 11th, 1888, to meet the Assoc. Sec., the Rev. T. T. Smith, and to take steps to organize the work of the C.M.S. in the rural deanery. There were present the Revs. Canon Sherwen, R.D., W. H. Parker (vicar), T. Knowles, E. M. Rice, J. T. Pollock, R. Clarke, T. P. Moorhouse, H. Lonsdale; — Mitchell, Esq., M.D., and others. The Rev. T. Knowles, M.A., Incumbent of Christ Church, Cockermouth, was proposed as Secretary for the C.M.S. in the rural deanery. The ladies then held a Conference, and formed a Ladies' Association, electing Mrs. Lloyd Wilson, Scaur Close, Brigham, as their Secretary for the rural deanery.

**Dublin.**—The second Annual Meeting of the Dublin University Fuh Kien Mission (in connection with the Church Missionary Society), was held in the Front Hall, Trinity College, on Tuesday, December 4th. The chair was taken by His Grace the Lord Archbishop of Dublin, President of the Mission; and amongst those present were the Rev. Dr. Salmon (Provost of Trinity College), the Rev. Dr. Gwynn (Regius Professor of Divinity), and the Right Rev. the Bishop of Ossory, Vice-Presidents. A letter was read from the Right Rev. Bishop of Meath expressing regret at his inability to be present. The Archbishop, in his opening address, referred to the origin of the Association in the missionary zeal kindled at the special meetings held in College three years ago, conducted by the Rev. Robert Stewart of Fuh Chow, the Rev. Henry Hackett of Allahabad (both Dublin University men), and two Cambridge men. He recounted its progress from the beginning—the choice of the Fuh Kien Province of China as a field of labour, the raising of funds to maintain one man, the sending forth of the Rev. J. S. Collins a year ago, and the recent thorough organization of the Mission on a permanent basis. At the close of his speech he made a very earnest appeal on behalf of the Mission. The Bishop of Ossory, in proposing the adoption of the report, spoke of the special interest attaching to the Province of Fuh Kien owing to the exceptionally large proportion of Irish missionaries connected with it. He looked forward with great hopefulness to the future of the University Mission, and spoke strongly on the importance of sending out a second man without delay. Dr. Taylor, C.M.S. medical missionary from Fuh Ning, gave a deeply-interesting account of the Rev. Robert Stewart's work in Fuh Chow and the country round. He told of Mr. Stewart's recent return home through severe illness, and appealed

pathetically for a man to take up the banner that had fallen from his grasp. The Rev. R. D'O. Martin, late missionary at Delhi, gave an account of his work in that city, and read a portion of a letter lately received from the Rev. J. S. Collins, Fuh Chow, urgently pleading for another man. The closing speaker was the Rev. W. E. Burroughs, M.A. (Mariners' Church, Kingstown), who urged the Committee to walk by faith, not by sight—not to wait for funds, but, in trustful reliance upon God, to send out an additional man without delay, and their friends throughout the country would not fail them. Prayer by the Bishop of Ossory brought to a close a very successful meeting. All present seemed impressed with the necessity of sending out another man—of going forward with the work, and not standing still content with what has been done. We would ask very earnest prayer that the zeal awakened may be permanent, that our Committee may be guided aright in all deliberations and arrangements for progressive action, and that a man full of the Holy Ghost may be found when the time comes. J. N.

**Exeter.**—The Annual C.M.S. Tea-Meeting was held at the Rougemont Hotel on January 10th. The Bishop of Exeter presided, and the Bishop of Moosonee spoke. On the preceding day, the President of the Society and Lady Kennaway received a large number of friends at Escot, from all parts of East Devon, to meet the Bishop of Moosonee, who delivered an animated address to the company. The vote of thanks to him was moved in very warm terms by Prebendary M. F. Sadler, Rector of Honiton.

**Beigate.**—Thanks to the energy of the Hon. Local Secretary, the Rev. A. Isham, a very successful Meeting of the Reigate Association of the C.M.S. was held in the Public Hall on December 13th. The proceedings were opened with prayer by the Rev. A. Isham, after which the Chairman, Sydney Gedge, Esq., M.P., dwelt on the responsibilities and privileges of Englishmen (from their political and colonizing power) to carry the Gospel to all nations, and eloquently appealed to all Churchmen to support this great Society. Archdeacon Richardson gave a sketch of the early history of the C.M.S., and spoke of the immense home work of the Society, as evidenced by the formation of the younger Clergy Union, the Gleaners' Union, and kindred unions, and recounted the Society's methods of training their missionaries, and of the spirit of prayer pervading the proceedings of the C.M.S. The Rev. F. E. Wigram (Hon. Secretary) gave a most interesting account of his recent tour. C. L. S.

**Torquay.**—The Annual Sermons were preached on Sunday, December 9th, in Christ Church, Ellacombe, St. Mark's, Trinity Church, and St. Mary Magdalene, Upton. The Annual Meeting was held in the Bath Saloon on Monday, December 10th. There was a good attendance. The chair was taken by the Ven. Archdeacon of Totnes. The Deputation from the Parent Society were the Ven. Archdeacon Hamilton, of Lagos, and the Rev. B. Baring-Gould. The Sale of Work was held in the Bath Saloon on the 12th and 13th. The speeches from the chair and from the Deputation were admirable, and listened to by an attentive and appreciative audience. We have had a bright and interesting anniversary, which I trust will stir us all to more prayer for a good blessing, and more work for the cause.

THE Society's cause has also been advocated during December, by either Sermons or Meetings, or by both, at Sidcup (Christ Church), Kingsthorpe, Rowledge, Beccles, Alvechurch, Consett, Waddesdon, Henley-in-Arden, Kingston (St. Matthew's), York (St. Saviour's), Royston, Stoke, &c.; also at Belfast.

**SALES OF WORK AND BAZAARS.**—During December very successful and profitable Sales of Work have taken place at Hampstead, Lincoln, Finchley (St. Mary's), Dorking, Hammersmith (St. Mary's), Canterbury, St. Mary Bredins, Herne Bay, St. Alban's (St. Peter's), Sheffield (Parish Church), Eastbourne, Windermere (St. Mary's), Halifax (St. James'), St. Alban's (Christ Church, Juv.), Colchester and East Essex Auxiliary, Canterbury (St. Dunstan's); also at Dublin and Belfast, &c. The amount realized at Bournemouth, mentioned last month, exceeded 300*l*.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, December 18th, 1888.*—The Secretaries referred to the approaching resignation of the Bishop of Travancore and Cochin, and it was resolved to take the necessary steps to promote the selection of a successor to Bishop Speechly of a clergyman whom the Archbishop of Canterbury might accept on the suggestion of the Committee.

Arrangements were agreed to regarding the plans for the work of the three Lay Evangelists about to sail for Bengal, Messrs. Donne, Le Feuvre, and Shaul.

The Rev. Charles Harvey Stileman, B.A., Trinity College and Ridley Hall, Cambridge, Curate of St. Peter's, North Shields, was accepted for missionary work.

The Rev. H. D. Williamson, of the Gond Mission in Central India, was introduced to the Committee, and gave a very interesting account of the work among the Gonds in Central India, with which he has been connected for the last ten years. Although efforts had been made in time past by the Missionary brethren at Jabalpur on behalf of the Gonds, it was only after the Conference on Aboriginal Races in India, at the Church Missionary House, in 1877, that systematic efforts were undertaken, Mr. Williamson having been the first Missionary attached to the Gond Mission. Five or six years had passed over before any converts were received, and now there were about thirty baptized. There was every prospect of a large ingathering of souls amongst this interesting aboriginal tribe.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, Travancore and Cochin, South China, Mid China, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, January 8th, 1889.*—Miss Alice Griffin and Miss Florence Maud Valpy were accepted as Lady Missionaries of the Society; the former as an Honorary Missionary.

The Rev. Arthur Herbert Bowman, M.A. (Assoc. Secretary in Devonshire and Cornwall), having offered to go out for three or five years to Calcutta to take charge of the Old Church, the Committee thankfully accepted his offer, and appointed him to the Old Church, Calcutta, accordingly.

The Rev. Ernest Scott Fardell, B.A., Trinity College, Cambridge, Curate of St. Barnabas', Holloway, having offered himself for missionary work after remaining another year in his curacy, and subject to certain contingencies, the Committee expressed their cordial readiness to avail themselves of Mr. Fardell's offer of service, should he be in a position to make it absolute in due course.

Miss Fanny Higgins, Certified Public Elementary School-teacher, was accepted as a Lady Missionary of the Society, and appointed to assist Miss Goodall in the Female Institution, Lagos.

The Committee took leave of Messrs. S. W. Donne, A. Le Feuvre, and P. H. Shaul, proceeding to Bengal as Lay Evangelists. The Instructions of the Committee were delivered by the Rev. William Gray, and Messrs. Donne, Le Feuvre, and Shaul having replied, they were addressed by the Rev. H. Sharpe, and commended in prayer to the favour and protection of Almighty God by Arch-deacon Richardson.

The Committee had the pleasure of welcoming the Rev. R. P. Ashe on his return from Eastern Equatorial Africa. He gave a brief account of the circumstances attending Bishop Parker's death, of the state of the Mission and of affairs at the coast.

The Secretaries reported that in consequence of the date of Miss Boileau sailing for Fuh Ning, China, she had been taken leave of at a meeting of one of the Sub-Committees on December 31st, when she was addressed by Mr. Henry Morris, and commended in prayer to the favour and protection of Almighty God by the Rev. B. Baring-Gould.

The Sub-Committee in charge of the Africa Missions reported that they had had an interview with Mr. Graham Wilmot Brooke, regarding the plans indicated by him to this Committee, on December 4th. The following Minute was

adopted:—"The Committee are glad to know that while Mr. Graham Wilmot Brooke, in prosecuting his object of reaching the Mohammedan tribes of the Central Soudan by the Niger route, proposes to remain an independent Missionary, he himself desires, so long as he remains within the sphere of the Society's operations in the Niger territory, to be closely associated with the Society, to submit his plans for the approval of the Committee, to follow their counsels, to work on the Society's lines and in complete harmony with its principles and methods, and to send his reports to England through the Society; and in case of his being unable at any time to accept the views and counsels of the Committee to effect his separation in a way least likely to embarrass the Society and the Mission. The Committee feel it impossible, however, to lay down definite regulations for any association between Mr. Wilmot Brooke and the Society. They think it best to accept his assurances as summarized above, and to give him the right hand of fellowship as an independent Missionary, and would make the following proposals:— That should Mr. Wilmot Brooke decide to commence his operations in the neighbourhood of Lokoja and Kipo Hill, within the sphere of the Society's work, and to associate with himself one or more colleagues with whom the Society could enter into a similar relationship, the Committee will be ready to consider favourably such arrangement as may be made in consultation with, and with the approval of the Bishop and the Finance Committee, whereby Mr. Wilmot Brooke may, while devoting himself specially to the evangelization of the Mohammedans in the districts referred to, be permitted, if necessary and convenient, to reside on the Society's premises, on the understanding that these arrangements will not involve the Society in any pecuniary expense, and that it may be terminable at any time on the notice of either the Society or Mr. Wilmot Brooke. The Committee will be glad to receive any report of his work which he may from time to time desire to send. They will be ready to offer Mr. Wilmot Brooke, so long as the proposed arrangements continue, a seat on the Niger Finance Committee, if he should feel willing and able to accept it. The Committee believe that Mr. Wilmot Brooke will find a wide and important field for his labours in the Upper Niger region, outside the Society's direct operations, while his presence and influence may, by God's blessing, be happily instrumental in encouraging and quickening the missionary zeal of the Society's Native Agents stationed in that district."

A letter was read from the Imperial British East Africa Company, referring to the ransom recently paid by their agent at Mombasa, Mr. Mackenzie, for fugitive slaves found at the Society's Mission station at Rabai, and expressing a hope that the Society would bear a share of the outlay incurred. The Committee expressed their full appreciation of the benevolent character of the action taken by the company, but felt unable to recommend any appropriation of the Society's general funds for the purpose, and they awaited fuller information from Frere Town before considering whether any other step could be taken.

A letter was read from the Rev. W. S. Price, communicating an invitation from Mr. Mackenzie, agent of the Imperial British East Africa Company, to the Society, to occupy stations along the line of route into the interior, now in process of being opened by the Company, and stating that the Rev. A. G. Smith had accordingly been sent forward to the first station, Gulu Gulu, twenty miles beyond Rabai, as a tentative arrangement. The Committee approved of the location of Mr. Smith at Gulu Gulu, and at the same time directed that the greatest care should be exercised by any Missionary located at a station of the Company not to become implicated in any political or commercial question, but to devote himself exclusively to his proper missionary duties.

A letter was read from the Rev. W. S. Price, Frere Town, communicating an application by the Admiral of the blockading squadron on the East Coast of Africa to charter the Society's steamer, the *Henry Wright*, to keep up communication between the flagship and other blockading vessels. The Committee felt unable to accede to this proposal.

A letter was read from the Rev. H. Evington, of the Japan Mission, regarding the urgent need of a building for the Osaka Boys' Boarding-school, and asking if some friends would give 1000*l.* for that purpose. The Secretaries reported that



an anonymous donor had given the required sum, and the Committee expressed their heartfelt gratitude for his generous and timely help, and their great satisfaction at being thus enabled to proceed with this important branch of the Society's work in Japan.

In accordance with an agreement come to with the Society for Promoting Female Education in the East, which had hitherto provided the Principal for the Bishop Poole Memorial Girls' School at Osaka, the Committee appointed Miss Katherine Tristram, who had lately gone to Japan as a Missionary of the C.M.S., to the Principalship of the school.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, North India, and Punjab and Sindh, various arrangements were agreed to with regard to those Missions.

*General Committee, Jan. 14th.*—A letter was read from General George Hutchinson, stating, with great reluctance, his desire to be relieved from his office of Lay Secretary of the Society next June, for similar reasons to those which last year led him to feel that he ought to be relieved, when, at the earnest request of his colleagues, he consented to remain in office another year. He expressed his heartfelt thanks for the great kindness and consideration which the Committee had invariably shown during the period that he had had the honour and privilege of holding the office of Lay Secretary. The Secretaries, in expressing their great sorrow at the prospect of being deprived of the co-operation of their valued colleague, reminded the Committee that General Hutchinson had been appointed Lay Secretary in 1881; that it had fallen to his lot to codify the Laws and Regulations of the Society, and produce them in a series of handy books—a work which had involved much laborious and patient diligence; that he had guided the financial policy of the Society through a period of unexampled depression in the country, affecting all sources of income, and telling adversely on the growth of the Society's funds, and had thus far satisfied the Committee that their true policy was to defer as long as possible those retrenchments the necessity for which had appeared almost inevitable; that the period of his office had seen the enlargement of the Society's premises in Salisbury Square, and the erection of a new Children's Home at Limsfield, in both which cases his experience and knowledge, and his unstinting labour, contributed very largely to the successful carrying out of the works. Colonel Channer (as Chairman of the Finance Committee), the Rev. T. W. Drury (as Principal of the Church Missionary College), and the Rev. A. J. P. Shepherd (as former Director of the Missionaries' Children's Home) bore their testimony to the high character of the services rendered by the Lay Secretary in the respective departments they represented. Other members of the Committee having spoken in similar terms of appreciation, the following Resolution was unanimously adopted:—"That the Committee accept General Hutchinson's resignation with unfeigned regret, and, in doing so, must place on record their deep sense of the admirable manner in which he has fulfilled the duties of Lay Secretary to the C.M.S. since his appointment to that office. They thank God for the piety, zeal, diligence, ability, and knowledge which he brought to bear upon every part of his work, and for the patience and courtesy which he invariably displayed towards all with whom that work brought him into contact. They also gratefully remember the great services which he rendered to the Society outside the peculiar duties of his office. They unite in prayer to our Heavenly Father that General Hutchinson may be spared many years to enjoy the rest which he has so well earned, and to give to the Society, as a member of the Committee, the benefit of his counsel and assistance, and they hope that much blessing from on high may be with him during the remainder of his life."

A letter was read from Commander Cameron, calling attention to a meeting to be held at Exeter Hall, on February 25th, when he proposed to give an address on Slavery and the Slave Trade in Africa, and hoping that the Committee would see their way to support the movement, and stating that resolutions would be moved on the model of one passed at Liverpool on the 6th December last, viz.—"That this meeting deeply deplores the great increase in the

Central African slave-trade, the atrocities practised in its prosecution, and the depopulation of the country caused thereby; and, while recording its warm appreciation of the official announcement which has already been made by the Prime Minister, strongly urges the Government, either alone or in conjunction with other Powers, to consider the possibility of devising measures calculated to diminish or suppress the evil; and to use all its influence to secure the maintenance of the Zambesi as an open highway." After discussion, it was resolved that Commander Cameron be informed that the Church Missionary Society has nothing to do as a Society with any other mode of fighting against any evil—even so great an evil as the slave-trade—than the use of moral and religious persuasion; and the Committee are therefore unable to take any official part in a meeting at which any proposal may be made to use military forces for the purpose of putting an end to the slave-trade in Africa; but they must express their cordial sympathy with the Resolution passed at Liverpool.

A letter was read from the Bishop of Travancore and Cochin, informing the Committee that his resignation of the Bishopric would take effect at the end of January. He desired to thank the Committee for their kindness to him during his connection with the Society. The following Minute was adopted:—"The Committee thankfully put on record their sincere appreciation of the valuable work which Bishop Speechly has been enabled to do for the Lord's cause in Travancore and Cochin, first in connection with the Society's Cambridge Nicholson Institution for the training of pastors and catechists and schoolmasters, and subsequently as Bishop of the diocese. They especially recognize the Bishop's wise and successful management of the Native Church Councils; the solid principles he has sought, and successfully sought, to impress on councils and pastors; and the high spiritual tone he has been enabled to foster in the work. They commend the Bishop and his family to the abundant blessing of Almighty God, and earnestly hope and pray that He may largely use him still in His own work, and in such sphere as He may be pleased in His providence to appoint for him."

The Committee took leave of the Rev. J. E. Padfield, returning to the Telugu Mission. The Instructions of the Committee were delivered by the Rev. W. Gray, and Mr. Padfield having replied he was addressed by Bishop Alford, and commended in prayer to the favour and protection of Almighty God by the Rev. F. S. Clark.

The Committee received with solemn feelings the telegraphic intelligence of the revolution in Uganda, and the expulsion of the Missionaries. Earnest prayer was offered by Bishop Alford, and the following Minute was adopted:—"The Committee have heard with deep concern the serious intelligence from Uganda telegraphed from Zanzibar on the 11th instant, to the effect that a revolution had been brought about by the action of the Arab traders, that many Christian converts had been killed, that the Mission premises had been sacked and burnt, and that the Missionaries had been driven out of the country. The Committee humbly bow in submission to the inscrutable but all-wise providence of God. But even in their deep sorrow they cannot but recall the wonderful history of the Mission through the past thirteen years, the repeated Divine interpositions in its behalf when destruction seemed imminent, the blessing vouchsafed to it in the conversion of many of the people, and the signal manifestation of Divine grace in the steadfastness of the converts in the face of persecution and death. They feel that the history of the Mission with which are connected the names of so many departed brethren: Shergold Smith, O'Neill, Dr. Smith, O'Flaherty, Hannington, Parker, and others, and which has been watered with the blood of many African martyrs, will always redound to the glory of God; and they rejoice in the certain assurance that such a Mission cannot ultimately fail, but will, in God's own time and way, yet win victories for Christ in the salvation of souls. The Committee note with satisfaction that the revolution appears to have been the work, not so much of the people of Uganda as of the Mohammedan foreign traders, who have from the first been the bitter enemies of the Mission. They are deeply thankful that through the patient labours of Mr. Mackay and his brethren portions of the Word of God have been translated, printed, and circulated, and that many hundreds of the

people have been taught to read. They rejoice that their dear brethren, the Rev. E. C. Gordon and the Rev. R. H. Walker, are safe at Usambiro, and they deeply sympathize with them, and with Mr. Mackay and Mr. Ashe, in the grief into which this calamity has plunged them. They would humbly and fervently commend the Native Christians of Uganda to the care and keeping of the Lord, praying Him to support them in all dangers and to carry them through all temptations. Finally, the Committee would ask all the friends of the Society to join them in prayer for much wisdom at this time in dealing with all the difficult questions connected with Eastern Equatorial Africa."

### NOTES OF THE MONTH.

#### ORDINATION.

*Punjab*.—On December 23, 1888, Mr. H. E. Perkins was admitted to Deacon's Orders; and the Revs. A. E. Day and T. Edwards (Native) to Priests' Orders by the Bishop of Lahore.

#### ARRIVALS.

*E. E. Africa*.—The Rev. R. P. Ashe left Zanzibar on December 5, 1888, and arrived in London on December 25.

*Persia*.—The Rev. Dr. Hoernle left Julfa on October 24, and arrived in London on December 20.

#### DEPARTURES.

*Yoruba*.—The Rev. R. Kidd left London on January 19 for Lagos.

*South India*.—The Rev. J. E. and Mrs. Padfield left London on January 17 for Madras.

*South China*.—The Rev. J. Grundy left Liverpool on November 3, 1888, for Hong Kong.—Miss M. D. Boileau left London on January 14 for Hong Kong.

#### BIRTHS.

*E. E. Africa*.—On November 16, 1888, at Frere Town, the wife of Mr. J. Burness, of a daughter.

*Punjab*.—On November 15, at Multan, the wife of the Rev. T. Bomford, of a daughter.—On December 20, at Muncaster, the wife of the Rev. W. Jukes, of a daughter.

### Contribution List.

In the following list of receipts from December 11th to January 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

#### ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford.....	27	10	0	Brooklands: St. John the Divine.....	13	13	5
Everton.....	1	19	0	Eastham.....	9	5	0
Berkshire: Aston Tyrrold.....	6	0	3	Frankby.....	4	0	0
Bearwood.....	7	2	1	Haslington.....	1	11	0
Langford.....	7	15	1	Holmes Chapel.....	3	11	8
Little Hinton.....	17	0	0	Latchford: Christ Church.....	2	16	6
Maidenhead: St. Mary's.....	25	6	9	Macclesfield.....	90	10	2
Reading, &c.....	659	19	8	Moreton.....	6	0	9
Whitley: Christ Church.....	11	10	6	Nantwich.....	5	19	5
Wingrave.....	3	7	0	Wybunbury.....	8	0	3
Wokingham: St. Paul's.....	20	1	10	Cornwall: Connah's Quay: St. Mark's.....	4	16	0
Bristol.....	480	0	0	Falmouth.....	10	0	0
Buckinghamshire: Aston Abbots.....	3	4	5	Gwennap.....	8	0	0
Aylesbury, Deanery of.....	2	8	3	Pyder, Deanery of.....	30	0	0
Hanslope.....	1	10	0	Derbyshire: Measham.....	40	0	0
Lee.....	5	7	6	Devonshire: Fremington.....	1	0	0
Middle with East and Botolph Claydon	21	3	1	Gittisham.....	2	2	6
Mursley.....	3	2	6	Dorsetshire: Blackdown Church.....	15	10	
Oving.....	7	4	10	Compton Abbas.....	7	14	5
Stowe.....	1	1	0	Compton Valence.....	4	15	5
Swanborough.....	33	9	0	Charlton Marshall.....	15	4	
Upton-cum-Chalvey.....	20	0	0	Gillingham.....	2	6	
Waddesdon.....	1	15	0	Gussage St. Michael.....	2	5	0
Wooburn.....	9	11	0	Little Bredy.....	35	10	0
Cambridgeshire: Cambridge, &c.....	400	0	0	Littton Cheney.....	3	3	0
Cheshire: Altrincham: St. John's.....	130	0	0	Spetisbury.....	4	19	8
Birkenhead: Holy Trinity.....	2	8	7	Stoke Wake.....	5	0	0
				Swanage.....	23	5	4

Durham: Burnopfield: St. James's.....	4	13	3	Middle Rasen.....	2	9	4
Darlington: St. Paul's.....	13	10	6	Skillington.....	5	5	2
Gateshead-on-Tyne: Christ Church.....	75	0	0	Sleaford.....	7	10	4
Essex: Bromley.....	3	16	5	Middlesex: City of London:			
Forest Gate: St. James's.....	1	0	0	St. Dunstan's.....	3	6	9
Havering-atte-Bower.....	73	9	6	St. Stephen's, Coleman Street.....	60	0	0
Horndon-on-the-Hill.....	3	6	1	Acton.....	98	19	5
Paglesham.....	1	17	6	Aldgate: St. Botolph.....	3	10	0
Pentlow.....	4	0	6	Bethnal Green: St. Philip's.....	14	1	7
Romford: St. Edward's.....	48	11	5	Bloomsbury: St. George's.....	9	3	0
Saffron Walden and North-West Essex.....	10	0	0	Chelsea, West: St. John's.....	15	0	6
Toppsfield.....	5	6	6	Clerkenwell: St. James's.....	3	3	0
Gloucestershire: Cheltenham.....	300	0	0	St. Paul's.....	2	2	0
Clifford Chambers.....	1	13	0	Dalston: St. Mark's.....	39	0	0
Deerhurst.....	17	7	6	Ealing: St. Stephen's.....	5	12	0
Hatherop.....	25	0	0	Finchley: St. Mary's.....	49	2	0
Lechlade.....	2	8	6	Gunnersbury: St. James's.....	6	1	5
Mickleton.....	20	7	9	Haggerston: All Saints.....	16	9	9
Shipton Oliffe.....	10	2	2	St. Paul's.....	7	4	7
Stroud.....	64	17	8	Hampton Wick.....	10	0	0
Hampshire: Aldershot Camp.....	4	1	6	Hampstead.....	188	0	0
Ascham School.....	3	0	0	Hampstead, West: St. James's.....	1	6	0
Bournemouth: Holy Trinity.....	250	0	0	Harefield.....	23	19	4
St. Michael's.....	40	0	0	Harringay Park: St. Paul's.....	2	5	11
East Meon.....	1	11	7	Harrow.....	25	0	0
Fareham and Portchester.....	68	17	3	Harrow Weald.....	16	6	0
Kingsclere.....	5	0	0	Haverstock Hill: St. Martin's.....	3	6	8
Langrish.....	14	11	6	Highgate Rise: St. Anne's.....	5	4	7
Portsmouth.....	3	4	0	Holloway: St. James's.....	123	0	0
Portsea and Southsea.....	250	0	0	Home and Colonial Training College.....	20	11	6
Ramsdale.....	6	18	0	Hounslow: St. Stephen's.....	12	10	0
Ile of Wight:				Islington.....	200	0	0
Buckland: St. Stephen's.....	1	3	2	Kensington, West: St. Mary's.....	37	5	0
Kingston.....	1	0	0	Kensington Deanery.....	350	0	0
Ryde: St. James's.....	15	0	0	Kilburn: Holy Trinity.....	50	0	0
Sandown: Christ Church.....	51	18	6	St. John's.....	5	18	7
Shanklin: St. Saviour's.....	13	19	0	St. Mary's.....	90	5	8
Totland Bay: Christ Church.....	18	13	6	Old Ford.....	10	6	0
Ventnor: St. Lawrence.....	67	3	4	Paddington: St. Paul's.....	6	5	6
Yarmouth.....	7	4	0	Pimlico: Belgrave Chapel.....	56	12	2
Herefordshire.....	60	0	0	St. Michael's.....	62	6	8
Ledbury.....	3	6	0	St. Marylebone: Christ Church.....	3	3	0
Hertfordshire: Boxmoor.....	1	8	4	St. Mary's, Bryanston Square.....	30	0	0
North Myms.....	40	0	0	Trinity Church.....	64	9	4
St. Alban's: St. Peter's.....	45	0	0	Shepherd's Bush: St. Thomas's.....	12	0	0
Watford.....	14	14	1	Tottenham: St. Paul's.....	3	2	2
St. Andrew's: Juvenile Association.....	13	18	3	Temple Church.....	10	10	0
Kent: East Kent.....	476	6	10	Twickenham: Parish Church.....	1	1	0
Bexley: St. John's.....	38	9	6	Holy Trinity.....	22	14	0
Bexley Heath.....	14	6	7	Walham Green: St. John's.....	17	10	0
Blackheath:				Whitechapel: St. Mark's.....	17	0	0
St. Michael's: Ladies' Association.....	67	16	0	Monmouthshire: Goytre.....	12	0	10
Borden.....	2	3	3	Llanethelwyr.....	1	0	0
Bromley.....	76	7	6	Llansey.....	18	6	0
Bromley Common.....	1	1	0	Maindee.....	13	7	0
Deptford: St. Nicholas.....	5	12	6	Norfolk: Hales.....	2	0	0
Eynesford.....	12	18	6	Northamptonshire: East Haddon.....	1	1	0
Godmersham.....	2	0	5	Ufford.....	1	1	0
Greenwich: Holy Trinity.....	27	3	1	Northumberland:			
Kennington.....	3	3	9	North Northumberland.....	66	0	0
Maldstone and Mid-Kent.....	160	0	0	Norham Deanery.....	30	0	7
Milton-next-Gravesend: Christ Church.....	3	13	4	Nottinghamshire: Laxton.....	2	10	0
Plaxtol.....	2	4	6	Nottingham, &c.....	100	0	9
Ringwould.....	6	8	0	Oxfordshire: Baldwyn Brightwell.....	1	4	8
Shortlands: St. Mary's.....	1	7	9	Banbury and North Oxfordshire.....	20	0	0
Stowting.....	19	10	0	Cuxham.....	2	5	0
Sundridge.....	13	13	8	Great Rollright.....	6	2	4
Swanscombe.....	5	5	0	Holwell.....	18	3	0
Woolwich, &c.....	25	0	0	Ipden.....	3	0	6
Yalding: St. Margaret's.....	2	9	6	Oxford: Christ Church Cathedral.....	5	5	0
Lancashire: Garstang: St. Thomas's.....	16	18	0	Woodstock.....	4	2	10
Heysham.....	7	3	0	Shropshire: Burwarton.....	2	2	0
Hindley Green.....	7	12	0	Loppington.....	2	6	0
Oldham: St. Peter's.....	16	16	10	Middleton Scriven.....	5	18	0
Walton: St. Mary's.....	3	0	0	Mucklestone.....	5	0	0
Whittington.....	17	13	6	Somersetshire: Ashbrittle.....	2	7	0
Leicestershire: Little Bowden.....	7	0	0	Bath, &c.....	120	0	0
Shepshed.....	5	1	5	Bath: St. James's.....	46	7	4
Thorpe Satchville.....	2	9	9	Bridgwater District.....	50	16	6
Lincolnshire: Boston.....	80	0	0	Kewstoke.....	16	15	10
Cabourne.....	3	10	0	Loxton.....	1	12	3
Horbling.....	5	12	6	Luxborough.....	2	1	3
Laughton.....	1	7	7	Norton St. Philip.....	1	12	0
Market Rasen.....	4	6	10	Somerton, Kingsdon, &c.....	48	0	11

Wedmore .....	15	12	6	Pedmore .....	24	13	0
Weston-super-Mare .....	250	0	0	Saintbury .....	1	2	5
Yatton District .....	30	0	0	Wyre .....	5	6	8
Yeovil .....	43	10	0	Yorkshire: Ampleforth .....	2	3	4
Staffordshire: Aston .....	3	1	6	Boroughbridge .....	7	1	2
Barton-under-Needwood .....	9	13	9	Bridlington Quay: Holy Trinity .....	40	0	0
Betley .....	2	7	6	Bridlington and Quay .....	5	15	3
Coven .....	20	0	0	North Cave, &c. .....	20	0	0
Forsbrook .....	2	3	11	Great Ouseburn .....	7	5	4
Great Haywood .....	3	13	0	Harthill .....	20	0	0
Ingestre .....	1	0	0	Holderness .....	58	0	0
Pattingham .....	9	0	0	Kilburn .....	2	10	7
Penkridge District .....	4	3	0	Killinghall .....	5	10	2
Rugeley .....	4	1	6	Leeds .....	250	0	0
Tipton: St. Matthew's .....	3	2	8	Malton .....	5	0	0
Trentham .....	3	15	11	Middleham .....	9	1	0
Upper Tean: Christ Church .....	3	11	4	Scarborough .....	75	0	0
Uttoxeter .....	80	1	6	Settle .....	10	0	0
Suffolk: Aldeburgh .....	7	17	5	Skipton .....	1	2	0
Carlford Deanery .....	30	3	6	Wakefield .....	90	0	0
East Bergholt .....	2	13	4	Wath-on-Dearne .....	5	1	0
Old Newton .....	5	10	6				
Peasenhall .....	24	7	8	ASSOCIATIONS IN WALES.			
Surrey: Battersea: St. Michael's .....	8	0	9	Anglesey: Brynguran .....	2	0	0
Brockham .....	20	6	8	Llanfachraeth, &c. ....	2	0	0
Byfleet .....	14	14	2	Carnarvonshire: Llandudno .....	5	0	0
Camberwell: All Saints' .....	20	15	6	Llallyvni .....	3	0	0
St. Bartholomew's .....	1	2	0	Penmaenmawr .....	45	0	0
Caterham Valley: St. John's .....	18	2	4	Denbighshire: Bryneglwy's .....	10	0	0
Chiddingfold .....	5	17	1	Glamorganshire: Llantrissant .....	7	3	4
Clapham: St. Paul's .....	28	1	4	Merionethshire: Aberdovey .....	2	9	3
Clapham Park: All Saints' .....	20	9	9				
Juvenile .....	29	13	3	BENEFACTIONS.			
Croydon .....	16	1	10	A. C. T. ....	15	0	0
Dorking, &c. ....	21	12	11	A Friend .....	5	0	0
Gypsy Hill: Christ Church .....	180	0	0	A Friend, by the Rev. B. Baring-Gould .....	100	0	0
Kingston-on-Thames: St. John's .....	11	1	6	A London Clerk .....	5	0	0
Mortlake .....	1	1	0	Anon .....	5	0	0
Peckham: St. Andrew's .....	4	5	6	Anonymous, to make Mr. T. G. Hughes,			
St. Mark's .....	24	8	2	of the L. W. U., a Life Governor .....	50	0	0
Reigate .....	15	10	0	A Northumbrian .....	5	0	0
Richmond .....	100	0	0	Arbuthnot, Mr. and Mrs. Herbert, Craven			
South Lambeth: St. Stephen's .....	20	15	8	Hill Gardens .....	30	0	0
Southwark: St. Mary's .....	4	2	6	A Thankoffering .....	20	0	0
Indigent Blind School .....	1	8	10	A Thankoffering .....	10	0	0
St. Olave's .....	4	14	6	A Thankoffering .....	10	0	0
Streatham: Immanuel Church .....	50	9	0	A Thankoffering for mercies received,			
Streatham, South: St. Andrew's .....	8	10	5	from E. H. ....	10	0	0
Surliton: St. Matthew's .....	40	0	0	Backhurst, late Mrs. Ann, by Miss Back-			
Tulse Hill .....	71	16	10	hurst .....	100	0	0
Twickenham, East: St. Stephen's .....	17	5	0	Baring, Rev. F. H., for Batala Mission .....	350	0	0
Wandsworth .....	155	9	9	Clay, Mrs., Ambleside .....	8	0	0
Waterloo Road: St. John's .....	20	0	0	Colville, Misses, Hyde Park .....	5	0	0
Weybridge .....	83	4	6	D. C. ....	200	0	0
Sussex: Brighton: St. John the Baptist .....	35	6	9	E. C. ....	10	0	0
Burwash .....	8	15	10	E. L. H. ....	20	0	0
Children's Mission, St. Leonard's .....	3	16	9	Ellice, William, Esq., Upper Brook Street,			
Colgate .....	25	4	6	"Half for India" .....	20	0	0
Copthorne .....	8	6	6	Ely Diocesan Missionary Meeting, by the			
Forest Row .....	9	2	11	Ven. Archdeacon of Ely .....	15	0	0
Horne .....	2	2	0	"E. P.," Brighton .....	40	0	0
Slaugham .....	4	12	2	Fothergill, Thos. R., Esq., Eastbourne .....	10	0	0
South Bersted .....	3	2	6	Fowler, Sir R. N., Bart., Cornhill .....	50	0	0
Tidebrook .....	16	16	1	Gell, Miss, St. Leonard's-on-Sea, New			
Warwickshire: Alveston .....	4	0	0	Year's Thankoffering .....	10	0	0
Birmingham .....	1000	0	0	Gould, Rev. Joseph, Repton .....	50	0	0
Bourton .....	19	3	0	Green, Rev. Conrad S., Buxton (for ex-			
Dunchurch .....	15	6	7	pected Deficiency) .....	5	0	0
Ilmington .....	16	11		Hale, Mrs., Redhill .....	10	0	0
Leamington .....	265	0	0	Harrison, T. B., Esq., West Hay .....	5	0	0
St. Paul's .....	30	0	0	Hubbard, W. E., Esq., Horsham .....	15	0	0
Rugby .....	20	0	0	K .....	40	0	0
Ullenball .....	4	2	0	Lanfear, Rev. W. F., Weston-super-Mare .....	10	0	0
Warminster .....	3	5	7	Lloyd-Greame, Rev. Y., Hull .....	20	0	0
Warwick .....	8	8	0	Oakes, Col. R. F., R.E., Tunbridge Wells .....	10	0	0
Westmoreland:				Paley, Colonel Raymond, by Rev. Canon			
Ambleside and Windermere .....	72	3	11	Fleming .....	100	0	0
Worcestershire:				P. D. ....	100	0	0
Abberley and Stockton-on-Teme .....	12	7	6	Poultry Profits .....	5	0	0
Cradley .....	22	0	3	Powell, T. W., Esq., Western Australia,			
Droitwich .....	2	2	0	by Rev. H. S. Phillips .....	10	0	0
Hagley .....	4	6	0	Robinson, Miss F. J., Bayswater .....	5	0	0
Hallow .....	4	6	6	Rodger, Dr. R., Cheetham .....	100	0	0
Kidderminster .....	27	13	6	Smith, Miss, Chester .....	5	0	0
The Quinton .....	7	5	0	"Winged Words" .....	87	10	0

## Gleaners' Union :

Anonymous, to make Miss Saththianadhan a Life Member.....	10	10	0
“CONFIDENCE IN O.M.S.”.....			
A Friend, in reply to Canon Taylor.....	100	0	0
“Anti-Canon”.....	5	0	0
Buller, Miss E. G., Kensington.....	5	0	0
Campbell-Colquhoun, Rev. J. E., Chartwell.....	50	0	0
Carus, Rev. Canon, Bournemouth.....	25	0	0
C. R. J., in answer to Canon Taylor.....	10	0	0
E. H.....	5	0	0
F. B.....	100	0	0
From a Norfolk Rector.....	10	0	0
Gleaner No. 71.....	8	0	0
Gleaner No. 11733.....	5	0	0
Graham, Rev. John, Lichfield.....	10	0	0
Gratitude.....	1000	0	0
Gollmer, Rev. C. H. V. and Mrs. Stoke Newington.....	10	10	0
In sympathy with the C.M.S.....	10	10	0
Kempson, Rev. E. A., Merton.....	5	0	0
Kennaway, Sir J. H., Bart.....	20	0	0
MacInnes, Miles, Esq., Carlisle.....	52	10	0
One of the Six Hundred Hon. Secs.....	5	0	0
Perry-Herrick, Mrs.....	25	0	0
Peters, Thos. H., Esq., Liverpool.....	10	0	0
Savory, Mrs., Blackheath.....	10	0	0
Tombs, Samuel, Esq.....	10	10	0
Williams, R., Esq., Manchester Square.....	100	0	0

## COLLECTIONS.

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Ball, Miss Florence, Baker Street, Bible-class Miss. Box.....	19	6	
Blackburn, Mr. A., Harewood ( <i>Miss. Box</i> ).....	12	2	
Burman, Mrs., Wapenham ( <i>Miss. Box</i> ).....	1	6	0
C.M.S. Publication Room Miss. Box.....	12	6	
Deane, Miss A. B., Uxbridge.....	1	0	0
Gadd, Mrs. R., Vauxhall ( <i>Miss. Box</i> ).....	1	8	0
Hurst, Miss E. M., Worthing ( <i>Miss. Basket</i> ).....	12	0	
Leupolt, Miss M., Cannstatt ( <i>Miss. Box</i> ).....	2	18	10
Parlour Bible-class, 28, Mander St.....	16	8	
Peachey, John, Esq., Petworth ( <i>Miss. Box</i> ).....	2	18	7
Pelham Institute, by Miss S. E. Neve.....	1	10	0
Portnell, Frank, Esq., by Rev. T. H. L. Jellicoe.....	13	2	
Riddell, Miss L., Lichfield.....	1	0	0
Smith, Master G. Shergold ( <i>Miss. Box</i> ).....	1	0	0
Stanford, Master F., Bognor ( <i>Miss. Box</i> ).....	1	7	4
Stone, Miss Emily A., Sherborne ( <i>Miss. Box</i> ).....	1	0	0
Trinity House, Leicester, by M. E. N.....	2	2	6
Waddington, Miss, Brinscall.....	2	0	0
Warlies Meeting, by Sir T. F. Buxton, Bart.....	7	0	0
Warry, Miss E. M., Aberdeen, Bible-class Working Party.....	1	0	0
Whitlock, Miss, Chelsea ( <i>Miss. Box</i> ).....	2	5	0
Wilson, Miss, Claverley.....	5	2	6
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Gleaner No. 101, Daily Mercies Boxes.....	14	4	
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Grove, late Miss Mary, of Cheltenham: Exor., Mr. P. Grove.....	20	0	0
Holman, late Miss E., of Glastonbury: Exors., Messrs. E. Bath and E. V. P. Barker.....	50	0	0

Macturk, late Miss Helen, of Blackburn: Exor., Mr. C. E. Parkinson.....	16	13	7
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Winslow, late Mrs. Harriet, of Blundell-sands: Exors., R. Winslow, Esq., and Rev. C. de Blois Winslow.....	400	0	0

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France: Cannes: Christ Church.....	18	0	0
Croix.....	3	18	9
Lille.....	2	4	9
Nice: Holy Trinity.....	6	0	0
Palestine: Shemlan.....	6	10	0
Switzerland: Genoa.....	7	5	7

## MOHAMMEDAN MISSION FUND.

Hay, Col. and Mrs., Christ's Hospital.....	5	5	0
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Kennaway, Sir J. H., Bart.....	10	0	0

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## BOARDING-SCHOOL.

Anonymous, by Rev. C. C. Fenn.....	1000	0	0
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T. K., for Egypt.....	20	0	0

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Wigram, Rev. and Mrs. F. E. (ann.).....	106	0	0

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By Rev. J. Sharp.....	9	10	0
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## MEMORIAL CHURCH AT FRERE TOWN.

By Rev. A. D. Shaw.....	52	13	3
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Leicester, &c., by Rev. A. A. Isaacs.....	12	0	0

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By the Bishop of Moosonee.....	6000	0	0
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## C.M. CHILDREN'S HOME FUND.

T. K.....	10	0	0
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“A Thankoffering for special mercies, from a friend at Clifton”.....	100	0	0
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## GLEANERS' UNION.

Contributions (including “Our Own Missionary”).....	234	16	5
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*Erratum.*—In our last issue, under Middlesex, for “Cornhill: St. Stephen's,” read “Cornhill: St. Peter's.”

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

MARCH, 1889.

ON ST. PAUL AS A MISSIONARY.



HERE is in these days, especially among what may be considered religious circles, a good deal of speculation and discussion about Missions and missionaries. This has extended even beyond them, but it may fairly be questioned whether much benefit has resulted from the intervention of those who may, without breach of charity, be viewed as outsiders in religious questions. All men ought, we think, most unquestionably to view them *ab intra* as matters of personal concern, but it is notorious that many claim to be free from what they hold to be prejudices, and approach the discussion of them *ab extra* in what they imagine to be an impartial or a critical spirit. They think that they obtain more correct views of Christianity and cognate subjects by contemplating them as intelligent heathen seeking to be convinced rather than as believers upon whom a duty has been imposed by Divine authority. This may or may not be a correct view, so far as our present object is concerned, but those who profess themselves to be really or virtually outsiders ought not to object to be classed as outsiders. Their criticisms may have a certain value, especially in the department of fault-finding, but we hold it not unreasonable to maintain that there is in the things of God, as indeed in many other branches of wisdom and learning, an inner secret which escapes analysis and outside handling: it can only be realized by experience of its power, usually a transforming power. We do not profess now to be writing for outsiders, nor do we profess to set much value upon their opinions, so far as we have been able to gather them by pretty extensive reading, much of which has been most unprofitable, although a sort of duty.

But premitting outsiders, there is still considerable doubt and uncertainty among religious persons upon many important questions affecting Missions and missionaries. A good deal of this doubt and uncertainty arises from the fact that, of late years especially, many persons of what are euphemistically called various "schools of thought," have intervened in Mission work. Not long ago many of these persons pooh-poohed Missions altogether as extravagance and fanaticism; they treated them with contempt and ridicule, and certainly in no shape or way helped them forward. We rejoice in believing that there is now among nearly all sections of the Church of England a much-altered and improved tone regarding this important point of Christian duty. Occasionally, however, symptoms crop up that the

old spirit is not quite extinct, while too many only feel a languid interest in a subject which does not heartily commend itself to them. The result of these imperfect sympathies betrays itself in crotchety fancies, which clearly indicate that the subject has not been thoroughly grasped or appreciated. The great work of Missions is subordinated to what are supposed to be temporary advantages more affecting the Church at home than the heathen abroad. We select as one rather favourite notion, the idea that it might be well for many of the younger clergy to take a turn of what might be considered as "short service" in the mission-field, with the deliberate intention of returning after a few years abroad to settle down as parochial clergymen at home. It is thought that thus they might obtain a good deal of useful experience. Perhaps they might: but at whose expense? Even if they largely defrayed their own maintenance they would upon the whole be in the way rather than helpers. But if they had to be maintained out of Mission funds, they would, except in most rare instances, be a waste and an encumbrance. We do not pretend to say how short service works in the army: it may have its advantages. A certain amount of drill and soldiering extensively distributed may redound to the profit of a nation; but we fail to see corresponding advantage to the Church in a smattering gained of Mission work. So far as we have been able to understand the question, few things have more crippled and debilitated Missions than the enlistment of men who, after a very few years, have wearied of the work, and, having been found hard bargains by their employers, have come home to hang upon Bishops in England as deserving objects of compassion. Not long ago the Archbishop of York dealt out some well-merited censure on these unworthies. At the time we showed the force of his remarks did not fall upon the clergy employed by the Church Missionary Society, but there have been some cases in which there has not been the legitimate plea of broken health for return. Of such, the less said the better. Some might say, the more said the better. We do not agree with this. In all human enterprises there must be a certain amount of failure and disappointment; but venomous critics only treat these as the normal condition of things, and argue from them in depreciation of noble causes.

In the existing confusion which has been thus created as to what Missions and Missionaries ought to be, we have thought that it might not be unprofitable to recur briefly to what may be termed first principles and primitive examples, and for this purpose select the instance of St. Paul. In doing so we clearly bear in mind that he was in the possession of peculiar gifts and graces which are not the portion of ordinary men. Also, that there were circumstances and conditions in his career not in all respects applicable to modern times. But making due allowance for these things, there still, we think, remains much which may be dwelt upon with profit.

In the delineation we propose to offer we will, as much as possible, confine ourselves to the statements actually made in the sacred records concerning him, without giving play to imagination or attempting



from collateral sources to create a fancy picture which would owe more to imagination than to any other source.

St. Paul was, then, born of, we presume, respectable Jewish parentage at Tarsus in Cilicia. He first appears before us in Jerusalem, whither, as we gather from his own accounts, he had betaken himself for the purpose of profiting in the Jews' religion, in which, according to the estimate of his then co-religionists, he surpassed "many equals in his own nation, being more exceedingly zealous of the traditions of his fathers." He was "brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God." To the impetuosity of youth may probably be ascribed that he had not then the sober wisdom and self-control which characterized the eminent Jewish teacher. The method of the two in dealing with nascent Christianity was as different as light from darkness, although their moral attitude towards it was no doubt the same. St. Paul may therefore be credited with what at the time was considered a considerable amount of Jewish learning, which might, had he persevered as he began, have won him a distinguished place among Jewish Rabbis. He was a proficient in studies which were held in high repute in his own nation, but which have subsequently been much neglected by them, although there have constantly been some few experts who have devoted themselves to them. For the mass of mankind, little benefit if any has accrued from the study of the Talmud. The "treasure trove" to be found therein, to use the phrase of Emanuel Deutsch, has not repaid the searchers. Unlike the literature of Greece and Rome, it has exercised no general influence. It has hardly even been of as much interest as the Vedas, of which the Hindus are proud and ignorant. This was the character of the learning with which St. Paul was, in his earlier years, saturated.

"Qno semel est imbuta recens servabit odorem  
Testa diu."

Furthermore, St. Paul was not altogether ignorant of Greek learning, although we think full as much has been made of the rare quotations from Greek authors in his writings as can be warranted by them. Anyhow he presents himself to us, so far as we can gather from the glimpses vouchsafed to us into his earliest life, as a diligent, painstaking student eager to avail himself of the advantages which were within his reach. The chief subjects upon which he had gathered information were of that type which has fallen into complete desuetude, and although bearing on religion, and that religion the Jewish religion, have not sensibly affected the convictions of mankind in subsequent ages. Probably the chief advantage which in after-years he derived from his studies was the habit of study and some sharpness and cleverness in disputation similar to that which is noticeable in the schoolmen of the Middle Ages. Apart from the bigotry which inflamed him and led him into disastrous excesses, there is no recorded instance of immorality or misconduct which the fury of his adversaries felt that they could bring against him with any hope of advantage to

their cause. Even as regarded the complicated observances of Judaism, he could boldly maintain that he had been, "touching the righteousness which is in the law, blameless." He may not in those days have been altogether in our estimation a lovable character, but he had qualities highly esteemed by his fellow-men; in their eyes, even his faults were virtues, and we are all of us to a large extent the creatures of our surroundings. As regarded his future career his zeal more than anything else was his qualification; this never deserted him; it is as conspicuous in the outset as in the close of his days. While much dross was purged away from him, no fiery trial diminished the intrinsic value of this missionary requisite.

We remember an old Baptist pensioner in an Indian cantonment, speaking of a missionary of another denomination whom he described as the "most zealous" man he had ever seen in India. This homely definition would aptly fit St. Paul. It is clear beyond dispute, we think, that this natural quality, for the Apostle possessed it abundantly before the memorable journey to Damascus, is an indispensable requisite for a missionary. Therefore it is that evidence is required of zeal in those whom the Church Missionary Society sends forth to the arduous work of dealing with the heathen. It would be too much to say that simulated zeal, or self-delusion, on the part of candidates has never misled them, but it is assiduously sought for. Whereas many ordinary candidates for the ministry adopt Holy Orders as a profession, possessing at the utmost what they deem to be a vocation for it, and bishops hardly refuse candidates morally irreproachable and otherwise duly qualified; unquestionably, no candidate devoid of burning zeal for the conversion of souls is, or ought to be, enlisted in the missionary ranks. To send out men as stop-gaps on an emergency, or because they are respectable, is to saddle Mission funds with encumbrances. Men who count not their lives dear unto themselves, who are willing to spend and to be spent for the heathen, alone should be enlisted as missionaries. Dilettantism is completely out of place in this work. While St. Paul's learning, whatever it was, does not seem to have been of any particular use to him afterwards, and when he became a new man it was much to him as the armour of Saul was to David; and although, as we gather from his own account of himself retailing the language of his opponents, "his bodily presence was weak and his speech contemptible,"—the fire of zeal burning within him when consecrated to the truer service of God overmastered all obstacles arising from physical infirmity. It is not clear whether previous to his conversion St. Paul did or did not labour under the malady which he at a later period speaks of as "a thorn in the flesh;" but this, too, was not a serious hindrance. A board of examiners, from a medical point of view, might not have passed him, and might have been perfectly justified if they had rejected him; but when all his various disqualifications were thrown into the scale, zeal, like the sword of Brennus, made them kick the beam, and St. Paul became a chosen vessel to bear God's name before the Gentiles and kings and the Children of Israel.

Like his Master, when St. Paul went forth to his work he was in his measure and degree clad with zeal as with a garment. This constituted his natural efficiency. We hold it to be the natural essential qualification for a missionary. It is like oil to the lamp: without it a lamp may look well in a shop or on a sideboard, but it will not light up a room. In earthly affairs it may be different. When Talleyrand was sending forth an emissary for some diplomatic negotiation, his parting charge to him was, "Surtout, mon ami, point de zèle." It is not clear that Talleyrand's diplomacy in the long run came to much; but surely it is the very last piece of advice that should be given to a missionary going forth in the service of the Lord Jesus Christ.

Until, therefore, St. Paul set out for Damascus his qualification for a missionary was zeal; zeal which, like the Greek fire, consumed everything within its reach. But on his journey a memorable thing happened to him. When he had been standing over the martyred Stephen, who, "looking up stedfastly into heaven, saw the glory of God and Jesus on the right hand of God," there is no reason to suppose that the beatific vision flashed upon the sight of Saul of Tarsus, busy in consenting unto the martyr's death; but in his turn he too saw the Lord Jesus whom he was persecuting. The details of the story are too familiar to need recapitulation here. We need here only advert to the effect of this vision of Jesus. It overwhelmed and crushed Paul with more powerful mastery than the force which struck him to the earth, under the consciousness of sin. Whatever else St. Paul might have gathered out of the teaching of Gamaliel or Greek poets and tragedians, he was up to this period unconscious of the sinfulness of his sins. Being ignorant, not learned, he had gone about to establish his own righteousness, and had not submitted to the righteousness of God. From that day forward, so soon as ever he was able to collect himself from the overthrow which he had experienced, he determined not to know anything among those to whom he was sent save Jesus Christ and Him crucified. The "wisdom of words," if we may believe his own statements, he shrank from; some pertinaciously contend that he did not. He says that he forewent them. We think he did, and of set purpose.

Persevering attempts are being perpetually made to explain that in the case of St. Paul (as also in the case of Bunyan), when he describes himself as "the chief of sinners," his language is not to be taken literally, but that it is mere hyperbole, and should be viewed merely as tantamount to meaning, that he felt he had done very wrong in his early opposition to Christianity. We venture to maintain that Paul meant what he said, and whatever may be the glosses of his fellow-men, the fact was an awful reality to him when he viewed himself in the light which shone round about him from heaven. Throughout his ministry the staple of his preaching, not only at Athens but elsewhere, was Jesus and the Resurrection; Christ crucified—to the Jews a stumbling-block, and unto the Greeks foolishness. It was with his zeal, his overwhelming consciousness of

his own sinfulness and of the danger of sin, with the conviction that a dispensation of the Gospel was committed to him, enabling him to proclaim salvation to the chief of sinners like himself, that, as with the smooth stones which David chose out of the brook, St. Paul went forth, in his own estimation sufficiently armed to overthrow the giants in his path. Nor was he mistaken; his outfit was ample for his needs.

We proceed now to the further consideration of how he prosecuted his work. His chief, if not his exclusive, reliance was on preaching, involving, of course, discussion and disputation with opponents when requisite. In a notable passage, which reads almost like a vaticination of future errors, he most positively declares that he was not sent forth to baptize. He occasionally baptized a few, but it was clearly in his estimation a very subordinate function that might be delegated to any one willing to undertake it. It is interesting to contrast St. Paul's thanking God that he had baptized only some half-dozen people at Corinth, because Christ had sent him, not to baptize, but to preach the Gospel, with the practice of one whom Romanists and sympathizers with Rome would place little below the level of St. Paul, St. Francis Xavier. In the course of twelve months Xavier tells us he managed to baptize more than 1000 infants, who had died before they could commit sin, and who therefore had gone up to heaven as intercessors on his behalf. Many, on his own showing, were baptized surreptitiously, the parents not knowing what was being done. It is said, indeed, that in Travancore, without understanding the language, he baptized 10,000 in one month. In order to accomplish this he must have worked without pause with the regularity of a steam engine, baptizing an infant every two minutes per diem for the thirty days at the rate of twelve hours a day without intermission. Plainly, if Christ sent him, it was to baptize. His mission was vastly different from St. Paul's. The difference was between sacerdotal and spiritual religion. But we cannot here pursue this contrast further. It is not clear how far St. Paul possessed or exercised the gift of tongues. He probably had it, but for the prosecution of his ordinary work he hardly needed it, as his knowledge of Hebrew, his familiarity with the ordinary language in use in Judæa, with his command of Greek, would generally suffice for him. Nor does he seem to have made extensive use of miraculous powers, with which he certainly was gifted, although there are instances recorded, as when he was at Iconium and Ephesus, when he employed them as "the signs of an apostle." His main reliance was upon the clear and full proclamation of the message with which he was entrusted, "by manifestation of the truth, commanding himself to every man's conscience in the sight of God." This he never desisted from.

An interesting question next arises as to the source from which he procured the means enabling him to perform all his extensive journeyings and to devote himself exclusively to the work of evangelization. He may, as the son of respectable parents, who were able to maintain him as a student at Jerusalem, not have been without some

private resources. We know, too, that in some measure he contributed to his own support occasionally, as at Corinth, by working with his own hands; but this seems to have been exceptional, possibly for special reasons. Most probably he was in the main sent forth by contributions from the faithful, much as missionaries are sent forth nowadays, and where it was deemed advisable those who received the truth were expected to contribute to the maintenance of their teacher. As he had no fixed residence anywhere, but passed from place to place and from city to city, this could not have been the serious burden that a settled ministry would have been. Still there must have been expense entailed, and it must have been defrayed somehow. At Rome, he hired a house of his own, and dwelt in it in circumstances of comparative indulgence, as compared with the lot of other prisoners awaiting the long delays of trial.

Need we add that in his case there was a total absence of what may be termed ecclesiastical plant. St. Paul was never inside a church or chapel of his own, nor was he concerned in the erection of any material building. Nobody "presided" at the organ or harmonium for him, or at whatever, previous to the invention of those instruments, took their place; nor can we imagine that he wore vestments of any kind. It is long since his time that ecclesiastical outfitters have come into existence. We do not say that there is harm in these things; when used in moderation they may, and do, contribute to the decency of public worship, and may find a place even in nascent Missions, but the Gospel can be, as St. Paul has proved, most effectually preached without any of this sort of paraphernalia. It is a hindrance to the ready fulfilment of the Saviour's command, "When they persecute you in one city flee ye into another," to think that there is a large capital left behind locked up in bricks and mortar. Our Church establishment has not been of long duration in India, but already, owing to the shifting movement of troops, large churches built to accommodate regiments are left to desolation, and there is no prospect of their ever receiving a congregation within their walls. The command has been issued by authority to go forwards, and the edifices are left behind. The mournful desertion of splendid churches in Goa testifies in this respect to the improvidence of Rome. It is wisdom then, on the part of the Church Missionary Society, to withstand pressing appeals for church buildings. If Native converts want churches, this is emphatically a need to be supplied by themselves, as being purely for their own accommodation. Anyhow, in the case of St. Paul, it would be impossible for the most industrious relic-hunter to describe even the foundations of any building that he ever had to do with, except in the Churches which he founded of living stones gathered by his labours, and built by him upon the foundation, Jesus Christ. He was in this respect, for once arrogating some merit to himself, as he declares, a "wise master builder." It very much diminished the expense of Missions in those days that so much extraneous work and expenditure found no place in them.

Very recently, in the Church of England, a question has been raised

as to the importance of celibacy in Missions, and in connection with it the example of St. Paul has been quoted. It does seem that any dispassionate examination of St. Paul's Epistles to the Corinthians would make it perfectly clear that in the judgment of the Apostle the question was a thoroughly open one. Indeed, he expressly claims that it was his right, if he saw fit, to lead about, that is, to take with him upon his missionary journeys, if he saw fit, a sister, a wife, as the other Apostles, notably Cephas, whom Romanists claim as the founder of their Church, was in the habit of doing. What the general judgment of the Church of England on this point is can be gathered from the sturdy resistance made by our ancestors, as well as ourselves, to the yoke sought to be imposed upon the clergy by the Church of Rome. With us each spiritual person is left to judge for himself whether he will adopt a married or a single life. So it is in the mission-field. In all cases, whether at home or abroad, prudence ought to be exercised. Human infirmity is such that prudence is not always exercised; but still, even in this matter, noble instances of becoming self-denial among Protestant missionaries can be pointed to, where, for what they conceived to be the best interests of the Master's work, they have followed the example of St. Paul rather than that of St. Peter. Of course marriage entails liabilities, and these have to be taken into account by all parties concerned, but even in the Church of Rome the importance of female work in Missions is abundantly recognized. This they accomplish by a system which certainly has little warrant from the Word of God, which so far as it has anything to say upon what it is upon the whole markedly silent about, is against, not for, compulsory virginity, and certainly has nowhere made it an essential element of Missions. Gainsayers may point out instances of imprudent marriages among the missionary clergy, as they might amongst the home clergy; but when we call to mind the devoted labours, the self-denying zeal, we might say the heroic efforts, displayed by many missionaries' wives, and the success with which it has pleased God to bless their efforts, Christians may well thank God for missionaries' wives, even apart from the consideration that in some instances "the grey mare has proved the better horse."

There is another point which we have not often seen dwelt upon, and that is the character of the Missions and missionary journeys undertaken by St. Paul. In main features his efforts differed largely from those of many modern missionaries. Extensive as were his travels, and serious as were the hardships he had to encounter, often inseparable from locomotion in his times, he rarely, if ever, went beyond the limits of what might be termed civilized society. We hear of him in all the great and important cities of the regions which he traversed, but in all of them there were some prepared to recognize and receive him, although when his object was clearly ascertained, in some cases persecution from, and ejection by, false brethren and bitter opponents followed the delivery of his message. Even when he went to Spain he would find there many who were his kinsmen after the flesh, and a highly cultivated society in its chief places; but he did not find his way among those who were then counted barbarians. The Roman

legions had passed beyond the Danube, and had founded military colonies among the wild tribes of Germany, but those countries were not evangelized by St. Paul. He was never thus thrown entirely upon his own resources, nor was he ever plunged into wild and desert lands where he had to be exclusively self-supporting. Nothing corresponding to many instances in modern Missions, such as the efforts in East Africa, can find a counterpart in his career. Obviously, therefore, his simple wants were far more easily provided for, and less apparatus was required. From the most dangerous of these modern ventures, we can fully believe he would not for a moment have blenched, had the call reached him, but if he had ventured down the well, he might reasonably have required that those who were letting him down should not only have held the rope but found it too, if he had not the means of purchasing it. By this we mean that modern missionaries have a distinct claim when they go forth especially upon dangerous and outlying work, not only for the prayers and sympathy of their fellow-Christians, but also upon the free supply of everything needful, not only for their successful prosecution of their labours, but also for their health and comfort, and, indeed, where it is possible, for their protection. When their work is carried on in climates uncongenial to the health of Europeans, they have a right to be furnished with all necessary appliances for the preservation of health and for convenience of locomotion. All this, and more than this, would seem plain to common sense, but latterly it has not been much in the ascendant. The speculations, fancies, theories, dreams of outsiders, and superficial observers have largely engaged public attention, and to a certain extent have gained an undue hearing in quarters where more sobriety of judgment might have been anticipated.\*

Eighteen centuries have elapsed since St. Paul lived. During that period there have been vast political, social, and other changes. No modern missionary, when he engages in his work, faces a condition of things corresponding to that which confronted St. Paul, save in two points, the still universal prevalence of ignorance of God among the heathen, and the need of their evangelization by the preaching to them of the Lord Jesus Christ and His resurrection from the dead. New worlds have been discovered; seas have to be traversed then unploughed by any keel; mighty superstitions, as in India, have to be encountered, of which only faint echoes from the East reached the

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\* Readers may refer with advantage to the Notes in the *Speaker's Commentary* on 1 Cor. ix. 4—6, on the points we have been discussing: "Having verified his own divine call to the Apostleship, St. Paul now substantiates his claim to certain rights or privileges of the Apostolate. The chief of these privileges was an Apostle's right of maintenance at the charges of the Church, both of himself and, if needs be, of a wife travelling with him. As also the rest of the Apostles, implies that if not all, yet that most of the Apostles were married men. St. Paul was not married." On verse 6 it is noted: "In full, if there is allowed to other Apostles and to Cephas a maintenance for themselves and others, do you make an exception against myself and Barnabas, and deny to us the privilege which is accorded to Peter, of exception from manual labour? We may fairly infer from the word *only*, that Barnabas and Paul both took the same view of self-maintenance, and acted upon that high principle, whereas the rest of the apostolic teachers claimed means of support from the Church; so Meyer." We need only add that the Church Missionary Society has had in its ranks those who have served it as Paul did, and those who have served it as Peter did.

contemporaries of St. Paul. The *modus operandi* has of necessity had to be completely changed. Just as in material warfare there has been a complete revolution in the methods of attack and defence, and fortresses planned with the utmost skill a few centuries ago are now pronounced completely worthless and obsolete, while soldiers instead of fighting with slings and bows and arrows use arms of precision daily increasing in complication, and instead of hordes let loose, armies are carefully disciplined, with commissariats attached,—so is it in the spiritual warfare carried on by Missions. It stands to common sense that it must cost more to plant a Mission in India or in China than it did to take a passage for St. Paul from Joppa to Corinth or Athens; also, that if he had undertaken to preach the Gospel in Central Africa, a feat never contemplated by the Apostolic Church, it would have been put to heavier charges than it was ever called upon to face. All modern missionaries cannot look for the luck which Francis Xavier had of travelling by the very first class of his time at royal expense, and faring sumptuously at the Viceroy's table while floating round the Cape to India.\* Their journeys have to be provided for by ordinary Christian people, and those who give themselves have a right to be transported to the scene of their labours and carefully maintained there.

The mistake, often unwittingly committed, is pressing what seems to be analogy too far, and the not disentangling accidentals from essentials. For all missionaries to all time St. Paul is a most glorious exemplar; his personal conduct, when he became a converted man, plucked as a half-burned brand from the fire; his unflinching faithfulness in reproving false teaching, even when sanctioned by other Apostles; his complete indifference to obloquy and hardships; his unflinching readiness to face any amount of danger in his Master's cause; his fiery zeal; his self-sacrificing devotion; his tact and courtesy in dealing with opponents, and manifold other glorious qualities, make the record of his career a *κῆρυγμα ἐς αἰεὶ* for the Church of Christ in general and for every Christian missionary in particular. But when we descend from these things, and begin to quibble and argue that because Paul in his day carried on his work in a particular fashion, in which, as it happened, he differed from the other Apostles, we are misconstruing the lesson of his life. It had its environment, which differed in many most important points from what is the condition of the modern missionary. Should it please the Lord of the vineyard by the call of His Spirit to thrust forth into His vineyard many labourers animated by the spirit of St. Paul, glorious things may be expected, although, if his converts had been counted by the head, they might not have satisfied the carping of modern critics; but his work was good even when limited, solid, substantial, subsequently fruitful. Prayer that such may be raised up, issuing from many devout hearts, would seem to be the most true help of Missions,—all the rest would follow in due course and in due time.

K.

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\* Stewart Rose, *On Ignatius Loyola: the Early Jesuits*. Longman.



## THE REVOLUTION IN UGANDA.

**I**T was on January 11th that the telegram came from Zanzibar which announced the revolution in Uganda and the expulsion of the missionaries; and it was on that day month, February 11th, that the letters anticipated by the telegram arrived. They leave a good deal yet to be explained, particularly with regard to the condition and prospects of the Christians left behind. But they tell us two important things *inter alia*. The first is the influential position some of the Christians have occupied. We have perhaps too much thought of them as a little persecuted band, looking to the missionaries for protection. We now see them as leading men, taking their own independent line in the politics of their country, in which the missionaries would of course refrain from interfering. Secondly, we see that our brethren did not "escape." There was no running away from their flocks. They were arrested, imprisoned, robbed, stripped, and expelled.

Let us first briefly summarise the story. It opens in September last with one of the most peaceful and satisfactory revolutions recorded in history. In one day, and without bloodshed, the young tyrant Mwanga was deposed and his elder brother Kiwewa put on the throne. Why was this done? Because Mwanga's cruelties had disgusted the people, and he had been found out in a plot to destroy a part of his body-guard, consisting of Mohammedans and Christians, the former because they would not eat the king's meat, and the latter because they would not work on Sunday. And who did it? The Mohammedan and Christian "Readers" together. These "Readers" are so called because they have "joined the Book," that is, either the Bible or the Koran. It appears that most of the young chiefs who are the strength and hope of the country have abandoned the old paganism (worship of *lubari*, spirits), and become either Mohammedans, under the influence of the Arab traders, or Christians, under the influence of the Protestant and Roman Catholic missionaries. Many of these were in the "body-guard," and finding that Mwanga was arranging to put them on a small island in the Lake and leave them to starve, they quietly rose against him, and effected this peaceful revolution.

The result was extraordinary. A Roman Catholic Christian was appointed Katikiro or chief judge; a Protestant Christian was made Mukwenda, the next high office; and both Christians and Moslems were put into other important posts. Peace and justice reigned in the land, and all things looked bright and hopeful. Religious liberty was proclaimed, and the real feelings of the people of Uganda towards the missionaries were at once manifested by a rush to them for instruction.

But it was a calm before a storm. The Mohammedan "Readers" were annoyed at their Christian allies in the revolution getting the highest positions under the new king, and the Arab traders took serious alarm. On October 12th they suddenly attacked the Christian

officials in the court itself, and after a brief struggle overcame them, killing Gabunga, the Christian admiral (who has often been mentioned), and some others. They put Moslems into the high offices, and then summoned the missionaries to come before them. The French priests, having earlier information or livelier suspicion, went provided with blankets, food, &c., and with their boy attendants. Mr. Gordon and Mr. Walker went just as they were, leaving everything in the mission-house. On arriving at court they were seized and put in prison in a miserable hut. Here they were kept seven days; but on the fifth day they were marched to the mission-house to deliver over their personal effects and goods to the new Mohammedan chief judge, and while they were there the house was sacked and gutted by the mob and everything destroyed. On the eighth day, they were taken down to the shore of the Lake, and put on board the *Eleanor*, with the four Frenchmen, viz. Bishop Livinhac, Père Lourdel, Père Denoit, and a carpenter.

But the *Eleanor* was not to carry them across without serious accident. It was upset by a hippopotamus, and the voyagers narrowly escaped with their lives. They were cast on an island with only two inhabitants, who, however, treated them with great kindness. The boat was recovered and repaired, and on the second day they again sailed. On November 3rd they arrived at the south end of the Lake, and were received at the Roman Catholic station, whence Mr Gordon and Mr. Walker went on to Usambiro, and were welcomed there next day by Mr. Mackay and Mr. Deekes.

So ends Mr. Gordon's narrative; and the letters received convey no later news. But another telegram in the *Times* of February 7th tells us that further news had reached Zanzibar from Mr. Mackay, to the effect that several Christian Baganda had subsequently escaped and come to Usambiro; and that they reported yet another revolution in Uganda. The new king, Kiwewa, had resisted the efforts of the Arabs to induce him to become a Mohammedan, and had killed with his own hands the two chiefs who had taken the lead in the destruction of the Missions. Upon this he was attacked and forced to flee, and another brother, Kilema, was made king by the Arabs; and civil war now covered the country.

Meanwhile, Mwanga was at Magu, on the southern shore of the Lake, safe and well; and Mr. Mackay was anxious to get hold of him, and show by kindness how Christians treat a fallen foe.

We now present the letters:—

*From the Rev. E. C. Gordon.*

*Usambiro, Nov. 7th, 1888.*

Perhaps it will be no matter of surprise to find that our letters are once more dated Usambiro. The telegram sent from here by Mr. Mackay will have prepared your minds to receive some startling news. The first telegram ran thus:—"Buganda, revolution. Mwanga fled; missionaries safe." There is to

be yet another, announcing further important events. The telegram which will (p.v.) leave this place in a day or so will probably be worded in this manner:—"Buganda missionaries plundered, expelled; arrived at Usambiro." These two telegrams will tell you the bare facts in few words. Then the minds of many will be much excited

and disturbed on the reception of the news carried by the telegrams. It must be my endeavour to quiet and calm your minds, and to give a narration and explanation of the events and matters of which the telegrams speak. This information you will all be wanting to hear and anxious to know. A knowledge of the circumstances will help to still your fears and tranquilize your anxious minds. All that I shall now be able to tell you must be drawn from the shelves of memory, every other source of reference being deprived me.

The events that have taken place in Buganda during the months of September and October are of more than common interest. It is the unexpected which often happens. The story of the Buganda Mission has ever been interesting and remarkable. Many chapters of the story have been told, and the pages filled with strange facts. The contents of each succeeding chapter are more eventful and chequered than the preceding. Now the bare facts have been posted to Zanzibar and to England. The account of how the facts took place has yet to be told. It has been a very difficult matter to find out a good and correct story of the revolution. It has been harder still to find out and get hold of a solid reason for the rebellion. At the same time, it is a matter for sincere thankfulness and gratitude to Almighty God that we are alive, in health, and able to tell of this fact.

Through the great mercy of God, Mr. Walker and myself passed safely through the uncertain waves and fortunes of a great revolution in Buganda. The fact of the matter is that the whole business of the revolution and expulsion of Mwanga passed off so quietly, quickly, and skilfully as hardly to take the name of revolution. The expulsion of Mwanga was the work of one brief day. It was effected very speedily, and with great dexterity. There was but little resistance made on the part of Mwanga. It is true that he had but a very small portion of the Baganda soldiers at his command. Mwanga and his few followers and favourites offered no stout defence of their own position. They made but a short and feeble opposition to the forces who came against them, and the result was, in consequence, the hasty flight of Mwanga and some of his most faithful pages and favourites.

The new king, named Kiwewa, was placed upon the empty throne the same day. In fact, he was called to head the revolutionists and lead them to victory.

But now some one will be inclined to ask, not unnaturally, several questions, such as these, What caused the revolution? How was a revolution possible? By whom was it brought about? To these suggested questions it is my hope and intention to make some attempted reply.

#### *What caused the Revolution?*

To begin with the first question—What caused the revolution? The best answer to this question would probably be, The bad management and misrule of Mwanga. For the late king had managed to excite much ill-feeling and considerable ill-will against himself. He had made himself thoroughly unpopular amongst a large and very important portion of his subjects. Mwanga did not seek to win the affection of a large body of the Baganda, who have been daily growing in influence and power in Buganda. This body of people may be most conveniently and suitably called, "The Readers," or "The Reformers." This new company of Baganda was in great measure composed of the youth and strength of the country. This company may also be divided into two parties, namely, the Christian and the Mohammedan Readers. If the numerical strength of either party were taken, we should probably find that the Christians and Mohammedans were equally strong on this point, neither surpassed the other in the matter of number of adherents. Under the name of "The Christian Readers" must be included the Roman Catholics and Protestants—that is, all the pupils of the French priests and our own.

Now Mwanga had made himself both odious and offensive to the minds of these two powerful bodies of Readers or Reformers. He had by his conduct caused much offence. For some time past Mwanga had shown a growing dislike to all who were anxious to advance, and depart from the old heathen method of worship. Why Mwanga should have shown displeasure and dissatisfaction with this portion of his subjects is probably known only to

himself. It may be that he himself preferred to remain in ignorance and indifference with regard to religious matters. His line of conduct certainly indicated that he desired to remain as he was, and live in a state of carelessness and thoughtlessness. He showed little inclination to favour any one of the three religious parties of the country. Latterly, however, his manner of action seemed to indicate a settled purpose and intention to make an end of the new and foreign religions by destroying the worshippers of both the Christian and Mohammedan persuasions. With this aim in view he began to gather round himself a band of pages and favourites, who were for the most part content to live in the same condition of careless ease as he himself. Then the restless and suspicious mind of the king will be another thing which helped to make him mismanage his affairs, and caused him to lose the regard and esteem of his subjects. With a mind restless and suspicious, he was ever too ready to listen to the slanders and calumnies of the many who sought to procure his favour at all hazard. There were ever many who did not hesitate to maliciously accuse the Readers of both the Christian religion and Mohammedan religion of rebellion and revolt.

Mwanga seems never to have felt himself secure, and was ever fearful of losing his throne. He was upset and disturbed by the slightest breath of discontent.

There were not wanting audacious men who knew Mwanga's weakness, and such advisers were able so to work upon the fears of the king as to make him commit very rash acts. In this manner Mwanga was led on by bolder and more adventurous spirits to the commission of numerous rash and thoughtless acts, which finally cost him his throne. For it was not any one act in particular, but a number of hasty and headstrong threats and incautious actions which worked to bring about the expulsion of Mwanga. It will be well to give a short account of the imprudent steps which are said to have led up to the rebellion and to have caused the Baganda to revolt.

It must be remembered that only a small portion of the Baganda people may be, with all truth, charged with taking an active part in this revolt

against Mwanga. This portion of the Baganda we have named the Readers or Reformers. But at the same time it is quite true that the whole of the people of Buganda had become disgusted and tired of the harsh and severe rule of Mwanga, and his repeated acts of robbery. If we add to this yet another very forcible reason or cause, which probably effected much to produce the final action, it is this,—the strange and ardent *love of change*, which is so strong and marked a characteristic of the Baganda. In this particular feature of the Baganda character, we have a reason at one time mighty and cogent enough to bring about the deposition, without even any other great substantial external exciting cause.

There were, doubtless, several things which annoyed the Baganda people as a whole and made them ill-affected toward Mwanga. Probably one of the most offensive acts of Mwanga was the cruel manner in which he collected his taxes. This would be a grievance felt by all the Baganda; by those even who followed the heathen customs of their ancestors. It used to be the custom of Mwanga to take almost regular monthly journeys in all directions through his dominions, for the purpose of robbing his subjects. These periodical raids of Mwanga became a matter of much offence and annoyance to the Baganda. For on such occasions, in order to supply the king's body-guard with food and provisions, the country through which the king would pass was robbed of its goats, oxen, and the fruit of the ground. Then more, if the king was charmed with the beauty of any of the females whom he might happen to see, he would not scruple to seize such of them as he deemed worthy to be placed in his harem. The country people then had their complaints to raise against the king, all which called for redress.

But let us pass on to learn about the heavier complaints made by the reformers against the king. Ever since Mwanga came to the throne, it may be not far from correct to say that all reading has been carried on in secrecy. Neither the Christian nor the Mohammedan faiths were ever honestly recognized or fairly patronized by Mwanga. The followers of these two respective faiths were necessarily obliged to wor-

ship God in much silence and secrecy. Though Mwanga was for the most part only indifferent, yet latterly he seems to have shown himself as increasingly more and more actively opposed to the profession and professors of either the Christian or Mohammedan faiths.

It is well known how Mwanga and his chiefs ordered the cruel massacre of the Christian Readers in 1886. The only plea for such ruthless and cruel slaughter then was, that the Christians would join with their white teachers, and, increasing in number, they would cause rebellion. Now, however, the story runs that the king lodged complaints and accusations against the followers of both religions. The great complaint ever and always made by the king against the Mohammedans has ever been of the same nature. It has ever been the same charge of disrespect and dishonour towards their king. They will not eat of the meat which the king slaughters; inasmuch as it is slaughtered by one uncircumcized and the flesh is therefore unclean. There was a complaint laid against the Christian Readers, in that they too were disobedient and rebellious servants, who refused to do the king's work on Sunday. It is well to mention that there were rumours and scares floating about long before the actual storm of the wrath of Mwanga reached its height. It is rumoured that these had decided to make a summary end of all the Readers; but the time was not ripe for his threats to be executed.

#### *Mwanga's Plots.*

About this time the king summoned the whole of the Baganda to a great work. He called them together to enlarge the size and extent of his large pond or lakelet. He kept the big chiefs, with their sub-chiefs, men and slaves, hard at this work for a very long time. He made the great chiefs build huts on the spot, and refused them to go to their homes to sleep, or refresh themselves. He set over them a slave, a servant and favourite of his own. They were forbidden to shelter themselves properly from either the sun or the rain. They did the work by turns. The king would come down to see the work. He was surrounded by his favourites and pages well armed. It was now that the Christians were accused by the over-

seer, of absenting themselves from work on the Sunday. It is also said that the king was angered by another act of disobedience on the part of the labourers. For instance, Mwanga ordered the companies who were working by turns to come unarmed. These refused to obey, saying they brought their weapons to protect the king. Then Mwanga, in much anger, abruptly left this work unfinished, and threatened to be avenged. Shortly after this he was said to have changed his plans, and we now began to hear of him holding secret private meetings with the Pokino, and one or two more large and powerful chiefs.

You must understand that all the information I have been able to gather from first to last has been learnt from the Christian Readers, who many of them daily visited our station. The stories they related were diversely told, and the details of the events often very contrary and hard to be reconciled. In fact, though I tried to make out some good solid, sensible story, my efforts were not crowned with much success. This I have explained, and now again say that I am writing from memory and stating facts.

Now, in council the king and his advisers hit upon some other plan, by which he hoped to rid himself of the Readers of the imported religions. He wished, in common with his counsellors, to return to the happy days of Suma, the father of Mtesa, when he would be surrounded by all those who preferred to follow or maintain the worship of their ancestors. In a few days' time the king (following out his plan made in council) ordered a march to the Lake. He was to be accompanied by the soldiers of his body-guards, and his own personal body-guard of pages and favourites. The day arrived when the king started, attended by the usual number of his followers.

#### *How the Revolt was possible.*

It is now time to ask the second question that is suggested to your minds, How was it possible that a rebellion should take place? The answer is, The king himself had made it possible to depose himself. Well, how had the king made this possible? He had armed the leaders of his two large body-guards, with their followers, and these leaders themselves were Readers.

For the sake of convenience, it is necessary to explain something regarding the nature and use of these body-guards. It has been said that Mwanga had managed to surround himself with a personal body-guard of young lads and favourites who were all non-Readers, and were commanded by an especial favourite, a non-Reader. These pages and favourites were the king's constant attendants. Besides this body-guard, we have mentioned two other large body-guards, whose duty it likewise was to attend upon the king on all occasions of his departure from the capital. The leaders of these two last body-guards were Readers of the Christian religion; one leader of them being a Roman Catholic, a pupil of the French priests, and a powerful and influential chief; the other leader being a pupil and Reader with us. The followers or retainers of these two big chiefs were very numerous, and forasmuch as the masters were recognized Readers, the servants and retainers were reckoned to be included under the same name as their masters. Many of our Christians were therefore called to follow the king, and they followed with some misgiving, recollecting the fierce threats of the king regarding themselves.

The reported plan of the king seems to have been somewhat as follows. The king with his personal favourite body-guard of non-Readers were to cause the leaders of the other two body-guards with their followers, all Readers, to enter canoes and depart for some island under orders from the king to rob and plunder the same island. The non-Reader chief, who was to take these two leaders (Readers) to the island, had orders to leave them, together with their retainers, and also the Admiral, a Christian Reader, on the island; and if he succeeded in deceiving them, to bring away their canoes. The intention was to leave them all, the two leaders (Readers), the Admiral (a Reader), with all their followers, on the island to perish with hunger, for the tale about going to plunder was a hoax. At the same time the king had an accomplice in the Pokino, who is a very great chief, and was left behind at the capital to aid and succour the king.

There is yet another large band of Readers, of the Mohammedan religion, headed by a very powerful and well-

known chief, the Mujassi, and of this band some mention must be made. The Mujassi, it is said, was ordered to go with the king on this occasion, but he refused, shamming sickness. It has been said that the Readers, before leaving the capital to go with the king, fully believed that there was some treachery and foul play. They came saying that the king was intending to drown them all in the Lake. They were therefore prepared to make resistance. The whole army reached the Lake, where the non-Reader chief was proceeding to execute the orders of his king. The king had gone off on to the water, followed only by the non-Readers. The chief in command ordered the rest of the body-guard chiefs to follow. These replied that it was not their custom to go on to the Lake except they saw the king, and went together with him.

Upon this the king seemed to see that his intention was discovered, and hastened home. He returned home on Sunday afternoon, saying to himself, "They have rebelled." Nor was he wrong. The Readers had become so certain of this, that it had really been the cruel intention and fixed purpose of the king to destroy them; now, therefore, they determined to rebel. It seemed also clear that had the king been successful in this his design, directed chiefly against the Christian Readers, he would immediately have turned upon the Mohammedan Readers for their destruction also. Therefore a combination of the two most opposite parties was required.

#### *Deposition of Mwanga.*

This, then, brings us to ask and answer another question. Who effected the revolution and deposed Mwanga? And the answer is, The Readers or Reformers, who had been armed by Mwanga with some of the best of his weapons, and had thus been made so strong by the possession of firearms as to be rendered capable of resisting his authority.

On the Monday morning the Christian readers, that is the leading chiefs of the body-guards, were holding consultation with the Mujassi and other leading Mohammedan Readers who were chiefs. All the morning, messages and messengers were passing backwards and

forwards amongst them; for all the Readers, both Mohammedan and Christian alike, were now heartily agreed on this one point, namely, the deposition or expulsion of King Mwanga. It is or was stated that the Mohammedan Readers were ready and prepared to undertake the work themselves without the aid of the Christian chiefs. Some of my informants said, that the Christian leaders did not wish to go so far as to dethrone Mwanga, but were on the point of making their escape to Bunyoro, the only other alternative.

In the end, however, the leaders of both the religious bodies joined together their united strength for the object of attempting to expel Mwanga; the one great complaint of both the discontented parties being that the king was intending and determined to put them all to death, some by drowning and others by some other violent means. A party of Mohammedan chiefs went to inform the prince of their choice of the intention and mind of the Readers. As the day wore on, the attacking parties approached the capital by two different roads. The Mujassi and his soldiers had possession of the prince, whom all intended to place upon the throne. The two Christian leaders, with the Admiral and many other sub-chiefs, reached the capital by another way. Poor Mwanga made little show of fight. He came outside the capital, fired a few guns, then quickly retired and fled towards the Lake, followed by about 200 attendants. The Readers rushed forward and seated the new prince upon the vacant throne.

#### *The New Régime.*

That same day, the chief offices were distributed among the leaders of the Readers who had enthroned the new king, Kiwewa. Some of the principal posts were filled as follows. The Christian Roman Catholic leader was made the chief judge—Katikiro; the post of Mukwenda was filled by the Christian leader who read with us. Two other most important chieftainships were filled by the Mujassi and another Arabic Reader.\* The old Kati-

kiro most wisely retired and took his departure, and went to take up his abode near the place of the sepulchre of King Mtesa. The late Pokino was driven away, or rather took refuge in flight. You will remember that he was suspected of taking an active share in the cruel intentions of Mwanga. His hasty flight gave good proof that he was closely implicated in the business. His houses were plundered, and then burnt to the ground. The next day we were called up to see the new king. Many of the Arabs were also invited. A messenger came down to conduct us all up together. It was hardly possible to believe that anything extraordinary had taken place. There was no noise nor disturbance. It is true that outside the capital, where some crowds were collected, there was considerable excitement. When admitted inside, we preceded the Arabs into court or audience. Here, again, the excitement was considerable, yet there was no quarrelling or noisy disturbance. The king was most lavish with his words, and far too generous with his promises. He turned to the Arabs and proclaimed peace with Bunyoro and liberty to trade; no heavy customs duties or taxes upon goods imported or exported. He gave liberty for the Arabs' religion to be taught, and announced that a mosque would be built. He turned to us, and said that there was liberty to teach on our part, and liberty for the Baganda to come to be taught without restriction or hindrance.

In this manner passed the first day of the reign of Kiwewa. We went home most thankful that the great change had been brought about so peaceably and quietly. It is strange, yet I believe it to be a fact, that the deposition of the previous day was accomplished without the loss of the life of a single soul. It was a revolution without bloodshed. Mwanga indeed was followed, but with promises that his life would be spared. The Pokino was caught, pardoned, and degraded with disgrace. Many of the

Mr. Ashe calls "Earl of Singo." Mr. Mackay adds that Samwili got charge of the royal stores, and Zakariya also had a high post. Mujassi, the leading Mohammedan, became "Kangao," or, as Mr. Ashe interprets it, "Earl of Bulemezi."]

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\* [Mr. Mackay says,—"Musalo-salo got the Katikiro's post, and Kagma (Apollon) became Mukwenda"—which latter office

other big chiefs were deposed and degraded. Peace, quietness, and justice began to reign in the land. That a great change had taken place came to be visibly felt and recognized. Many indeed began to believe that the change they had been anxiously looking and longing for had been granted a beginning. Many things indeed seemed to point in the direction of peace and prosperity, and many things gave hope and expectation of a healthy and happy time to have been begun.

It must be borne in mind that during all this time the king was merely the tool of his advisers and counsellors, namely the chiefs of the Readers, both Christian and Mohammedan, who had seated him upon the throne. These chiefs began to regulate and set in order many matters of law and order needing important attention. As indication of the commencement of a milder rule, the executioners, or court policemen, were forbidden to attend court armed, as formerly, with ropes. They were now ordered to arm themselves with sticks. It was even said that the king was to be deprived of the power of passing sentence of capital punishment for many offences before criminal and punishable only by death. Another manifest change must not be omitted. It was most interesting with respect to ourselves as Christian teachers. The promises regarding freedom of thought and liberty to be taught the white man's religion spread far and wide. These promises, doubtless, brought gladness to many who had been secretly reading the Arabs' religion. For those Baganda who were Christian readers, and who had for a long time been in hiding, the news was most acceptable and welcome. Many who had been for a long time hidden, and were thought to be lost or fled the country, now boldly came forward without fear.

*Result of Liberty: Numerous Worshippers and Inquirers.*

Many Christians now emerged from their places of concealment and flocked to the king's court and began to enter into his service as pages and messengers. These released Christians and seekers after the truth began to come about our Mission station in crowds on Sundays, and in great numbers on all

the days of the week. Very many indeed were wanting alphabet-sheets, many more were asking for first syllables, then others were demanding more advanced papers and printed portions, while a large number were imploring for prayer-books and New Testaments, gospels, and single epistles. For a time the Baganda came about the station like swarms of bees; from the dawn of light to the dusk of evening, they crowded both sides of the house and some of the rooms. Many chiefs came to visit us, asking and beseeching us for alphabet sheets, that they might teach their followers and slaves. Besides those who came for papers, books, and alphabets, there were the many applicants for medicine, now increased in number with the new change in affairs. On the Sundays the most noticeable change was to be seen. On the very first Sunday of the reign of Kiwewa the congregation doubled in numbers, and the number of Baganda who remained for afternoon worship was more than treble the usual attendance.

As each several Sunday came round, a larger number of people gathered together to hear and read the Word of God. On the last Sunday before the unfortunate conclusion, the number of worshippers at the morning service was quite 300. On this occasion, as also before, worship was held in the house as well as the room always used for such services. Many people had to be content to remain outside. On this very Sunday there were present most of the important and influential Christian chiefs, including the Christian leader and Reader of the body-guard mentioned as one of our pupils. He was raised to the great chieftainship of Mukwenda. So matters were working, and all appeared quiet and calm.

If the success of the movement proves the righteousness and justice of the cause, the deposition and expulsion of Mwanga was a righteous and just act. The whole business of the deposition, and the necessary division of the land among new chiefs had been carried out successfully. All the work had been done so promptly and skilfully as to give great credit to the persons concerned in the execution. The work was beginning to look solid, and we hoped for permanent peace and prosperity.



We were not the only hopeful persons. That a great calamity was soon to completely darken the horizon and fall upon us was far removed from the thoughts of most, if not all, of our Christian Readers. After all, the quietness and calmness which we enjoyed was not permitted to last. In fact, the tranquillity which prevailed in Buganda was as the calmness which precedes the storm, —the greater the calm the more fierce the storm that follows. In this instance, the storm that has burst upon Buganda has probably been the most violent and disastrous that the chequered life of that country has yet seen. The peace and hope of prosperity and progress was rudely broken up in an unexpected manner. The daily life and routine of duties seemed to be progressing with more than usual smoothness; but, alas! the peace and quietness was wanting in solidity, because not founded nor established upon authority.

#### *Arab Discontent and Plots.*

The poor king all this time was but a child in the hands of his officers and ministers. His time was chiefly occupied in giving his consent and approval to the distribution and division of the various chieftainships. This division of the land was performed at the instance of the few favoured chiefs already in power, as the Katikiro, the Mukwenda, the Mugassi, and by a few other chosen representatives and Readers of both parties. Be it remembered that the offices of chief judge and Mukwenda were filled by Christian Readers, the Katikiro being a Roman Catholic, and the Mukwenda one of our pupils. The few chosen representatives of both the religions probably did more than the bigger men toward presenting and forwarding candidates for promotion, or to fill the many vacancies. The bigger men, after receiving their reward, departed to take possession of their new houses and lands. There was much of this work to be done, for besides filling vacancies, many of the old chiefs had to be dispossessed for various reasons, some for unfaithfulness to the new king, in that they took no part in placing him upon the throne; others for other causes.

Now, it was touching the distribution and division of the land that disturbances and disputes arose. Yet even here no real quarrelling nor passionate

strife took place, and all such matters were passing on to a successful conclusion. So then, had there been no other foreign element and watchfully self-interested party in the country all would eventually have worked well and prosperously. But all through the changes which had been taking place the Arabs had awaited the results with eager anxiety. They were distressed and aggravated to find such posts as that of the judge and the Mukwenda occupied by Christian Readers. The late Katikiro had always shown himself their friend, and had often and often stood between them and the angry king to ward off his wrath and covetousness. They felt his loss, it grieved them to the very heart, but chiefly because they feared the change might heavily affect their purses. Well, this new Katikiro was in their eyes a heathen and an infidel. How could he befriend them? How could he help them? Thus were the Arabs prepared to interrupt the present order and peace, if they could by this means devise some scheme for their own advantage. The Arabs had received fair promises, from the king but they had not realized them. Many of them were much dissatisfied and complaining of the treatment they received at the hands of Kiwewa. Mwanga had owed them a quantity of ivory, and the new king had promised to make every effort to pay off the debts of his predecessor. So indeed he had begun to pay the Arabs to the best of his ability and means. But here he found himself in difficulties at once. He had not got the ivory wherewith to pay, nor did he know where to look for or to find it. The king was therefore somewhat in trouble, and the Arabs were discontented with their lot and condition. They now began to look about to seek out a way in which to better their state. While looking about with envious and malicious eyes, they met with another body of malcontents. The famous Mujassi, with several, in fact all, of his fellow-chiefs, Mohammedan Readers, were likewise brooding over their injuries and grievances.

The nature of these troubles and grievances has already been hinted at. These chiefs complained that the best and largest chieftainships had been given or had fallen into the hands of the more favoured Christians. It

may be true that the important offices had fallen into the hands of the Christians, yet, all the same, the greater part of the country was doubtless fairly evenly divided between the two parties. But with this division the Mohammedan Readers did not agree. Many of the leading complaining chiefs doubtless met the Arabs and talked over with them these matters of hostility, and at the same time consulted of and suggested the remedy.

The plot formed by the Arabs and the Mohammedan Readers in consultation was cleverly and deceitfully laid. The sequel shows how unjust and cruel it was. The very night before the unfortunate fight between the two parties, we were returning from the capital, and saw what confirms our belief in the fact that the Arabs and Mohammedan Readers were one and acted together in this matter. We met on this occasion the chief who now fills the office of the Katikiro, and another large and influential chief, returning to the capital after having paid long visits to the Arabs' quarters. Then on the day of the actual fight many Arabs were present at the battle; some indeed whose names could be mentioned took an active part in the fighting. Besides this, most of the Arabs sent a detachment of their slaves well armed to the assistance of the Mohammedans. Others of the Arabs went up early to the court that day, and stationed themselves round about the king, poisoning and embittering his mind against the Katikiro and all Christian Readers. They made the king think, or persuaded the king to believe, that his life was really in danger; that an attempt would certainly be made to dethrone him in favour of a princess whom the Christian Readers had determined, as they said, to set upon the throne.

The king was thus led on, and induced to regard the Arabs as his friends and protectors, but the Christians as his adversaries and destroyers. Time was fast wearing on, and yet nothing had been done to check the growing power of the Christians. There was yet wanting some tangible excuse to encourage and urge on the discontented to begin the affray, and turn the Christians out of power. There must be some charge laid against the Christians: there must be an attempt to bring a

plausible accusation against them. So an opportune occasion was seized upon, and a very lame story made up. The Christians were, by this story, made the movers of disturbance and rebellion, and made to appear as the dissatisfied party who struck the first blow.

A party of Baganda who had been sent down the west side of the Lake by Mwanga to collect his tribute and taxes from the various dependent tribes, returned to Buganda the day before the fight took place. Now this party consisted for the most part of Christians. Their leader, who had been a big man under Mwanga, was represented as returning to the capital very wrath in mind, because of the fact that no chieftainship had been left vacant for his benefit and reward. This man was reported to be fully prepared to dispute his right to some chieftainship by force of arms. He was also charged with rebellion against Kiwewa, in that he intended to overthrow and depose the king in favour of a princess. The Christian Readers were all accused of being involved in this plot, though this chief had had no possible opportunity for holding communication with very many or even any of them. His first duty after seeing the Katikiro was to present himself before the king with the tribute he had collected for his master. Now, he never had time given him to see the king. On the very morning of his arrival near the capital on the way to visit the Katikiro and king he was further charged with firing too heavy a salute of guns the previous day announcing his arrival.

#### *Counter Revolution: Mohammedan Victory.*

The exact details of the day of the fight have never been clearly explained to me. However, this man was charged, together with the other Christians, of having in their company a princess whom they intended to place on the throne. The meaning of the princess was that the Christians wanted to be governed by a woman as was the custom in Ebulaya [England]. A story more false and groundless could never have been invented. When Kiwewa was to be placed on the throne, the drum announcing rebellion was beaten. There was no attempt or intention to rebel on

the part of the Christians, and the first guns were fired by the Mohammedans and their supporters. There was a court held that morning, and the Katikiro was questioned, it appears, in court about his fidelity to the king. Well, the Katikiro left abruptly, and he had hardly got back to his houses, when he was summoned back to the open space outside leading to the king's courts. The fight had begun.

Thus taken by surprise, the Christian leaders and their followers had to fight for their lives. They had to fight at a great disadvantage and against desperate odds. The determination of the Mohammedans was to turn out the Katikiro. The battle waged fiercely for some time, but the Christians had not been able to collect in sufficient quantities, nor yet in time. The Katikiro and Mukwenda had been heard to say that they never intended to fight, they were forced into the battle and defeated. Two if not more of the chief Christian leaders were killed, the young Admiral and another chief. The body of the Christians fled with the Katikiro and the Mukwenda.

Now, the fight being over, the business of settling the new order of things was entered upon. A new Katikiro, new Mukwenda, new Pokino, new Koluji, were soon chosen. The sub-chiefs and subordinates were then appointed. Meantime messengers were sent down to our station and to the Roman Catholic station. Two messengers reached our house. We had but just left the dressing of two wounded men, and one room was full of fugitives. We were summoned to follow the messengers, so the fugitives were told to depart. We left the house and followed the men. It was just getting dusk when we reached a yard near the king's enclosures and met our friends the French priests, who had been brought to the same spot.

#### *The Missionaries in Prison.*

We were taken to a house in the yard, and were not long left in doubt as to the character of our new position. We soon found out that we were regarded as prisoners, and we tried to make ourselves as comfortable as possible under the circumstances. But what with dirt and vermin, and the discomfort of sleeping on the ground, the contrast between our own home and our prison quarters

was very great. Had it not been for the kindness and generosity of our French friends we should have fared desperately ill, as we had been hurried up to the prison without being told where we were going; in fact we were deceived, and made believe that the messengers would return us to our house to sleep. Our French friends had been able to provide themselves with blankets and scanty provisions. These they most generously shared with us, even depriving themselves to provide us with bedding. On the first night *only* we received a little meal from the chief in whose hands we were confined. He paid us a visit also the first night, and from him we learnt some news. We were to be kept in prison and guarded until we should be sent out of the country; for the king did not want to kill us, but after taking an inventory of all our goods, he would require a handsome present, as also his ministers, and we should be allowed to leave the country in peace.

We numbered five Europeans in all, three French priests, Mr. Walker, and myself, and the boys, some half-dozen, who waited on the Frenchmen. On the next day two of us were marched down to our respective stations to give up goods to satisfy the demands of our gaoler or captor and his greedy slaves. We returned to the prison to sleep. The next day was Sunday, and we were marched down to the station of the French priests; our gaoler and other big chiefs taking us down by a private road to the Roman Catholic station. The object of this day's work was to take an account of the goods belonging to our friends. This work of reckoning and satisfying the avarice of the Katikiro and gaoler, with other chiefs, lasted two days. Of all the goods the king only received a pittance, say one tin box and a few *gora*, or pieces, of cloth; but the gaoler and his friends had enormous hauls. It was a terrible business, too, on their part to prevent their subordinates and slaves from pilfering and stealing. This day's work over, we returned to our prison for the night, where two of the French priests, with Mr. Walker, had been spending the weary day.

#### *The Mission-house sacked.*

On the Tuesday our turn came, but the gaoler was reported to have so enriched himself with the cloth and goods

of Père Lourdel, that the Katikiro himself thought he had better go down to our house to get his due share of the spoil. Therefore the Katikiro made up his mind to visit our station. It was not possible to reach our house by any private road, more especially so because the Katikiro had decided to visit the place. We took the most public road, which leads past the huts of the coast-men and Arabs, and through the market-place. Of course the Katikiro was, out of respect for his person, escorted and accompanied by a considerable following. The crowd increased as we proceeded; so the Katikiro thought it would be best to devise some way by which his own interests should be protected. He knew that he had little or no power to restrain the spirit of greed and plunder which had been created. This spirit had already been generated, and to some considerable extent exercised, since the flight of the Christian Readers. The houses, property, and goods of all the Christian chiefs who had been resident near the capital had already been visited, looted, and gutted. The Baganda had stolen the cattle and goats belonging to Père Lourdel. Our few cows and all our goats had become the spoil of the coast-men. Much had also been stealthily seized by the Baganda, who went down to count Père Lourdel's goods. Their garden was also searched for food. The Katikiro therefore halted before the yard of one of the principal Arabs. From here he sent us forward, accompanied only by some four of his private slaves. We were told to go on and count our goods. It was with difficulty we managed to enter the outer gate and close it behind us. It was already surrounded by greedy and inquisitive persons. Next we had to disperse the guard set to watch the house by our gaoler; none of these men belonged to the Katikiro, and they were loth to depart. We went upstairs, but the Katikiro's servants, unmindful of their master's orders, first began to think of themselves. They pounced as eagles upon the cloth suits and shirts. They took care to wear these things themselves underneath their own clothing.

At last the Katikiro came along, followed by a large crowd of Baganda and coast-men (traders). He came upstairs to look at what his faithful

servants had carefully put aside for him. He must have the first choice and the best of everything. This he certainly managed to get. These are some of the things taken possession of by the Katikiro:—a pistol and 100 cartridges, five or six very good tin trunks, all the cloth, all the cowry shells, some forty pounds of English soap, one tin of paraffin oil, some pounds of powder, some of which was the property of the late Mukwenda, with several other valuable things. Roughly speaking, the Katikiro seized goods to the value of fifty pounds. Our gaoler was present, and many other big chiefs, and each of these big men were enjoying the sport, and helping themselves as they liked best.

The Katikiro gave us leave to keep some useful articles, and some clothes. He all along told us that the provisions, books, and medicines would not be touched. We had also expected to receive of shells and cloth such quantity as should suffice to provide for our temporal necessities on the voyage across the Lake; for a sufficient supply of these articles had been returned to Père Lourdel.

While we were closeted with locked door with the Katikiro and these chiefs of Buganda, what was going on below? The few on guard (if there were any men at all representing the Katikiro) had been utterly unable to prevent the crowd of people approaching, now become a veritable mob, who came rushing towards the house through the fence, and crowding about the doors and windows. So some of the mob, more audacious than the rest, thought themselves entitled to something, and claimed their share of the spoil. These few bold ones betook themselves to violent measures. They broke through the windows, and entered the downstairs rooms. Here they cleared out everything in a very short time, and positively gutted the place. We were still upstairs, and were startled to hear the sound of heavy beating against the wooden doors. This noise was allowed to continue for some time; so when at last the Katikiro was persuaded to go downstairs, there was but one store left which had not been broken into. A chief had preceded us in order to clear the way, with stick in hand, for the chiefs thought it dangerous for the Katikiro to proceed unless

well attended. They feared the mob might show him great disrespect. The Katikiro, even, armed himself with a stout stick. We entered the room by the window, for the place had been cleared of the rabble, and what did we see and find in the room? Not a single article of furniture was left, beds, tables, chairs, book-cases, boxes—everything was gone. The floor was strewn with rubbish—the litter of the now destroyed contents of the room. Every book had been torn to bits, but many of the covers of them kept for use. A good mattress had been pulled to pieces, and the hair only left scattered about the floor; every bottle of medicine had probably been smashed, or the medicine poured out and the bottle taken; the fragments of many bottles covered the floor.

The store had not yet been broken into, so into this we entered, but it did not contain much valuable property. The Katikiro took out the cowry shells and the tin boxes, with their contents. He left me the contents of one broken basket trunk. Shortly after this, the Katikiro called in his men, and had his share of our property taken away to his home. The rest of the chiefs followed his example, and the Katikiro and all the big men took their departure, leaving no orders, as far as we could learn or hear, regarding our safety and movements.

On my return upstairs to rejoin Walker, the same state of confusion and disorder met my view. In the absence of the Katikiro, the rogues left upstairs had begun to carry out the same work they had heard was finished below. They first proceeded to help themselves to everything which they reckoned useful, and then went on to recklessly destroy every article of which they failed to find out the use. Upstairs, too, were to be found taking part in the plunder and theft one Arab and at least two Natives of Sheher, reckoned Arabs also but despised by the more pure Arabs. These friends either pilfered themselves or threw small articles out of the window to their friends below. One of them made himself conspicuous by explaining the various uses of many of the articles which puzzled the Natives: he also took care to appropriate whatever he thought would prove useful to himself.

We now thought it best to depart; but where could we go? We had heard that the French priests were to be allowed to sleep at their home that night; but we had no home, for now, the big men having gone, the rabble began to regularly gut the place. Every bed, chair, and article of furniture was seized upon. All the doors and locks below were smashed off their hinges and taken clean away. We could only turn our steps towards our prison once more. We put a book or two in our pockets, fastened up a blanket and some biscuits, &c., in our mats, and started, our messenger taking us to our next-door neighbour. But here we found no hospitality, the blanket and provisions we were taking were stolen from us, as also the books I was carrying in my hands. A messenger was given us to conduct us back to the prison, where we spent our last, our sixth night.

#### *The Missionaries Expelled.*

The next day we were all taken down to the French Mission station, from which place it was intended we should make our start for the Lake. There was a great deal of delay caused by the work of fastening up the baskets and goods, cloth, and shells, which Père Lourdel had been allowed to take. There was delay caused also by the covetous officer who had charge of us, and who was by no means yet satisfied. He robbed the Frenchmen of very much cloth, and stole very many of their boys from them. Thus the day wore away, and now, all ready for to-morrow's start, we passed the night in an out-house, again enjoying the hospitality of the French priests. It was now heard that our boat contained many goods and boxes which we were sending to Mr. Mackay; so the captain was sent off with some messengers to search these goods. They did not find anything very valuable in their eyes among the goods at the port, but contented themselves with breaking open most of the boxes and tearing up all our letters. The captain returned from the port on the Thursday morning, so now we were ready for the final start. But no, not without being further fleeced. Père Lourdel had been deprived of probably more than half his boys: only the day before he had lost many, and now this morning he had to part with more. It

was not likely that we should be able to save all ours, though they only numbered six boys. Of this number we were permitted to take two, and had to leave the rest behind. At last a start for the port was made. We noticed on the wayside of the road we took, the blood of some animal, which we were told the Arabs had caused to be sacrificed by way of propitiation to the offended Deity. On the road to the port, the men told off to guard us made sure that we carried firearms hidden underneath our clothes, so, on the pretence of looking for these weapons, they robbed many of Père Lourdel's lads of the clothes they were wearing round their waists for safety's sake.

At length we reached the port without further accident. We recovered the rudder and two oars which had been taken from the captain. The officer in charge had hard work to keep his men from preventing and hindering the remaining goods reaching the boat. As it was, many of them followed the things on board and opened many boxes and packages for the purpose of stealing the contents. Then the officer must have his last demand settled with Père Lourdel, but he was not satisfied: he turned to Mr. Walker and made him strip himself of both coat and trousers. This was the concluding act, and we bade him farewell. The captain carried us on board, and we heard the voice of the officer behind us. He was giving us Buganda's parting message. It was after this manner, "Let no white man come to Buganda for the space of two years. We do not want to see Mackay's boat in Buganda waters for a long time to come. We do not want to see a white teacher back again in Buganda until we have converted the whole of Buganda to the Mohammedan faith." Such was the farewell we received at the hands of Mohammedan Buganda. With glad and thankful, yet sorrowful and sad hearts we began to retreat from Buganda.

#### *Wreck of the "Eleanor." Narrow Escape.*

The story of the voyage across the broad Nyanza is soon told. The first day of the voyage will ever be the most memorable to all of us. It recalls to our recollections one more sad calamity that overtook us. It was not

only the day of our departure from Buganda, but also the day of our unfortunate shipwreck. We left Buganda at about mid-day, and reached a certain island at about four o'clock. Here we landed to cook some food.

It is best to say here, that all the food we had on the *Eleanor* was provided by our friends the French priests. They alone had been allowed to keep such cloth and shells as were required to provision us with food for the voyage. We had a little rice on board; also a small quantity of wheat. We were hoping to be able to buy food at the first port we should reach. As it was, it came to this,—we helped each other through. The boat was ours, and the money to procure food was the French priests'. The one party was rendered almost helpless without the other. The priests had left behind a large Native canoe, for they were forbidden to take it. We too should have been almost helpless without their shells.

Now we had put ashore to cook some food, and this over we got on board the boat, and were about to hoist sail, when a couple of hippopotamuses showed their heads. The great creatures were both very near, and one of them nearer than our captain was aware of. However, when we thought we were steering a clear course between the two monsters, we found out our mistake. On a sudden the boat seemed to strike against something with considerable violence. The truth was, that the hippopotamus had struck the boat with such force as to make two holes in the port side, sufficiently large enough to give entrance to a large quantity of water. The boat was much crowded with passengers and contained almost no cargo. She soon began to fill with the rush of water entering her. Almost before we knew it we found ourselves in the water. By a merciful Providence, the land was near, so many of us immediately struck out for the shore. All the sailors could swim, and we found ourselves making way. Of the six Europeans, four of us could swim—Père Lourdel, the Bishop, Walker and myself. But we found ourselves at a considerable disadvantage, seeing that we were weighted with our boots and all our clothes. In spite of these drawbacks we safely reached the island, distant about 150 yards from where the boat turned over.

Almost the first thought on landing was one of pain. For what if the island was uninhabited! Had it not been better far to be drowned in the Lake than to have to endure the gnawing pains of hunger! It was now dusk, and our eyes turned back towards the spot where the boat had sunk. To our surprise and joy we saw her still afloat, lying right over on her side, and we saw the two remaining Frenchmen with, we hoped, all their boys and girls clinging to the wrecked vessel. The sailors had meanwhile some of them been scouring the island; Père Lourdel and Walker, aiding lustily with their lungs: the mainland was not far off. These united efforts of the searching and the shouting awoke the only inmate of the small island, a Musese, who possessed one small canoe. Soon after we had the happy joy of seeing the man coming along at a rapid pace in the direction of the still floating boat. He was very much excited, nor could we understand his language. With the aid of this true friend in our desperate need, the poor frightened boys and girls were gradually, by threes and fours, with the two Frenchmen, brought safely to the now friendly island.

The captain and all the sailors deserved great credit for their behaviour on this occasion. The captain and some of the best swimmers were seen to return to the wreck to endeavour to bring off some of the sufferers, though without success. Others made a large fire on the shore for the benefit of all. Then when all were removed from the wreck, at about nine o'clock at night, it was found that we had suffered great loss. Some of Père Lourdel's children were missing. It was found that five of the elder lads had been drowned. The night passed very slowly, though the wife of the owner of the island acted as our hostess. She handed over her houses for our use and benefit, and showed us every kindness and hospitality.

The next day it was determined to right our own boat, which was still visible lying on its side. But for this work more help was needed, so our good host beat his drum to invite the assistance of the Baganda from the mainland. Maybe we felt rather shy of these Baganda with their shameful treatment of us still fresh in the

memory. They came, however, to our aid; and behaved very well, being probably ignorant of the treatment we had received from the authorities. Meanwhile some of the sailors had dived down to get the things out of the boat, and lighten the vessel. These goods were brought to shore and dried in the sun. Many things were lost in the wreck and never recovered. All the cloth allowed to Père Lourdel was lodged at the bottom of the Lake, but we managed to save plenty of cowries. The few books we had put in our pockets disappeared at this time. Many things were saved from the waters, but many things were left in the water and destroyed.

The rest of the day was occupied in recovering our boat and beaching her for repairs. She was still our only hope, and we must manage to make her again fit to weather the changes and chances of the great Lake. Mr. Walker and the captain set to work to repair and mend our crippled craft. In spite of the fact that there were no suitable tools, they succeeded in their difficult task with much rapidity, and the boat was launched the next day shortly after noon.

#### *The Voyage Resumed: Arrival at Usambiro.*

After making our kind host and hostess a suitable and well-deserved present, we hastened to depart. For many days forward the voyage was made in slow stages. For first, it was necessary to purchase all the food we could during the early part of the voyage, while passing among Natives whose current coinage was cowries; and secondly, favourable winds failed us. In this way many long days passed by; then when more favourable winds were granted us, we made more rapid progress, which brought us quickly towards the end of our voyage, the south of the Lake.

On Nov. 3rd, we landed the French priests and their boys at Ukumbi: here our friends kindly entertained us for one night. Toward the close of the next day, Sunday, Nov. 4th, we arrived in sight of the C.M. station; to our eyes a most refreshing and gladsome sight. As we approached nearer to the neat dwelling built by Mr. Mackay, we were cheered to be able to recognize the

forms of two white men (Mr. Mackay and Mr. Deekes) coming to meet us and welcome us home.

Mr. Mackay, too, had his troubles and anxieties to recount. He had had to pass whole nights without retiring to rest, anxiously watching the fortunes of a war which was being waged against Makolo. The reasons and results of this war will have been related to you by Mr. Mackay, who had to guard the Mission and other property during this troublous time. It was enough that we had all been called to pass through troublous and dangerous experiences. These trials have brought into exercise Christian virtues. We have been able to enjoy mutual sympathy and consolation. We have all

felt deeply and truly grateful and thankful to our Heavenly Father, who has led us in safety through.

This account is already long, and needs no further additions. There are some interesting questions unnoticed. The conduct of the Christians relative to the occupation of the chieftainships and the consequent disaster; the future of the little infant Church in Buganda; —are subjects about which much might be said. Here, however, this long narrative must close, and the work of the Mission in Buganda must close also; but only for a time, until the door now fast closed is opened again by the Almighty hand of God, whose work it is.

Mr. Walker's letter to the Society is only a short one; but he has sent a full narrative to his mother, which supplements Mr. Gordon's account in some important particulars. Of the events of October 12th he writes,—

*From the Rev. R. H. Walker.*

About mid-day a rumour came that there was a fight going on up at the king's court. Soon after this we heard the guns. Three men came to the mission-house (called Natete) wounded; one drenched in blood from a fearful gash in his forehead, another shot through the thigh, a third cut on the back of his head. Then came numbers of the Christians, saying, that the Christian Readers (ours and the Frenchmen's) had been attacked by the Readers with the Arabs, and that they were defeated. We then learned that Isaiah Gabunga, the admiral, had been shot, that other Christian chiefs were likewise dead, and that the Katikiro and some 300 Christians had made off. Towards 5 p.m. two men came, saying "that we were called by the king to go and account for our not being up at the court to fight for him." The Christians begged us not to go with the men, as they looked upon it merely as a plot to get us away, and make away with us. The men made demands in the king's name for cloth (unbleached calico), and for caps and gunpowder. We gave them what they asked for, put on our white clothes, and set off. On

the way one man made up the cloth, &c., in a bundle and ran away with it. The other marched us up past the king's place to a chief's larger enclosure, which we reached about dusk. The man said we should return home that night. This, like most of his statements, was a lie. After waiting some time, we saw the French priests arrive. We asked them where we were, and they explained to us that we were in prison. And so we found it to be. These good Frenchmen (the Bishop, Paul Laviniac, Père Lourdel, and Père Denoit) had been told that they would have to spend the night in this chief's hut, and so had brought three boys with them, who carried their blankets, &c., and some grass mats. We had nothing of the sort in the way of bedding; therefore these good priests lent us each a blanket, and gave us some chocolate that they had brought in their pockets. The chief is called Kimbugwe, and is the most important man in the land next the Katikiro. He came to see us that night, and said he was going to take all our cloth and shells. The hut in which we were imprisoned was a dirty place, full of soldiers, lice, and rats.

Concerning the days in prison Mr. Walker says,—

In the morning we washed our faces on the plantain leaves. At about 10

a.m. men came to take Père Lourdel to the Frenchmen's house to fetch a pre-



sent for the chief who had taken us captive. Men also came for Gordon to go to our house for a like purpose. At about 2 p.m. both these parties returned, and it was found that Père Lourdel had made a larger present than we had. So our man said he must go with me and get something more. At about 4 p.m. I set off with a noisy crew, who seemed bent on having a good time of it. At the market-place a crowd followed us. I went upstairs and got them some white clothes and cloth, and 150 rifle cartridges. Gordon had already given them my B.R.W. rifle. The wretches were not satisfied. They demanded more; and as I refused to give them more, they tied my hands and took off my boots. My socks they could not manage to get off, on account of my feet being rather warm. I offered no resistance, merely stood like a log. An Arab, who was present, said it was no good tying a white man, and advised me to give them the cloth they demanded. My boots were returned, but not the laces, and my hands were untied. I then went upstairs again, and brought down some six jora (a jora is about thirty yards, and worth at market price 3*l.*, of unbleached calico.

He thus describes the sacking of the mission-house :—

Next day (the 5th) Gordon and I were taken to the Katikiro's, and after a long discussion we were marched down to our house. The two chiefs came with us, the Katikiro and the Kimbugwe, a body of some fifty soldiers, and an ever-growing crowd of roughs. When we came to the house the Katikiro went to see the Arabs first, but sent us inside with some of his servants, that we might unlock our boxes and get the things out ready for him to look at. An effort was made to keep the crowds out of our garden, but all to no purpose. We went upstairs, and the faithful servants of the chief opened our boxes, and dressed themselves in the best of our clothes. In about twenty minutes the chiefs came upstairs themselves, and scores of others, many of them half Arabs and Zanzibar men. All my things were pulled out and scrambled for.

At first the order was that I might keep all medicines, provisions, and sufficient bedding and clothes for the journey. You might as well have

They said they must have more. I sat down and told them I could *give* them no more.

Thus things remained for some time, till at last, as it was getting dark, they thought we had better return to the prison. At night the chief came in to see his presents. We had given seventeen jora of cloth, but only about ten were presented as our present. We complained, and told the chief how his men were cheating him. He then told them to bring it all. They brought about three jora more, and the chief said he was satisfied. I quite saw, then, that they meant to have everything we had got, and that the men were to have pretty much what they liked of the plunder. Gordon and I had no food of our own, so the Frenchmen shared their potatoes with us. The next day Gordon went with one of the Frenchmen to their house, and with them a band of soldiers and the Kimbugwe (the chief who held us captive), that this chief might pick out all the goods he liked best. At night they returned to the prison, very tired and hungry. Fortunately, our boat-captain had heard of our starvation, and had cooked us a bit of meat and a few potatoes.

lighted a fire in the room and asked the flames to spare a few things. The Katikiro filled my white iron box with the things he liked best, and made bundles of other things. Other chiefs did the same. All this time we heard the rabble thundering at the doors downstairs. Gordon went down with the Katikiro to give him the keys of his store, &c. He found the whole place gutted. The doors were smashed, and some torn off their hinges, and the whole place stripped and cleared of everything. I remained upstairs and watched the most painful sight; boxes of jam or butter thrown to the crowds in the garden; men climbing in at the windows, tearing down any bit of calico they could find, emptying the contents of the medicine bottles on the floor, tearing the backs off all the books; smashing up anything they could not use. When Gordon came back, I told him I thought we had better go before they took the clothes off our backs. We left, carrying a few books, a few boxes of biscuits, and a blanket. Wading

through a mass of broken bottles, boxes, &c., &c., we came downstairs. Every room was full of people. We left the house in pouring rain. The garden was full of torn-up books and the like. We took shelter in a hut near; and here they felt in my pockets and took from me a little Testament and Prayer-book and hymn-book. On my appealing

The following describes their expulsion from the country :—

The next morning, we were all marched down to the Frenchmen's house, and were put in a shed there. Here we remained all day. As it had become known that we had previously sent some goods down to the port at the Lake, to be taken to Mackay, a messenger was sent to examine these things. The next day, early, after a rather restless night, owing to the numbers of men seen prowling about the place armed with spears, we were called out to be inspected. The Frenchmen have lots of boys and girls and men and women living on their grounds. They chose out twenty of these that they wished to take with them. As the Frenchmen's house contained so very much wealth, they were allowed to take a good deal away with them. Their party consisted of four white men, twenty men, women, or children, and a good many loads of shells, cloth, rice, and such like. Our party was two white men, four boys, and two small bundles. The chief's man, who was sent to conduct us to the Lake, said he wanted two of our boys, so we had to part with them. Poor little chaps, they looked very sorry to go! Then there was the boat's crew, ten men and the captain. These men had been robbed of all their clothes and goods. At about 7 a.m. we set off for the Lake, a distance of twelve miles. We came to a lot of blood on the road. The Arabs had been sacrificing, that we might die on the way. Gordon and I had no food with us, and nothing to buy any with. We had only the clothes we stood up in, and these we had worn a long time, and had not been able to

to the man who had charge of us, these were returned to me; but the blankets and the biscuits were taken, and also my hat. We then set off from this hut for the prison. We had certain misgivings, shared by the Frenchmen, that they intended to send us where such goods are of no use.

wash at all. They were covered with lice. On the way down to the Lake many attempts were made to rob us of the goods the lads were carrying. At about mid-day we came to the port, and there a long argument and scuffle took place to try and get more out of the Frenchmen.

Gradually the boys and others got to the boat. Then a man was sent on board to see if any guns were hidden there. This was only an excuse for further robbery. He opened my bundle, which contained a blanket Gordon gave me, a shirt, pair of corduroys, and long white stockings, given me by the Frenchmen, and the little Testament Mrs. Stanley gave me, and father's Prayer-book. The wretched Mohammedans (all our persecutors were of this faith; all Readers with the Arabs: the whole thing was got up by the Arabs) stole my shirt and stockings, tore off the covers from the books and pitched them into the water. At length the man in charge said we might go on board, but he must have four jora more cloth from the Frenchmen. This was given him. Then he said he must have my coat. This was given him. I just had time to get my watch out of my trousers pocket and slip it down my drawers before the kind-hearted man said he must have my braces and trousers. I pulled these off and gave them to him, and was then allowed to leave the shore. No coat; no trousers; no hat, no boot-laces. We shoved off and rowed out into the Lake. I put on the corduroys and wrapped the blanket round me, and felt as jolly as if off for a trip on the Bure.

We next extract Mr. Walker's graphic account of the two days on the island, after the wreck, and of the repairing of the boat :—

We dried ourselves as much as possible, and lay down to sleep. A goat was at my head, and an old hen with chickens nestled against my back.

The next morning we were up early to see what had come ashore, and picked up some oars and the rudder. Later in the day the sailors went to the wreck

and fished out some boxes and sacks which had stuck in the boat. They got the masts out and the sails, and at length, with the help of numbers of men in canoes, succeeded in bringing the boat nearer land. They then turned it up, and plugged up the hole with a bark cloth. Then they baled the boat till it floated, and walked it round to a part of the shore where they could pull it up on the land. The water was so clear where the boat capsized that the Natives could see several of our goods at the bottom. By diving they brought up lots of our things. Even my old blanket came ashore at last. The Frenchmen recovered most of their bundles of shells and what cloth they had in sacks. The cloth in ordinary matting bags they never saw again: I fear the Natives stole it. Many of the things were much spoilt. Fifteen hours under water is a severe trial for things like tea, sugar, cocoa, and books.

The day after the wreck was a beautiful, fine, sunny day. So we spread things out, and soon all were dry again. The awful question then arose—what about our future journey? I had once mended a boat up the Bure. I went down to see the extent of the damage and what tools, &c., could be procured. The hole was a squarish one, fifteen inches by nine, in one place, and close down by the keel; another hole was six inches by three. The tools were a caulking iron, a spoke

or hurdle shave, a hammer, and a large gimlet, and of course what nails or screws you might get out of the other parts of the boat. The fourth of the Frenchmen is a sort of cook or carpenter. He looked at the boat and said it could be mended, but when he found there were no tools he gave up the job. I felt it a very risky business to bung up the hole and ask thirty-three souls to trust themselves to it for a journey of 200 miles, lasting two weeks at least. I went away into the bushes with Gordon and discussed the other alternatives. He assured me that to apply to the Baganda for canoes, or to the Arabs for help, would alike be useless. I therefore undertook to patch the boat. With the spokeshave I chopped a piece of board in two. I got the board out of the bottom of the boat. One piece I fixed, with the captain's help, inside the boat over the larger hole, and fastened the ends down with wedges driven under the ribs. Then we got some rope and pulled it to pieces. Most fortunately the Frenchmen had a pail of dripping; this we worked up into the tow and drove it in all round under our board. Then we filled up the holes with large pads of this tow and dripping from the outside, and nailed and screwed pieces of board over them. The leeches in the water bit my legs! At about mid-day of the third day at the island the boat was pronounced to be ready for sea.

Mr. Walker thus describes the voyage:—

I confess I felt bad as we rowed away from shore; miles away from land, thirty-four souls on board, and only a pad of tow and dripping to keep the water out. The good hand of the Lord was upon us. We came on slowly, day by day, buying food with the Frenchmen's shells, sleeping in grass-built huts at nights, or on the

sandy shore by large fires. What was wetted by the rain was soon dried by the sun. After seventeen days of this "Bure"\* life we came to the Frenchmen's house at midnight. They soon knocked their surprised brethren up and gave us a good supper and a good bed,—but too many bugs. The next day, Sunday, we arrived here.

Mr. Mackay's letter was written before the arrival of Gordon and Walker, and he was then only aware of the first revolution. But what he says of Mwanga's flight, and appeal to him (Mackay) for protection, is extremely interesting:—

*From Mr. A. M. Mackay.*

*Usambiro, Kwa Makolo,  
Oct. 23rd, 1888.*

Mwanga is at present at Magu, having

reached that place with only one canoe and six women, and between thirty and forty boys.

\* River Bure, near Yarmouth.

When I heard the news, I at once sent two of my most trustworthy servants to Magu, directing them to try and fetch the poor fugitive king away by night, as I feared the Arabs would betray him. I know it is a great risk to have anything to do in the way of trying to save him from being taken back a prisoner to Buganda, where he will surely be put to death, as another king is on the throne. Murderer and persecutor as he has been, I yet have not the faintest doubt but that it becomes us to do everything in our power to return him good for evil. My men reached him, and found him eager to jump at my offer, but unable to come away from the Arabs' clutches, fearing they would send after him and arrest him. He sent back here, with my men, two of his lads, begging me to go to Magu myself and endeavour to get him out of there, suggesting that one of the brethren at Nassa should come here to take my place while I conducted him (Mwanga) to the coast.

Anticipating such a desire on his part, I had previously sent to Nassa, asking Deekes to come over here for a month. Possibly he may come, but can scarcely be here for several days yet. It will be no easy matter, but I am willing to take the poor creature as far as Usongo, where I can give him in charge of Stokes.

From the two boys sent here by Mwanga, I have learnt the whole story of the rebellion in Buganda, and Mwanga's perilous flight to Magu.

It appears that the king was aware for some time that his subjects meant to rebel. He learned this plainly on a trip he took recently to the border of Bunyoro, when some of his chiefs refused to obey orders. On returning to the capital he went on a boating excursion to Ntebe (at the mouth of Murchison Bay). His body-guard refused to accompany him back in the canoes, so he returned to his capital (Mengo) with only his pages. Next day he ordered the drums to beat for a public audience, but no one appeared. For a couple of days his enclosures were deserted, and after that he heard that the Katikiro and chiefs had elected his younger brother (named Kayondo) king. By-and-by troops appeared at Mwanga's gates, so he gathered all his thousand women, and with the little boys about

him (some two score or more) whom he armed with snider rifles, which he had just purchased from Stokes's agent, made a dash by a back way to Munyonyo, on the creek. Only a few canoes were there. These he filled with as many of the women and boys as he could, and set off. Soon, however, all the canoes, except the one the king was in, deserted, and Mwanga had to coast all the way to Magu with only one canoe, paddled by his boys, he himself helping. He managed to get one fisherman from Sesse to steer. This man had once been as far as Kageye. Had Mwanga not got this man's aid, he never could have fetched this side of the Lake. He was recognized at one or two places, where he had to put ashore for food, and had to fight his way to get afloat again. The only person of position who accompanied him was Kawuta, nominally head-cook, but a powerful chief. He, too, deserted after reaching Magu, but had to return to there, as the canoe in which he tried to go back to Buganda was nearly swamped. Mwanga then gave Kawuta permission to go back with a few of the boys, in a small vessel belonging to a coast trader. By Kawuta he sent a letter to the Katikiro (written, of course, by the Arabs), begging to be sent for to Buganda. This he had done just before he got my message, otherwise he says he would not have requested the Arabs to send a letter. At present he has six women and thirty or more boys with him. At first the Arabs treated him hospitably, but now are fleecing him of most of his snider rifles for clothing and food. He is already heartily sick of his position in their hands, and wishes to get to the coast. Hence his sending to me an imploring message, begging me to come in person to Magu and take him anywhere I like, or slay him if I like! He will go with me to Europe if I will take him, for he has heard that the Emperor of the French found an asylum in England after being vanquished by Germany.

I only hope that, like Nebuchadnezzar, he will get understanding to "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." May his present affliction bring him to his knees, and teach him to break off his sins by righteousness!

## LETTERS FROM EAST AFRICA.



SEVERAL letters received by the last two Zanzibar mails have an interest of their own, quite independent of the absorbing interest of Uganda. We present them here together. They are from all the sections of the Equatorial Africa mission-field: from the southern shores of the Nyanza, from the Usagara stations, from Chagga, and from Frere Town and Rabai.

We begin with another part of that letter from Mr. Mackay, of which the larger portion has been given on the preceding page. We separate the two portions, in order to keep together, and by itself, all that relates to Uganda and the revolution. In what follows, Mr. Mackay describes the troubles he himself had gone through at the same time at Usambiro:—

*From Mr. A. M. Mackay.*

*Usambiro, Oct. 23rd, 1888.*

While our Mission in Buganda has been in great peril, no less has the Mission here been in the utmost danger. In my last letter to you (Sept. 15th) I mentioned a threatened war here. This has at length proved a reality. For nearly two months this fear has been hanging over the place, and now that the danger has come and gone, we can breathe more freely.

An exiled son-in-law of Makolo's together with Ngata, the little chief at our old station in Msalala, managed to get Sundi, the head-chief of half of Msalala, to declare war on Makolo, the chief of this place. The great chief Kapera (Mirambo's formidable rival), and Kipangalala (chief of the Wangoni), with many others, joined the compact, but by God's grace they were led to quarrel among themselves, so that ultimately only Sundi's forces and the Wangoni, and a few other petty chiefs, actually attacked the place. Still the enemy was formidable enough, and had not Luikama, one of Rwoma's sons, with his men, fortunately been here at the time, I fear old Makolo's name would have to be wiped out from the maps. The fighting commenced last Friday (19th inst.), and lasted three days. Many lives have been lost, especially on the part of the invaders, but the victory was with Luikama, and the enemy at length withdrew. Strong reinforcements have since arrived from

Rwoma's country to the north of this, but only in time for the end of the fray. I made every preparation to defend the Mission property and the lives of our servants and the women and children, in case of attack, but I took strict precautions to avoid absolute hostilities except in dire necessity, being prepared to pay even a heavy indemnity should I be able to get the leaders of the invading party to consent to negotiation. Thank God, we were untouched, but we have had a weary and anxious time of watching night and day. The reinforcements which came to our aid are now returning homewards, and we are once more in peace. I ask you to join with me in devout thankfulness to our Heavenly Father for all His mercies and His gracious protection.

I fully agree with you, that for some time to come, this place must be considered the head-quarters of the Mission stations south of the Lake. Notwithstanding the recent war, I know of no place on this side of the Umyanyembe, less exposed to danger, or more suitable. Even the island of Ukerewe has just been raided by the Masai, who have taken off most of the cattle. I hope Nassa will not be attacked by these wild savages. All the country east of it has already been laid waste by them. In East Africa there is little peace anywhere.

Mr. Hooper, at Nassa, on Speke Gulf, does not write long letters, but we are glad to have a few lines from him to insert:—

*From Mr. D. A. L. Hooper.*

*Nassa, Oct. 12th, 1888.*

You will be glad to hear that our chief, Kapongo, still keeps quiet, and

as time goes on we are getting to know the people better, and they to have more confidence in us. We find it very

difficult to get the Natives to do any steady work, and both Deekes and myself object to having coast-men about. Personally I feel very strongly on the point, and lately hear from our friends of the L.M.S. that they too are trying to be rid of Wangwana. To hear of two Islington men coming out is good,

but how I was rejoiced to receive by this mail a joint letter from Cambridge, signed by some half-dozen men, telling of grand times of blessing, and then saying how many men felt drawn to this field: Hallelujah! The Master is able to do exceeding abundantly; oh, for more persevering faith!

Coming down to Usagara, we have letters from Mr. Cole and Mr. J. C. Price, of Mpwapwa, and from Mr. Roscoe, of Mamboia. They show how missionary work is going on, despite all the disturbances:—

*From Rev. H. Cole.*

*Kisokwe, Nov. 5th, 1888.*

I am all alone here, my wife and children being at Kikombo for change of air. The little ones had first of all been ill with ophthalmia, and then were seized with whooping-cough, so I thought it advisable to send them away for some time. The nurse of the elder (Bessie) died rather suddenly. He was a nice boy, and all seemed to love him. He is the first Native Christian buried at Kisokwe. Several of the heathen came to the funeral. They were respectful and attentive throughout the service; and I trust that the solemn event may be blessed to many souls. The

name of the deceased was Mabruki Yohana.

We are having a great influx of people, owing to the famine in Ugogo. This place bids to be populous in the future.

As usual, the people are indifferent; but in some few cases, I believe, there are great searchings of heart. To-day we have had an addition to our catechumens' class—the daughter and slave of a rich man offered themselves for instruction. We now number twelve. By degrees the Lord is "calling one out of a city and two out of a family." May Satan's kingdom soon wane in this benighted land!

*From Rev. J. C. Price.*

*Mpwapwa, Oct. 17th, 1888.*

Some of the people here have taken to ridiculing us and our teaching. I am not sure that this is not a better sign than totally indifferent assent, so I am not altogether discouraged thereby. They say that our words about "eternal life" are all humbug, for they see that we Wazungu and our adherents die just like other people, and they have not yet seen any of them rise from the dead. They came to pray for rain, too, after the Wazungu's custom, but the rain did not come. They say that those who come to us are only making fools of themselves, and in one or two cases they have forbidden their children to come to school, &c. May the Lord open their eyes! I believe He will soon. Perhaps Satan thinks so, too, and is working in this way. Continue to intercede for us.

*Dec. 3rd, 1888.*

I returned from my last tour in Ugogo rather more than a fortnight ago, having spent another month there. I intended to have gone a little farther west this time, but one of my porters

had a very bad attack of dysentery, which kept me to the eastern side of Ugogo, where I revisited some of the places I had been to before, and also made the acquaintance of some others. I now know five roads leading from Chunya (twelve or fourteen miles to the west of Mpwapwa) to different points of Eastern Ugogo; but find there is not much difference in the distance—all about twelve hours' march—thirty to thirty-five miles. When I say, "Know five roads," I do not mean that I could find my way by myself, as I discovered, both going and returning. Took five porters with me, but none of them knew the way to the place I wanted to strike for; so I thought I would try and be leader, but soon got into a road which came to an end (probably a hunter's track). The sun had now set, as I intended marching by moonlight; but it was no joke trying to find a road by moonlight. So then we struck off north, thinking to get into the road leading to Msanga (as I did not mind much which place I went to), which, after searching for till we were tired, we

found. Then, instead of marching most of the night, as I intended, we were all so tired that when we came to a comfortable camping-ground about ten o'clock, we lay down and went to sleep.

Instead of being off again at two, we slept on till nearly four in the morning, and consequently did not get to Chilonwa (the first place on that road) till after mid-day, and the sun was intensely hot. Then the first water we came to—quite a little river—was so horribly brackish that drinking it was out of the question, although the men did use some for cooking their ngali with. We found good water not very far away afterwards.

This was Saturday afternoon, so we pitched tent under some bushes for the Sunday. But, oh, the hunger at this place was dreadful. No one came to the tent, and when out visiting the tembès hardly any one was to be seen, some tembès being quite, others almost deserted, the people having gone off to Usagara and elsewhere till times improve.

On the Monday we started off, thinking of going in a N.W. direction towards a place called Nayu, where there was said to be plenty of food. On the way fell in with a communicative Mugogo, who told us about the country. There were several places to be passed before reaching Nayu, and hunger all the way, except one place, where there was no water, the people going miles away for it. Moreover, Nayu was said to be two days away, which would mean all-day marches probably. So I made up my mind not to go in that direction this time. Then we found a deserted tembè, which the owners had left only two days ago, which we took possession of, and found it a very comfortable place. The poor people had left all their household effects, such as they were; some of which my men found a use for, and appropriated, as the owners would never come back for them. Here we abode three days, and I visited the chief and as many of the people as I could; but those whom I found were not particularly disposed to listen to what I had to say about the "bread of life," when they were without the "bread that perisheth." To a great extent the way to these people's souls is through their bodies; but not these alone either.

Then I came south, past Mahamba

(also starving) for about twelve or fourteen miles, to Ibwijili, the place I intended to strike for at first. Here there is food to be bought, but at famine prices, of course, and it is only a few people who are the happy possessors; others are as badly off as at Chilonwa. But here I had lots of visitors at my tent. Camped in quite a different part of the place from where I did on previous visits; so that whilst some knew me, to others I was a complete stranger. A good many applicants for medicine here. Went to a good many tembès, and left many untouched.

After six days, went on to Mulamba, about six miles to the west—not a large district, and one at which I met with very little encouragement. One man here—the owner of the largest tembè, but not the chief—set himself against what I had to say with quite the air of a "free-thinker." Found him sitting outside, and took my seat by his side for a quiet chat. There were other people, chiefly women, near enough to hear what I had to say, although I did not address them. After the usual salutations and inquiries, he asked where my gun was. I told him I had no gun with me. "Yes, you have one in your pocket." Told him I had not, and that by saying what he did he made me a liar, and that we regarded lying as being as bad as witchcraft, which is almost the only thing they regard as a crime. "Oh, no! a man who is a clever liar is fit to be a chief!" Told him that, at any rate, God regarded lying as very bad; then started off to the subject of man's sinfulness and God's wonderful goodness and love in sending His Son to save us from our sin and its consequences. "Oh, yes; I suppose it is you who have been to Msomalo, and told the people there about this, and they profess to believe it; but what are they the better for it? They have hunger, and get sick, and die, just like anybody else. God is not good: He kills our children, and keeps back the rain." "No," I said, "it is not God who brings us death and sickness and hunger; we die because we are bad, and because we have listened to God's enemy, who has deceived us. He (Satan) has brought death and all other bad things into the world. God does not wish us to die or to suffer. He wants to give us life which will

never end. This world has been spoiled, and it would not make us happy to have to live here for ever, so God will take those who follow His Son to dwell with Him in a better place when they die." "Oh, yes, you mean he is going to take us up into the sky—take us away from our children, and leave them orphans—very nice that! No, I don't want to go up there. I don't want to hear your words, they are bad, very bad; and don't you think we Wagogo are going to listen to you; not a bit of it. Let God raise up our friends who have died, and let us all live together down here; that would be all very well, but to take us away up in the sky—no, and if you go elsewhere I will follow you, and tell the people your words are bad." Told him again that God did not bring death, &c.; but although they are bad things, He is able to turn them into good for us; and then related the miracle of our Lord's turning water into wine, which seemed to please and soften him a little, and when we parted he gave me a fowl, as token of friendship; but for all that, I can't help thinking he set the people of the place against me, for they tried to keep clear of me, and were evidently suspicious. I went several times to see the chief, but was told he was "not at home." However, I told some of the Saviour and His love.

It was here my porter became so ill, so I determined not to go west to Dodoma and Nzinje, as I had intended, but went south to Chikombo, which I knew was near, five or six miles, which

distance the poor fellow managed to crawl. But we had to stay at Chikombo eight or nine days before he was well enough to go farther. Of course there was plenty to do here in the way of visiting, for on previous occasions I could only go to a few of the tembès. I camped under a beautiful shady mimosa, but rather away from the tembès, and this, together with the hunger, would account for my having so few visitors at my tent, compared to what I have had before at this place.

Then we went on to Msomalo, southwest about six or eight miles. Arrived on the Saturday, and my men came in the evening, saying there was no food to be had here. Had we known, we might have laid in a supply at Chikombo. The chief told me they had to go to Nkhong'hont'ha to buy their own food; so there seemed nothing for it but to make a short march on the Sunday morning to Nkhong'hont'ha, about five or six miles. It was the first time I have ever made a march on the Lord's Day (although I have often walked farther than we did then), but my conscience was clear on the matter, and after we got into camp I was well rewarded by getting a good many people at the tent who listened attentively to the Word of Life. This was an encouragement, for when I was at this place in 1885, I remember being disappointed at finding the people so inaccessible. After two or three days we came back through Msomalo and Ibwijili, spending a day at each place, and then wended our way towards Mpwapwa.

*From Mr. J. Roscoe.*

*Mamboya, Nov. 7th, 1888.*

During the past three weeks there has been a great deal of drinking going on in the surrounding villages. This year corn is plentiful, so more *ujimbe* (Native beer) was made. At our two nearest towns there was more drinking than I have ever known; no doubt a great deal of it was owing to several marriages then taking place. It was all brought to a sudden termination by the Masai making a raid upon the Wamegi, and carrying off all the cattle, six sheep, and a cow of mine among the rest. The Wakamba, whom I told you had been driven from the district, have been patiently awaiting their opportunity; and here it seemed to present itself, with part of the men

the worse for drink, and the rest all tired from dancing day and night for a week. Ten Wakamba and twenty-five Masai secreted themselves in the long grass early in the morning, and, as soon as the cattle were clear of the towns, they sprang out, collected, and drove them off. The war-cry was raised at once, and soon the men were rushing madly to the rescue. Just at the time the church bell began to ring for service, as I took the shouting and firing for the people dancing. When I got to the church all my men were gone, and I learned the cause of all the noise. The three coast-men we have working here begged leave to go, and I judged it wise to allow them, as, had I refused, the people would have been hurt at our



holding aloof from them in their trouble. At 11.30 a.m. they returned, and told me they met the Wamegi returning with their cattle. The Masai, as soon as they heard the church-bell, took it to be the call of the great war-god of the cattle, and were so terrified that they fled. Seven of them were shot. Of these, three are dead, and two more not expected to live.

*Mamboya, Dec. 25th, 1888.*

We are now cut off from all communication with the coast. Last month we received no mails, nor could we send any down. I am now sending these by the soldiers who are leaving the fort of Mamboya to-morrow. Report says our mails from Zanzibar were destroyed by the Arabs at Saadani,

Next we take Chagga. Mr. Taylor, while taking Mr. Fitch's place for a time, sends to Mr. Salter Price an account of Mr. Ehlers' ascent of Kilimanjaro, and also gives interesting information regarding King Mandara :—

*From Rev. W. E. Taylor.*

*Mochi, Chaga, Oct. 22nd, 1888.*

1. I have just returned from the German station, and the news of the blockade and a few other less important scraps have reached me through Mr. Ehlers.

2. The day before yesterday Ehlers returned from a very successful attempt to get to the top of Kilimanjaro. In fact, he reached the western lip or snow barrier that rings round the summit. He also ascended Kimawenzé (note the é) to a great height, and found it very dangerous. The plateau between the two peaks he found not very much less in height than Mont Blanc, which Kimawenzé much excels, and as for Kibóo, the dipping part of the ring where he ascended it was about 21,000 feet, and the total height must be about 22,000 feet. He was prevented by a snow rampart from actually surmounting the crater, but believes he obtained a sight of its surface, for he says he thought he saw a rolling plateau, so that the crater must be full of ice if it exists, though that it does there can be little doubt. His being able to see the surface at all from where he ascended, the western or north-western side he says, for he is not very sure about his cracks, is accounted for by the peculiar dip of the plane enclosed by the brim. Still he cannot be certain that there is no open crater. As for Dr. Abbott,

and also that the Germans are bombarding the town. We are short of cloth, i.e. calico, which is our mainstay, and certain provisions are getting low, such as flour, &c. The Unyamwesi Mtoke, who has caused so much trouble, has been overcome in war; he threatened to stop the road, both for Europeans and Natives: this, with some insulting messages, aroused the soldiers, who attacked him and bombarded his town. After a fortnight's fighting they have taken the town. I allowed four of our men to go to help, as they wished it, and also to show the people we do not approve of the butchery and slave traffic he has carried on. I believe he has destroyed some sixteen or seventeen towns.

whom Ehlers was visiting, in his camp on the mountain, he was too ill with mountain sickness and snow blindness to proceed further up than 17,000 feet. Mr. Ehlers suffered from the glare, having no coloured glasses or veil, but was not seriously inconvenienced. His face and hands are all blistered and skinned by the cold and dry crisp air and the blazing sun.

3. While he was away, four days since, all Mochi was alarmed in the middle of the night by a sudden summons to arms, and the whole of the Rindís' forces were collected with surprising celerity to pass the remainder of the night under arms, in order to await a night attack, usual in this irregular warfare, from Sina, the king of Kiwoso. It turned out to have been directed upon Oro or Uru, the unfortunate "buffer-state" which separates the rival kings. It is greatly reassuring to find our hosts here so on the alert, and so well-trained, for Mandara's little state would be soon overwhelmed if he were not such an adept in statesmanship and war. He is a really good king to his people; although so addicted to pombe, he must keep his wits near to call and sleep with his only eye continually open. In fact, he tells me he never sleeps at night, only towards morning, and lies awake listening to every trivial sound, and accounting for

it: "The cry of a child or the yell of a hyæna, he hears everything." I thought of Shakespeare's lines about "the head that wears a crown," and told him of them. I wish he could say with King David, "I will both lay me down in peace and sleep; for Thou only, Lord, makest me dwell in safety"! At present Mandara is too absorbed in his new house to talk much about religion.

4. He is very glad to hear that Reid, a practical man, one, too, who understands all about machines—a word for which Mandara has the greatest respect—is coming on a visit up here. He would give anything for him to stay and teach him something technical. I believe, did Reid stay here for a time, he would have a great influence over Mandara, far more so than one like myself, devoted merely to teaching and books: he would listen to what such a one said, and would be persuaded to publicly countenance Christianity, at least. Of course the Spirit is independent of all such things; but the flesh would take less rebelliously, perchance, the Spirit's words coming through a channel it respected. To show how highly Mandara values technical skill, the Swahili fundi, who is building him his house, a man who produces first-class carpenter's work, has very nearly been the cause of a war (which may yet come off) with a neighbouring king (Miliari), who endeavoured to entice him away from Mandara by his emissaries.

Then we come down to the Mombasa stations, whence Mr. Salter Price writes regarding the liberation of the fugitive slaves, the resumption by Dr. Pruett of the Medical Mission in Mombasa town, and several personal items of news:—

*From Rev. W. S. Price.*

*Rabai, Dec. 30th, 1888.*

I have been to Frere Town, and returned here yesterday. This morning, half an hour before the bell, the people in their Christmas best were flocking to church. When I went in all the seats were filled, and the aisles and porch. I had difficulty in picking my way to the vestry. I could not help it, tears of joy and thankfulness trickled down my face, but I took care that only God should see them. Oh, what a sight, as I called to mind our experience thirteen years ago! At Holy Communion there were 140, of whom eight were English, and the rest Natives. All praise to God!

5. There are a lot of Swahili slave-traders at Taveta; and so Miliari is routing up the miserable support of the poor Wahono (or Wagweno), the legitimate prey of all these kinglets, to supply the requisite black ivory. Hypocritical Miliari! He told me in excuse some time since, that it was entirely Mandara's tyranny that forced him to participate in these expeditions, but now he has no excuse.

6. Ehlers thinks we had better not tell Mandara anything about the blockade as yet; and so I will not. I had the pleasure, however, of being able to inform him of one thing:—the *incorrectness* of a report that came lately that there had been a general massacre of all Europeans at Mozambique, Kilwa, Pangani, and Pemba, some 200 having perished. Also that General Matthews had been killed, assassinated, as was reported, by—Mbaruk! It was, of course, the latter part which I was to-day able to deny. Mandara was in manner as friendly and trustful as ever. He is really disposed to favour us personally, but endeavours to thwart our object in coming here, from fears about the political stability of a *tamed* Mochi. His attitude is not unbelieving; it is an African edition of Cromwell's, "Fear God, and keep your powder dry," with a leaning to the latter half, with which the Christian element, he is afraid, will interfere. He is a Deist, and professedly devout, as are all the Mochis.

*Jan. 2nd, 1889.*

Yesterday was a day such as Rabai has never before seen. Mackenzie, I, and two others were engaged in giving out papers of freedom to 950 *runaways* who have been ransomed by the new Company. It was a heart-stirring occasion, worth coming 6000 miles to take part in. In the evening I gave a dinner to twenty guests in Rebmann's old house; all English except two, Jones and Herve, of the Methodist Mission. What would dear old Rebmann have said to it all? After dinner there were sent off a number of splendid rockets, &c., which Mackenzie had got for the occasion, and which greatly

astonished the Natives. This morning we had a special thanksgiving service; all the Europeans, including Mr. Mackenzie and General Matthews, were present, and even Miss Holmes from her sick bed; and for want of room were accommodated within the communion-rails, the rest of the church being closely packed from end to end. Oh, that you could have been there to see and hear! I gave an address, and you may be sure I had not far to go for my text, "Ransomed," 1st from earthly, 2nd from spiritual bondage. "Silver and gold," in the one case; "the precious blood of Jesus," in the other. In both, the price *fully* paid, not *by*, but *for* the slaves—sufficient for *all*, but only those who came and confessed their condition got the benefit, &c., &c.

I afterwards sent off a telegram to Mr. Mackinnon, President of the Company: "Grand New Year's Day at Rabai; 900 slaves made free by Mr. Mackenzie. Great rejoicings. All send best thanks to Board of Directors, and pray God to prosper Company's work in East Africa."

*Frere Town, Jan. 10th, 1889.*

You will be glad to hear that all is quiet with us here. The Company are gradually taking possession, and whatever the Natives think of it, they manifest no sign of open hostility. There are still some steps to be taken, which will go sorely against the grain, but the Company go on the principle of one thing at a time, and the Arabs and others seem to be coming to the wise conclusion that what *is* to be *will* be. The blockade, and the extraordinary doings of the Germans, cause a good deal of commotion. The other day the flagship and four other men-of-war came into our harbour. The Consul-General was in one of them, and after breakfasting with him on board, I had a talk with him, of which I was glad.

*Medical Mission.*—The Committee will be glad to learn that with the New Year, the Medical Mission in Mombasa was fairly started. Dr. Pruen goes over on two days every week, accompanied by either Ishmael or James Deimler, as evangelists; and the Native assistant on every Saturday. To all poor persons advice and medicine are given gratis; and for all others who

are able to pay, a moderate scale of charges has been drawn up, and so far seems to give every satisfaction. I trust that with God's blessing this will be the beginning of a good work in Mombasa, and that it will give us a hold on the people there, which hitherto we have lacked.

So far, since I came out, we have had, for the most part, a clean bill of health. But this is our most trying season. I regret to have to report that Brother Taylor has been suffering for some days from abscess on his ribs, attended with a good deal of fever. To-day a special comes with tidings that Brother Smith is ill with sun-fever at Mbungu. Dr. Edwards has gone off to him at once.

*Rabai, Jan. 12th.*

I came up here this morning. I left Frere Town at 5.30 a.m., was four hours on the water, under a scorching sun, and got in here at 10.30. I have been feeling the effects of it all day, and am going to bed (8 p.m.) with feverish symptoms—headache and sore-throat. What an age the steam launch takes in building!

I am thankful to find that Dr. Edwards has returned with a more favourable report of Smith. It is his first attack of fever, and I hope he has safely turned the corner. He has been living in a tent, which at this season is a poor protection. His grass-roofed cottage will soon be ready.

*Frere Town, Jan. 16th.*


Returned here yesterday. I left Miss Holmes quite recovered, and very happy in her work among the women at Rabai. The last news from Mbungu is that Smith is decidedly better.

Burness is quite in his element, and is throwing himself most zealously into the duties of his new position [Lay Superintendent at Rabai]. I trust he will prove to be the right man in the right place, and that he may be made a blessing to the Rabai Mission.

Coming here I find Brother Taylor still confined to his couch, but his abscess has been opened, and he is free from fever, and in a fair way of recovery.

As regards myself, I am thankful to say I feel all the better for a quiet day or two at Rabai.

## ALEXANDER BEATTIE: IN MEMORIAM.

“HE path of the just is as the shining light, which shineth more and more unto the perfect day.” This is the text that occurs to us as we think of the honoured Christian veteran whose removal from amongst us we are now mourning with a sense of irreparable loss rarely equalled. But his own text about himself would have been a very different one. We think it would have been, “This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.” For Alexander Beattie was the humblest of men, and most literally may it be said of him that he did “always remember the exceeding great love of our Master and only Saviour, Jesus Christ, in dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us.” If ever a man lived in “continual remembrance of His death,” and derived therefrom “great and endless comfort,” it was our revered and lamented friend.

By the death of Mr. Beattie, the Society loses the last of the old lay veterans who were the backbone of its Committee for so many years. We still have one honoured clerical member among the regular attendants whose memory goes back forty-five years, Canon Hoare; but there is now no layman left who can recall thirty years of service, though Mr. Sydney Gedge and Mr. James Stuart are only a year short of that. Within the last five or six years, Arthur Lang, Joseph Hoare, Lord Chichester, and Captain Maude, have been called away. And now Alexander Beattie is taken. Sir Harry Verney and Sir Walter Farquhar still survive, who were on the Committee more than half a century ago, but they have ceased active service for many years; and Mr. Abel Smith and Mr. G. Arbuthnot have never been able to give such constant attendance as the leaders we have mentioned.

Mr. Beattie was born on June 21st, 1806, at Govan, in Scotland. He received his education from private tutors, and at Glasgow University; and at the age of twenty-three he went to India in a business capacity. For some years he was a prosperous merchant at Calcutta, but he returned home, while still young, in 1841. He soon became identified with the railway interest, and for forty years he was an active, sagacious, and high-minded director and chairman of railway companies. He was on the first Board of the East Indian Railway Company. He was first Chairman of the North London Railway, which was constructed under his auspices. He was Chairman of several branch lines in the south of England, and for thirty-five years, up to his death, a Director of the South-Eastern. He was also on the Superintending Committee of the Railway Clearing House, a position of great importance, bringing him into intimate relations with the whole Railway interest. The *Railway Press*, from which we take these particulars, says of him,—

Few men, either in the present or the past, have taken such a large part in the railway matters of the country as has Mr. Beattie during the forty-four years of his occupancy of office on the Boards of the various companies with which he has

been connected, and few are entitled to equal credit, for the faithful and able performance of their duties both to shareholders and servants, under all circumstances, than he has exhibited during his long and honourable career.

Mr. Beattie also took an active part in county business. He was a J.P. for Kent and Sussex, and for many years was a constant attendant at quarter sessions. He especially took great interest in Industrial Schools, and in the Vagrancy question.

Mr. Beattie's name first appears on the Committee list in 1842. But this was not the beginning of his C.M.S. service. While in India, he was an active member of the Calcutta Corresponding Committee, and was an intimate friend of Daniel Corrie, the founder of the C.M.S. India Missions, and afterwards first Bishop of Madras. He vividly remembered up to the last, and often referred to, the controversy between the Society and Bishop Daniel Wilson, on the limits of episcopal authority over missionary clergymen. That controversy was closed by the adoption by the Society of Henry Venn's famous "Appendix to the Thirty-ninth Report," which the Bishop also accepted. There were some who thought the Society conceded too much, among them Sir Charles Trevelyan, who also was on the Calcutta Committee, and who wrote a letter to Mr. Beattie, on the latter's return to England, protesting against the arrangement. The original MS. of this letter was in our hands a few weeks ago. But Mr. Beattie did not share his friend's alarm, and for the next thirty years he was a constant supporter of Lord Chichester and Mr. Venn in the wise and Christian moderation with which they always acted towards the authorities of the Church, while strenuously upholding the just independence of the Society and firmly maintaining its spiritual principles. It is remarkable, however, that the Appendix, which was for thirty-seven years regarded as the charter of the Society's liberties, and was reprinted in every Annual Report, failed under the stress of the Ceylon controversy. It did then at last prove to have conceded too much, and was withdrawn; and the Society, to guard its due freedom, modified its Laws, with the full concurrence of the Archbishop of Canterbury and the Bishop of London.

But there are very few men who are able to combine a vigilant and jealous care for the interests of Evangelical Truth with a respectful and even affectionate recognition of the due claims of those who are set over us in the Church, but who may not view ecclesiastical questions with our eyes. We have certainly never known a man so unblamable in this respect as Mr. Beattie. His gentleness and reasonableness were as conspicuous as his firmness and faithfulness. We remember a notable instance of this. In the early part of 1876, the present Bishop of Bombay, on his appointment to that see, had an interview with the Committee. After a few courteous words by the Chairman (Captain Maude) and the Hon. Secretary (Mr. Wright), and an equally courteous response by Bishop Mylne, Mr. Beattie, by request, addressed the Bishop. We have often wished that a shorthand writer had been present that day. Many graceful, high-toned, Christian speeches have we heard in the C.M.S. Committee-room, but very few

equal to that one. The old man spoke wise and loving words of counsel to the young man, while the layman expressed himself in deferential language to the Bishop. It is quite certain that no other man could have so perfectly combined the two characters as Mr. Beattie did. Of the effect on the Bishop it would be scarcely right to speak; but we may say this, that a few days afterwards a distinguished High Church clergyman, now a Dean, said to the present writer, "What did you Church Missionary people do to my friend Mylne? He's completely fascinated with you." And when, a few months afterwards, the long Ceylon controversy began, and the Bishop of Bombay wrote to the Society to express his agreement in principle with his brother of Colombo, he began his letter by a reference to "the fragrant half-hour" he had spent with the C.M.S. Committee. It is a striking coincidence that on the last occasion of Mr. Beattie presiding at a Committee meeting (on November 20th), he addressed Bishop Blyth in words not less kindly, not less respectful, and not less faithful to the truths the Society holds so dear.

Mr. Beattie was also especially valued as a counsellor in all personal questions of difficulty and delicacy. We recall three or four memorable occasions of this kind, but obviously we cannot do more than thus allude to the part he took in them. Perhaps his judgment was apt to be severe sometimes. His own standard of Christian life was so high, that it was not easy for him to allow for the infirmities of average human nature. But when it was a question of "sharp contention" between a Paul and a Barnabas, no one could be a more earnest and effectual peace-maker.

Further, Mr. Beattie's great business experience and ability made him a valuable adviser on financial questions. He was for many years one of the two honorary auditors who, under the Society's Laws, are nominated to represent the Committee in the audit (three others being chosen to represent the general body of members of the Society). He had a minute acquaintance with the Society's finances; and when "S. G. O." some years ago attacked the administration of them in the *Times* (much in the way that Canon Taylor has done recently), it was Mr. Beattie who wrote the public answer to him. In our January number, at Mr. Beattie's own request, we reprinted a letter of his in reply to Canon Taylor, which had appeared in the *Record*.

To the last, Mr. Beattie took the keenest interest in every incident, every plan, every discussion. Whenever his health allowed him to be present at the Committee meetings he was welcomed in the chair, unless the President was there. And he constantly wrote letters to the different Secretaries on current subjects of interest. Turning over some of his many letters to ourselves, we cull a few sentences almost at random from those of the past year. They will show that, whether friends agreed with him or not, he formed his independent judgment:—

*April 22nd, 1888.*—"The 'Plain Statement' will be very useful, I think. . . . But, oh! the man needed [for a certain Bishopric] should be a truly Evangelical man, such as our Sargent, or as my old and beloved friend Corrie, the first Bishop of Madras, and godfather of my first child, now with him in glory."

*April 25th, 1888.*—"It is indeed a comfort to know that it is only a few [anxious friends] whom we have to satisfy, if that be possible. It is to me passing strange

that good men cannot see that we hold fast by our early principles. No doubt we have had difficult questions to deal with, but I think our gracious God has guided us to do the right in all cases."

*April 26th, 1888.*—"I am surprised by what is said of our dear friend the Bishop of Exeter. Can they have drunk in a portion of the spirit commended to us in 1 Cor. xiii. ? We must pray for them that they may have a better mind. In former days, when the Bishop's father was alive, and came to London for our C.M.S. meetings, he used to stay at my house, then in Sussex Place; and many a happy hour have I enjoyed in his society. His son I feel worthily succeeds him in my esteemed affection, whatever [some] may say."

*Oct. 1st, 1888.*—"I desire to thank you for your able and very interesting article in the Oct. number of the *Intelligencer*, on the Lambeth Encyclical. On one point I confess to great difficulty, i.e. the Baptism of Polygamists. My view has been that of the Bishop of Exeter, for I have assumed that if a man's heart be changed so that he seeks Baptism, he will try to do the best under the circumstances with his wives, and by Baptism he may be drawn into a course of life becoming the Gospel. Reading yesterday the history of Elkanah, I asked myself, What would we expect him to do were he to become a Christian? Should we think Peninnah and Hannah might not retain their position, or one be cast away? It is indeed a difficult question."

*Nov. 14th, 1888.*—"The article in the *Fortnightly Review* for November is like Mr. Gladstone's speeches, a cloud of words. Ledger accounts are talked of as 'Balance Sheets,' and one is at a loss to see what object Canon Taylor has in writing it; for I can see no point on which he rests his criticisms, unless it be celibacy in missionaries. Surely if we are to show family life to the heathen, celibate missionaries are an anomaly."

*Nov. 30th, 1888.*—"Let me thank you for your excellent answer to Canon Taylor in the *Intelligencer* just out. It is very sad to see a man who I believe did some hard work in East London take such a strange and mistaken course. Our dear Society has had many a struggle in its day, but 'Trials make the promise sweet,' and knowing that we are endeavouring to follow our Divine Master and to do His work, we may rest tranquilly as to the issue."

*Jan. 5th, 1889.*—"I presume you see the Grattan Guinness publication entitled, *The Regions Beyond*, and if so, you will find in the January number an excellent article on the Canon Taylor controversy. If Editors exchange courtesy, I daresay you will tender thanks for so kindly coming to our aid.

"And now will you accept yourself, and ask the dear Secretariat to accept, my warmest and best wishes for this New Year? May we all have an abundant outpouring of the Holy Spirit to quicken us in our Saviour's service, and to comfort us in all circumstances, whether of trouble or joy!"

*Jan. 30th, 1889.*—"I rather shrink from troubling so busy a man, but I know not to whom I can write for the little service I require, so I venture to trouble you for that service. At this season I usually send 10s. to cover the cost of the periodicals I receive throughout the year, and this I do by postal order enclosed. Then we usually send to a friend a bound copy of the *Gleaner*. May I ask you to direct it to —. I would also like to have the *Gleaner Pictorial Album*. I am still a prisoner to my room upstairs, leaning on the strength which God supplies through His dear Son."

This was the last letter the present writer received from him. The handwriting, usually so clear and firm, is in this one very shaky. The letter just shows the dear old man's accuracy and regularity in small things. As regards the others, we are sure they will much interest our friends, quite apart from any particular sentiments some of them may express.

Mr. Beattie had suffered a good deal from illness in the last two or three years, but the end was very quiet and peaceful. He gently fell asleep on Sunday evening, February 10th, in his eighty-third year.

His beloved partner in life, who has been an invalid for some years, but who in her sick room has taken the liveliest interest in all that interested her husband—especially in missionary affairs,—survives to mourn his loss. But she is able to rejoice, as we all do, that he rests in peace, in the presence of Him whom he rarely spoke of but as “that dear Saviour.” Our friends can never utter a kinder prayer for the Church Missionary Society than that God will graciously provide for it a never-failing succession of leaders as wise, as single-eyed, as humble, as devoted, as Alexander Beattie.

EDITOR.

## O DEUS, EGO AMO TE.

I VENTURE to offer to my brethren another rendering in English of the hymn, “O Deus, ego amo Te,” traditionally ascribed, and probably ascribed with reason, to Francis Xavier. If it enables any to breathe to God with greater freedom the noble thoughts enshrined in Xavier’s rugged lines, I shall be very thankful. It may be appropriately sung to the tune “Ellers,” or “Benediction,” by E. J. Hopkins, No. 214, “Hymnal Companion to the Book of Common Prayer,” and No. 27, S.P.C.K. “Church Hymns.”

E. H. EXON.

February 2nd, 1889.

“Nos ergo diligamus invicem, quoniam Deus prior dilexit nos.”—  
1 *Johan* iv. 19. *Vulgate*.

“We love Him, because He first loved us.”  
1 *John* iv. 19.

1.  
O Deus, ego amo Te;—  
Nec amo Te, ut salves me,  
Aut quia non amantes Te  
Aeterno punis igne.

1.  
O God, I love Thee; not that my poor love  
May win me entrance to Thy heaven above,  
Nor yet that strangers to Thy love must know  
The bitterness of everlasting woe.

2.  
Tu, Tu, mi Jesu, totum me  
Amplexus es in Cruce;  
Tulisti clavos, lanceam,  
Multamque ignominiam.

2.  
But Jesu, Thou art mine, and I am Thine,  
Clasp'd to Thy bosom by Thy arms Divine,  
Who on the cruel cross for me hast borne  
The nails, the spear, and man's un pitying scorn.

3.  
Innumeros dolores,  
Sudores et angores,  
Ac mortem, et haec propter me,  
Ac pro me peccatore.

3.  
No thought can fathom, and no tongue express  
Thy griefs, Thy toils, Thy anguish measureless,  
Thy death, O Lamb of God the undefiled;—  
And all for me, Thy wayward sinful child.

4.  
Cur igitur non amem Te,  
O Jesu amantissime?—  
Non ut in coelo salves me,  
Aut ne aeternum damnes me;

4.  
How can I choose but love Thee, God's dear  
Son,  
Thyself the altogether Lovely One?  
Were there no heaven to gain, no hell to flee,  
For what Thou art alone I must love Thee.

5.  
Nec praemii ullius spe,  
Sed sicut Tu amasti me,  
Sic amo, et amabo Te,  
Solum quia Rex meus es,  
Et solum quia Deus es.

5.  
Not for the hope of glory or reward,  
But simply as Thou lovest me, O Lord,  
I love Thee, and will love Thee and adore,  
Who art my King, my God for evermore.

Francis Xavier:  
born 1506, died 1552.



## PROGRESS IN THE HING HWA PREFECTURE, FUH KIEN PROVINCE, CHINA.

LETTER FROM THE REV. LL. LLOYD.

*Foochow, October 18th, 1888.*



HOSE of your readers who have seen the last Annual Letters from Foochow will remember that at the beginning of the present year we endeavoured to carry out the wishes of the Committee, and withdraw from the Hing Hwa district, handing over our work to the American Methodist Episcopal Mission. This, however, we were unable to do, for two reasons. In the first place, the converts forcibly detained the catechist; and, in the second place, the negotiations with our Methodist brethren fell through, in consequence of a difficulty respecting the house at Hing Hwa city. A petition was also presented to us, stating the willingness of the people to maintain the catechists themselves, and begging that their connection with the English Church might never be severed. The Conference here was unanimously of opinion that, under the circumstances, we ought not to leave Hing Hwa entirely; and we agreed, subject to the sanction of the Parent Committee, to provide the stipend of the superintending catechist and the small stipends of the schoolmasters. This district having thus become practically self-supporting, has acquired an unique interest; and, having just returned from a short visit to it, I hasten to let our friends know how the effort has succeeded, and I think what I have to say will prove of great value, as showing both the reality of the faith of our converts, and also their willingness to deny themselves for the Gospel's sake. My own heart has been much cheered by the manifest tokens of God's grace which I have witnessed, and I cannot but contrast the zeal and devotion of these people with the lukewarmness of too many amongst ourselves.

It may be well, in the first place, to mention that the Hing Hwa prefecture, lying between Foochow and Amoy, consists of two densely-populated counties, and contains, according to the official census returns, 1,000,000 able-bodied men between twenty and forty years of age. If this estimate is correct—and there seems no reason to doubt it—the

population must be at least 6,000,000 or 7,000,000. The people are extremely nice, and seem to treat foreigners with much respect. The dialect is a mixture of Foochow and Amoy, and is peculiar to the district.

Mr. Ting Chung Seng, the superintending catechist of this district, is a most earnest and devoted servant of Christ, and will, we hope, shortly be ordained to the diaconate. He, like many another convert in the Fuh Kien Mission, bears in his body the marks of the Lord Jesus. A large indented scar on his leg is the result of a blow inflicted by his elder brother years ago at Ning Taik, when he became aware of Chung Seng's attendance at our services. The latter's great joy is that this same elder brother died a rejoicing Christian.

Mr. Ting speaks the dialect almost perfectly, and is exerting a great influence in the whole region. His earnestness, his unceasing efforts, his self-forgetfulness in his message, are conspicuous to all, and I could not help thinking again and again, as I heard and saw him, that if he were the only result of the C.M.S. work in the province that work would not have been in vain. Thank God, he is one of many like-minded with himself.

*Taeng Ting.*—This name will be new to you. It is that of a large village in the Hing Hwa plain, and was the first station visited on my way south.

On my arrival I found the scholars gathered together for examination, and, in the presence of a large number of heathen, I proceeded to find out how much these little ones had learnt of the subjects taught. I was glad to find them well instructed, and gave small prizes in money to the deserving. We afterwards invited all who were present to come to the house in the evening, that we might tell them something of the message wherewith we were entrusted. There are altogether twelve Christians in this village, several of whom I baptized some years ago at Hing Tan. They are, apparently, very earnest, and one is especially known as an active propagator of the truth, giving almost all his time to

visiting, &c. Strange to say, his wife and children will have nothing to do with Christianity, but are, nevertheless, quite willing that he should carry out his own wishes. In the evening we had a capital opportunity of making known Christ, Mr. Ting, of course, being the chief speaker, I only saying a few words through him at the close. I was overjoyed to find, on the following Sunday at Hing Hwa, that *five* at least of those present on this occasion were convinced of the Truth, and came to our service at the city, where they declared their intention henceforth to be followers of Christ.

*Chek Pwo.*—This is another large village in the same region, where we arrived by water the next morning, and where a school has been opened this year. Here I found a feast, consisting of all kinds of fruits, eggs, &c., awaiting me; and having, as politeness required, partaken of a portion of these good things, I examined the scholars. I found a good deal of interest here. One woman is especially earnest, and has induced six or seven others to attend the services held by the schoolmaster. Of her own family, twelve out of fourteen, including her husband, who was cured of opium-smoking at Foochow last year, have enrolled themselves as inquirers. Most of these people came to Hing Hwa to church on the following Sunday, and on the next Thursday we met the woman above-mentioned just outside the city gates. She was very anxious that I should again visit her home; but as I told her this was quite impossible, she insisted on escorting us a long distance, and then presented me with a chicken as a mark of friendship.

*Sá Le.*—In the early afternoon we reached this place, and found a number of intelligent scholars well instructed in the rudiments of Christianity. They have a peculiar custom here of swaying backwards and forwards as they repeat their lessons, which has a most ludicrous effect, and it was impossible to refrain from laughing. In the evening we had an opportunity of delivering our message to a number of the people, and one cannot but hope that these schools may prove centres of light in the region.

The young schoolmaster here was brought to Christ by the unpaid evangelist mentioned above under Taëng

Ting. He is a very earnest man, and has taught faithfully and well. Mr. Ting compared him to Cornelius, because, like him, he gathered together his kinsmen and near friends to hear all things that were commanded us of God.

The next morning we walked three miles to the village of Sá Hung, where I examined another school, and then left for the city, travelling part of the way by boat. I there examined six women who are being taught by Mr. Ting's wife, who is a very earnest, well-instructed woman. I was much pleased with the result of my examination, and quite hope that, after further instruction, some of these women may become useful workers.

*Sunday, Sept. 30th.*—This was a very busy and a very happy day. Immediately after breakfast I began seeing the candidates for baptism, of whom there were quite a number. I was able to accept four men and four women, and have no reason to doubt their sincerity. One old man of sixty-four I felt much interested in. He is a vermicelli-maker, and has worshipped God for many years, but has found it very difficult to learn the requirements for baptism. His knowledge even now is very small, but his sincerity is so manifest that I felt I had no right to refuse him admission to Christ's visible Church. I named this old disciple "Mnason." Two of the men baptized to-day declared that they had never given any money towards the support of idolatry, having all their lives seen its folly. Thank God, they have now found and embraced the Truth! One nice girl of fifteen interested me much. She has been reading with Mrs. Ting, and has induced both her father and sister to attend our services, and is doing all she can to witness for the Saviour.

We had a very nice morning service at eleven o'clock, the baptisms taking place after the Second Lesson. I gave an address specially to the newly-baptized from Romans xiii. 12, urging them to cast away the works of darkness and put on the armour of light. At the close, twenty-two of us partook of the Holy Communion.

After a short afternoon service our friends left for their homes, most of them living from three to six miles

from the city. About eighty were present at the services.

The next day I had a long day's journey to a place called Chü Hau, some twenty-seven miles distant. As horses are procurable in this district, and can be hired very cheaply, both Mr. Ting and I became equestrians for the time being, though Mr. Ting expressed his conviction that he should fall off, which proved true an hour or two later, though happily without his sustaining any damage. As showing the cheapness of travelling here, I may mention that I hired a horse and man for four days for four shillings, but my steed was a very sorry one, and would not walk at all unless its owner led it by a rope.

We reached our destination about 6 p.m., and found a number of Christians awaiting our arrival. The history of this station is of great interest, and shows how useful Christian Medical Missions are. One of the villagers last year went away to the Presbyterian Mission Hospital at Chang Chew, near Amoy, for treatment, where he heard the Gospel, and became convinced of its truth. On his return home he made known these glad tidings to his relatives and neighbours, and they determined to send a deputation to Chang Chew, begging that a teacher might be sent to them. This they did; but as our Presbyterian brethren knew that we were working in the district, they very rightly referred them to us, and, in accordance with their request, a catechist was sent to Chü Hau, and has remained there ever since. These villagers are conspicuous for their liberality, which I feel sure is without a parallel in the history of the Mission. There are, in all eleven Christians in the place, none of whom are yet baptized, and all of whom are very poor. Last year they subscribed some \$35 for the repair of the house used as their church, and this year they have also subscribed some \$35 towards the support of the catechist, besides providing him with rice, &c. Like the Macedonians, their deep poverty has abounded unto the riches of their liberality, so that to their power, I bear record, yea, and beyond their power, they have been willing in this matter. The schoolmaster's readiness to help deserves special mention. He gave the whole of his stipend towards the cost of maintaining the catechist, and

having, in consequence, insufficient for his needs, he determined to sell his only field. For this field he was offered \$120, and in England there would probably have been no difficulty in completing the sale; but not so in China. A neighbour, to whom the field had been rented some years, after having endeavoured to persuade the owner to sell to him at a greatly reduced price, actually appealed to the magistrate to stop the sale. This the official rightly refused to do, and the field was eventually sold for \$120; but, meanwhile, between \$70 and \$80 had been swallowed up in fees to the yamen runners, &c., so that our brother only realized \$40 by the sale. Surely, had he not been sincere, such troubles would have driven him from Christianity altogether. We trust they will only draw him the more closely to Christ.

Other members of this little band of worshippers have also subscribed so liberally that they have been obliged to pawn their clothing to make up the sum promised. It is sometimes said that our converts are "rice Christians." I should like to ask where in Christian England you could find a parallel to the above? I spent a very pleasant evening amongst these earnest people, and we were able to tell the story of redemption to a large number of the villagers, who flocked in to see us. In this village, and throughout the neighbourhood, there are large "houses of refuge," strongly built and loopholed—reminiscences of the troublous times of revolt twenty or thirty years ago, but now unneeded. These afford an excellent and suggestive illustration of the Refuge from sin provided for us by God.

At 6 a.m. the next morning I baptized the infant daughter of the catechist, and then we started for our next station, visiting on the way a little school started by the Christians themselves at a hamlet called K'á Pwo, about three miles from Sieng In Hien. The house in which the school is held is a very large one, and I had curiosity enough to roughly measure it. I found it to be about 200 feet long by 120 broad, and learnt on inquiry that it sheltered 120 persons, all descended from a common ancestor. The custom in China is not for the married sons to find a house for themselves away from the parental roof-tree, but rather for extra

rooms to be built on to the original building, and so on, generation after generation. I found three Christians in this large family, and it will not be difficult to understand how hard it must be for them to stand alone amidst a hundred heathen relatives, and bravely declare the uselessness of the cherished idols and ancestral tablets. These isolated disciples of Jesus, of whom there are hundreds in the Fuh Kien Mission, ask and need a double share of our sympathy and prayer. I was especially pleased with one of the three, a woman of thirty-five or forty, whom I baptized at Sieng In next day, with her husband. She has been some months at Hing Hwa reading with Mrs. Ting, and came out second in the examination, and, what is of much greater importance, she seems really to have laid hold of the truth.

After a short stay here, I went on to *Kiang Sang*, our most southern station now that the Taik Hwa district has been given up. The day's journey was a very long one, and we did not reach our destination until quite dark, and were all very tired. However, after tea, I commenced examining the candidates for baptism, and continued doing so until nearly ten o'clock, when, after prayer, I retired to rest. Mr. Ting continued his exhortations until midnight. In the morning I again commenced seeing the catechumens, and accepted thirteen, all men, from the neighbouring mountains. It was most encouraging to find that three at least of these men had been led to Christ by a poor illiterate wood-gatherer, who, during his visits to their solitary houses amongst the hills, had told them of the Saviour whom he had found, until they too accepted Him, and now all rejoice together in hope of the coming glory. These Taik Hwa hills are infested with tigers, and, as the people have no way

of destroying them, they are evidently increasing very rapidly. Only a few weeks since one of the villagers was carried off while cutting wood, and last year one of our inquirers was also eaten.

*Sieng In City.*—The next day we turned our faces towards Hing Hwa, and early in the afternoon reached Sieng In, where I at once commenced my examination of our little school. Two interesting facts showing the value of this work were brought to my notice here. In the first place, one of the scholars has induced his mother to attend the Sunday services and we hope she will become a true Christian; and in the second place, one of our scholars, a lad aged twelve, who died a short time ago during an epidemic of cholera, called upon God to save him in his last moments, proving that the lessons he had learnt in school were not taught him in vain. Who can doubt that his little prayer was heard? In the evening I baptized ten persons, six children and four adults, and I trust ere long we shall be able to report large accessions in this populous neighbourhood.

The next evening we reached Hing Hwa, and I started for Hok Chiang to examine the schools in that district.

I trust that this brief account of our work in Hing Hwa will result in special prayer being offered for all connected with it, for our dear brother Ting (who is so eminently fitted for the oversight), and for these devoted converts, who so willingly give of their small substance for the carrying on of the Mission. Mr. Ting assured me of his conviction that all which has taken place in connection with this district has been of God, the result being that we have got rid of several inefficient catechists, and have brought out the faith and liberality of the converts in a most unexpected manner.

## THE FAMINE IN CHINA.



OUR readers will have heard from the public prints of the terrible famine in China, but they will expect to have some reference to it in the pages of the *Intelligencer*. It will be remembered that rather more than a year ago, the great floods swelled the Yellow River till it burst its banks and flooded a vast area, rendering some millions of people homeless and penniless. This was followed by a

drought in the early summer, causing the failure of the rice crops. There was the prospect of a good autumn harvest, but a deluge of rain in the month of August has turned a large portion of Manchuria into a lake, and devastated some thousands of square miles in Shantung and Honan. And also the river Yangtsze has overflowed its bank, and carried ruin over a wide district. The provinces visited with the calamity are stated to be the granary of the Empire. The provinces affected are Shantung, Kiang Su, Honan, Chili, and Hunan, each of them larger than England, and each with a population of some 20,000,000 or 30,000,000.

Dr. Nevius, a well-known American missionary, left Chefoo on October 18th to make an investigation. His accounts are painfully interesting. Not only has the flood swept away the crops which gave promise of a good harvest, but it has swept away their houses also. Death by starvation is staring the people in the face. Dr. Nevius estimates that a halfpenny a day, or fifteenpence a month, would, in addition to what the people can do themselves, support life.

Mr. Johnston and Mr. Mills, of the China Inland Mission, are making a survey of the inundated district to the east and north of Chau-Kia-Keo.

The Rev. Samuel Couling, missionary of the Baptist Society at Tsing Cheu Fu, has written distressing accounts of the effects of the famine in that neighbourhood; and the missionaries have telegraphed to that Society for immediate money-help.

On January 22nd, the Lord Mayor of London opened a fund for the benefit of the sufferers in the famine. In his appeal he states that women and children are dying in thousands by the wayside, while the starving men are powerless to help them. The Chinese Government are doing what they can in the way of sending relief. He has invited various societies interested in China to send representatives to the Committee of Management. Mr. Henry Morris has been selected as the representative of the C.M.S.

The last great famine is calculated by the Shanghai Relief Committee to have caused the loss of from 9,500,000 to 13,000,000 lives, being the greatest destruction of life recorded in connection with any famine in the world's history. It is to be hoped that the present famine will not be so disastrous. What a call is this for prayer and speedy help!

J. P. H.

## NOTES ON OTHER MISSIONS.

**T**HE S.P.G. have two missionaries labouring in the Fiji Islands. Their work is not carried on among the aborigines—the sphere of the Wesleyan Society's wonderful work—but among Europeans, half-castes, East-Indians, Polynesians, and a few Chinese. The work among the Polynesians and the East-Indians is very interesting.

The Rev. J. Perham, missionary of the S.P.G. in Borneo, has just completed the revision of the Sea-Dyak Prayer-book, for use among the Dyak Christians and inquirers.

In an article in *China's Millions*, headed "The Harvest waiting in Ho-Nan," Mrs. Coulthard, of the CHINA INLAND MISSION, gives an account of the eagerness of the women in all the towns and villages to hear the Gospel. In one week she saw 1500 women. She is the only missionary able to talk to the women in the Province of Ho-Nan (population 15,000,000), and appeals for a married or two single ladies to help her. Miss Guinness writes in reference to Kiang-si that it has a population of 15,000,000, with no less than 103 walled towns and villages, in only four of which the Gospel is preached; "that there are still 'ninety and nine'

without a single light." On all hands, she states, the testimony is that the door of opportunity seems to be flung just widely open.

The Hervey Islands are now under British protectorate. The petitions sent by the various islands emphasized the fact that they owe all to the missionaries of the LONDON MISSIONARY SOCIETY, who saved them from heathenism by bringing them the Gospel. The missionaries are afraid that the introduction of spirituous liquors will take place now that they are under British protection. If Great Britain leaves the people to administer their own laws, they will have little fear.

The LONDON MISSIONARY SOCIETY is able to report the safety of their missionaries at Urambo and on Lake Tanganyika.

The Rev. George Grenfell of the BAPTIST SOCIETY's Congo Mission has begun work at Bolobo, on the Upper Congo River, among the Bobangi and the Moie people. The language of the Bobangi people is the common medium of intercourse for more than 500 miles of waterway on the Congo. The Society hopes to send out two new missionaries specially designated for up-river work at Bolobo.

The AMERICAN BOARD OF MISSIONS wants without delay: 5 men and 10 women for the Japan Mission; 6 missionary families for Madura Mission; 3 women for West Africa; 4 men for Hawaiian Islands; 1 man and 2 women for Micronesia; 10 men and 4 women for China; 2 men and 8 women for the Turkish Mission; 4 missionary families for Zulu Mission; and, to send them out, 10,000*l.* additional offerings.

The *Missionary Herald* of this Society states that a meeting of delegates from the Churches met in Osaka on November 23rd, on the question of organic Church union in Japan. Final action was deferred until May.

The AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS publishes a tabular view of its Missions for the year 1888-9. It has 90 stations and 960 out-stations; 472 American missionaries, of whom 286 are females; 166 Native pastors, being one less than the number of American ordained missionaries; 448 catechists, 1253 teachers, and 2403 other Native helpers. It has 100,914 adherents; 4388 were received on confession during the past year; 42,735 scholars are under instruction; the Native contributions amount to about 24,854*l.*, or at the rate of 4*s.* 9*d.* a head.

Four new Medical Missions have been undertaken. Dr. James Greig hopes to settle in Kirin, the chief city of the most northern division of Manchuria. He will represent the Irish Presbyterian Church. Dr. Thomas Young goes, in the first instance, to Moukden, the capital of Manchuria. Dr. Walker goes, for the Free Church of Scotland, to try and work among the proud Brahmins of Conjeveram, the Benares of South India. Dr. Kuhne has gone to South China to be associated with the work of the Rhenish Mission in the Province of Canton.

The Rev. A. E. Hunt, of Murray Island, New Guinea, has printed and bound a "First Reader" for the people entirely with his own hands, though unacquainted with either printing or book-binding.

The Rev. H. Grattan Guinness writes a striking and stirring article in *Regions Beyond*, entitled "The Devil's Missionary Enterprise," drawing attention to the terrible result of the drink traffic in India and Africa. He truly points out that the suppression of this trade is not a question of total abstinence, but of common humanity. His conclusion is, "Prayer and co-operation alone can meet the case: prayer to God, persevering, unanimous, believing prayer; and co-operation—the co-operation of Christian Governments in the *prohibition* of a traffic producing more misery and destruction among Native races than slavery with all its horrors."

J. P. H.

## THE MONTH.

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WE owe some apology to the other Missions of the Society for allowing Uganda and East Africa to occupy so much space in our pages, twenty-three last month and twenty-seven this month. The consequence is that several interesting communications from India, China, Japan, and North-West America have to wait. But we can only be guided by what the public (i.e. the C.M.S. public) regard as of the greatest importance at a particular time. And we have no doubt whatever that the intense and world-wide interest taken in the fortunes of our Uganda and East Africa Missions is greatly helping the Society, and bringing to it sympathy, prayer, offers of service, and money, all which is a direct benefit to the whole missionary cause, and in particular to the C.M.S. Missions in other lands. Had it not been for Africa, our resources in both men and means for India and other mission-fields would have been far less than they have been.

WE sent Mr. Gordon's valuable report on the Revolution in Uganda to the *Times*, which inserted large extracts, occupying two columns and a half of close print, on February 13th, and devoted a very able and excellent leader to it on the 14th. Many papers copied considerable portions; and the *Record* printed the entire report, occupying seven of its columns. The *Spectator* of February 16th had a clever and characteristic article on "The *Coup d'Etat* on 'Lake Nyanza';" and of the voyage and the swamping of the *Eleanor*, it says, "This curious Odyssey, which is well told in Mr. Gordon's letter, reads more like one of Mr. Rider Haggard's African romances than a missionary report." But none of the papers had the graphic additional details given by Mr. Walker, whose letter, being sent to his parents instead of to the Society, did not reach us till two days after the arrival of the mail. It will be found in our own report on another page of this present number, as also will a letter from Mr. Mackay about Mwanga, and several other letters from the various East African stations.

THREE Vice-Presidents have been removed by death, viz. the Earl of Effingham, the Bishop of St. Asaph, and Mr. Alexander Beattie. An article on the last-named revered leader appears on another page. Bishop Hughes was a cordial friend in his own diocese.

IN the Selections from Proceedings of Committee will be found the more important of the Resolutions passed by the General Committee on Jan. 30th, when the Report of the Sub-Committee on Home Expenditure came up for re-consideration after being reported on by the standing Committees and Sub-Committees that have charge of the various departments concerned. We hope to discuss some of the topics next month. The severe pressure on the space of this number compels us to defer doing so.

THE Rev. H. W. Webb-Peploe has been appointed to preach the Annual C.M.S. Sermon at St. Bride's on April 29th. The Rev. Herbert James, Rector of Livermere, was asked first, but he was unable to accept the Committee's invitation. Few clergymen have done as much practical service of late years for the missionary cause, either in their own parishes or elsewhere, as Mr. Webb-Peploe. This is a more important element in the selection than eloquence

and popularity as a preacher ; and of these latter qualities in Mr. Webb-Peploe's case it is needless to speak.

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It will be remembered that Mr. Mackenzie, the chief agent at Mombasa of the Imperial British East Africa Company, lately paid 3500*l.* to the slave owners to ransom some hundreds of fugitive slaves who had settled at the Mission stations. The Company applied to the C.M.S. to repay part of that amount ; but the Committee felt that the Society's funds could not be used for the purpose. A sum of 1200*l.* has now been generously contributed by private friends, through Sir T. F. Buxton, to be paid over to the Company in behalf of C.M.S. and other societies.

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THE following have been accepted as missionaries of the Society : the Rev. Hugh Mortimer Eyton-Jones, B.A., of Jesus College and Ridley Hall, Cambridge, Curate of St. Clement's, Birmingham ; the Rev. Ilsley W. Charlton, M.A., of St. Catharine's, Cambridge, Curate of St. Benet's, Stepney ; Miss Gertrude Ellen Cox, Miss Adeline Clapton, and Miss Elizabeth Milligan.

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ON December 23rd, Mr. H. E. Perkins, formerly Commissioner of Amritsar, now honorary missionary of the C.M.S. at Amritsar, was ordained Deacon by the Bishop of Lahore in the Lahore Cathedral. The Revs. A. E. Day and Thomas Edwards (Native) were admitted to Priest's Orders at the same time.

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THE Rev. Edmund S. Carr, of the Tinnevely Mission, has been very seriously ill with typhoid fever. On January 21st, Mr. Walker wrote that it was the forty-second day of the fever, and earnestly asking for prayer ; but on February 13th a telegram reached his father, "Convalescent, progress good." We do indeed thank God for this ; and also for what we trust is the complete recovery of the Rev. W. S. Moule, of Ningpo. The Rev. C. H. Gill, of Krishnagar, has also been ill, and is ordered to take a voyage to Australia.

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MANY of our friends are aware that some anxiety has lately been felt as to the effect of the recent development of woman's work in connection with C.M.S. upon the position of the Church of England Zenana Missionary Society. Representatives of the two societies were accordingly appointed last summer to meet and confer together on the subject ; and the report of this Conference has lately been presented to the two Committees. It was thought by some that an alliance or union of some kind might be possible, which would bring the ladies employed by C.M.S. and C.E.Z.M.S. respectively into one organization ; but this has not proved practicable, at the present moment at all events. The C.M.S. Committee, however, as will be seen from the Selections from their Proceedings, fully intend to continue their cordial sympathy and support to the Zenana Society, which is so admirably worked, and which has done such noble auxiliary service in those C.M.S. mission-fields to which its lady missionaries have been sent ; and we would express an earnest hope that every C.M.S. parish will support, in addition, either the C.E.Z.M.S. or (if preferred) one of the two other Societies which (on a smaller scale) co-operate with C.M.S. Missions, viz., the Society for Promoting Female Education in the East and the Indian Female Instruction Society.

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It may be well just to state, in the briefest form, the facts concerning the



employment of ladies by C.M.S., as it appears that they are very little understood.

1. The recent development belongs to the last two years. Before that, C.M.S. always had a few ladies, but it did not employ them in any systematic way.

2. Two years ago there were twenty-one ladies on the list, viz. five in Africa, one in Palestine, eleven in India, one in Ceylon, two in China, one in Japan. All these were recognized agents, and did not include certain sisters and daughters of missionaries, virtually engaged for the Society, nor of course the wives, valuable as their work has always been. But eight of the twenty-one were widows or daughters of deceased missionaries.

3. The recent development has been in four directions. (a) Bishop Parker appealed for ladies for *East Africa*, and the congregation of St. Paul's, Onslow Square provided a fund to send them. Four have been sent out on that fund. (b) Mr. Hall, of Jaffa, sent to the Keswick Convention of 1887 an appeal to ladies to go at their own charges to *Palestine* as honorary C.M.S. missionaries. Four have gone. (c) Three ladies (Miss Vaughan, Miss Wright, Miss Goldie) offered one after the other to go at their own charges to *China*. They have been sent; and, since then, two others, partly at the Society's expense. (d) Miss K. Tristram offered for special educational work in *Japan*. She has gone, with two others.

4. In addition to these, four ladies have been sent out to occupy old C.M.S. posts in West Africa; making twenty ladies sent out in the two years ending Feb. 28th, 1889, of whom seven are entirely honorary, and two partly so.

5. The sending forth of these has called forth much interest, and led to numerous other offers. Seven more ladies have been accepted, and three others are in training under the Ladies' Committee.

We will only add the expression of our deep conviction that in the present remarkable development of missionary interest in England, it is essential to the well-being of C.M.S. that it should not refuse to avail itself of that development in the employment of ladies in its own ranks.

THE Rev. M. Sunter, formerly of our West Africa Mission, and now Government Inspector of Schools for the West African Colonies, reports officially that at Sierra Leone, Lagos, and the Gambia, the girls' schools worked by Roman Catholic nuns are the best. We are not surprised. While Protestant Missions send out men and women by ones or twos, Romanist Missions send them by half-dozens. The Church at home boasts of its pure faith; but it has yet to show its faith by its works. At the same time, the C.M.S. schools, though not first, are well reported on, and the Government grants, which are dependent on results, are higher than ever before.

It has been arranged, as there are so many missionaries at Frere Town and near just now (owing to the German difficulties), not to send the Rev. A. Downes Shaw back there at once to take Mr. Price's place on the latter's return to England, but to put one of the brethren already on the spot in charge temporarily. Mr. Shaw is anxious that friends should know of this change of plan, as he has mentioned his immediate return to Africa at many meetings. He will now be available for a time to carry on the work in which he has lately been so actively engaged, raising funds for the Hannington-Parker Memorial Church.

AMONG recent visitors to our Punjab Mission have been Professor Bryce, M.P., and Mr. W. S. Caine, M.P. Mr. Bryce was introduced to the C.M.S.

Missionary Conference, which was in session at Amritsar when he was there. In his address, he said that his interest in Missions, and his sense of their need, had been greatly deepened by what he had seen in India, and he cordially wished the missionaries God-speed. Mr. Caine, we see, has published his opinion that Mission High Schools are of no value as an evangelizing agency. This is directly contrary to the opinion of almost every competent observer.

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IN our last number we gave some account of the voyage of the Revs. H. C. Knox and H. S. Phillips as far as Ceylon. They arrived at Fuh-Chow on December 2nd. Mr. Knox wrote on December 5th:—"From Hong Kong we had a rough passage (on a coasting vessel), one of the worst monsoons experienced for some time on the coast, and we realized there was some danger, and to make matters worse our steering apparatus collapsed. . . . Our arrival here is well timed, as the Conference is in full swing, and all the missionaries and Native helpers are gathered here. It gives us a sort of bird's-eye view of the wonderful things God has done. Such trophies of grace." Archdeacon Wolfe writes of this Conference, "There were most glorious meetings. Never was so much interest and enthusiasm manifested by the Natives. One of the subjects they last year objected to entertain, the abolition of early marriages in the churches over which they preside, they this year unanimously voted for. In future no girl can be married in the church until she has attained the full age of eighteen years, English reckoning, and then not against her will. The man must be over twenty years." The subscriptions of Native Christians for the Fuh-Kien Province, exclusive of the money given for church building, have risen \$800 more than in any previous year.

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BISHOP SARGENT, we are sorry to hear, is still suffering from great prostration. In December he made two tours, one of nine days the other of four. These were a great strain upon him in his weak state, and threw him back. During the former tour he visited Mengnanapuram, Suvisheshapuram, and Nanguneri. He held three Church Councils, and dedicated a new church at Parappadi. On December 23rd, he held an ordination at Mengnanapuram. There were sixteen candidates for ordination, but full particulars have not yet reached us.

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THE Rev. J. C. Hoare, of Ningpo, writes that on December 2nd he baptized twenty-eight adults and three infants at a place called Da-Zih, which lies half-way between the cities of T'ai-Chow and Nying-Hoe, some fifty miles south of Ningpo, and on December 5th he baptized four more adults and two infants in Tai-Chow itself. This is new fruit in a new district. His interesting letter we hope to give next month.

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WE regret to announce the death, on December 18th, of Miss Jane Caspari, of the Japan Mission, from the effects of a chill. Miss Caspari was first engaged by the C.M.S. in 1865, and in that year took charge of the Female Institution at Sierra Leone. In 1878 she became governess in the family of the Rev. W. Denning, then a missionary of the C.M.S., but on his retirement she was again engaged by the Society, and was appointed to the Mission at Osaka, where, with the exception of a short visit to England, she has since laboured. A former missionary of the Female Education Society in Japan, Miss Oxlad, writes to us, "She was a ray of cloudless sunshine in our missionary circle there. I never knew anybody who both found so much happiness in her life and made so much unflinching brightness as she did, or anybody who was more loving and unselfish. I know this, because she lived with me for some months when she

first came to Osaka, and I used to see her nearly every day after. I shall miss her bright, cheery letters now from my Japan correspondence."

THE Rev. C. H. Sutton, who is serving a winter chaplaincy at Luxor, on the Nile, visited the Society's Mission at Cairo on his way. He speaks in high terms of Mr. Klein's work, and particularly of the schools under his care. In the principal school there were fifty boys and thirty girls—all Moslems except two Jewesses and two Christians. There are two other schools in Old Cairo and at Gizeh. All the schools are in the midst of teeming populations.

THE English Deaconess House established at Jerusalem by Mrs. Meredith's ladies is to be dedicated on March 27th. Several friends are going out to be present, and return tickets can be obtained at 143, Clapham Road.

HANNINGTON-PARKER MEMORIAL CHURCH.—The following further sums have been collected by the Rev. A. Downes Shaw:—

Mrs. Rathbone, 10*l.* Miss F. J. Smith, 2*l.* 2*s.* 6*d.* Mrs. Williams, Clifton, 10*s.* Rev. Jas. Browell, 1*l.* 10*s.* Miss M. E. Shaw, collected by, 4*l.* 2*s.* Part proceeds of Sale of Work, Immanuel Church, Streatham Common, 5*l.* Miss Good, 2*s.* 6*d.* Mrs. Campbell-Colquhoun, collected by, 3*l.* 16*s.* Collected by Miss Hart:—G. T. Clark, 5*l.* Miss Orde, 4*l.*; Mr. and Mrs. Hart, 5*l.*; H. G. Hart, 2*l.* 2*s.*; E. R. Ellacombe, 1*l.* 1*s.*; E. G. Somerwell, 5*s.* 6*d.*; Lady Orde, F. G. S., R. M. Somerwell, 5*s.* each; Sums under 5*s.*, 10*s.* 6*d.* Collected by Mr. Percy Causton:—Mr. Moser, 5*l.* 5*s.*; Mrs. Fitzgerald, 10*s.*; Rev. T. L. N. and Mrs. Causton, 2*l.* 2*s.*; Thos. Cox, 10*s.*; E. P. Sell, 2*l.* 2*s.*; Mrs. J. C. Reid, 10*s.*; J. C. L., 1*l.*; Mrs. Blake, 10*s.* 6*d.*; the Misses Blake, 10*s.*; Mrs. W. B. Lanfear, 10*s.*; Miss Rickman, 10*s.*; Mr. H. J. Lemon, 6*s.*; Mrs. Frith, 1*l.*; Mrs. Ranger, 10*s.*; Mrs. Bois, 10*s.*; A. Hall, 1*l.*; P. C. Causton, 10*s.*; Mrs. Thornton, Mrs. Prince, Mrs. H——, A. P., Mrs. Anderton, W. W. Johnson, Miss Barton, Mrs. Cash, Mrs. Frewer, Mrs. Grant, A. Murton, 5*s.* each; Sums under 5*s.*, 9*s.* 6*d.* H. T. West, Esq., 5*l.* Dr. Candle, 1*l.* Miss Candle, 1*l.* Mrs. Dunlop, 1*l.* 1*s.* G. C. Courthope, Esq., per Rev. A. D. C. Clarke, 5*l.* Thos. Cave, Esq., Drawing-room Meeting, 13*l.* 5*s.* Richd. H. J. Gurney, Esq., Drawing-room Meeting, 12*l.* Per Mrs. Blackburne, Henfield, 8*l.* The Rt. Hon. the Earl of Northbrook, G.C.S.I., 5*l.* Lady Emma Baring, 10*s.* At C.M. College, 15*s.* 6*d.* Miss Wood, Hurstpierpoint, collected by, 15*s.* Miss Wardlaw Ramsay, 5*s.* Rev. Prebendary Davis, 2*l.* 2*s.* Collected by the Rev. Prebendary Davis:—Rt. Rev. Lord Bishop of Exeter, 3*l.* 3*s.*; Mr. James Townsend, Lieut.-Col. Savile, Mrs. Pinder, The Misses Bond (1*l.* 1*s.* each), 4*l.* 4*s.*; Rev. M. D. Dimmel, 1*l.* Small sums, 2*s.* 6*d.* Miss M. S. Gedge, collected by, 10*s.* 6*d.* The Rev. J. E. and Mrs. Watson, 1*l.* 1*s.* Dr. Ardagh, collected by, 1*l.* 10*s.* Collected by E. M. S. Parker, Esq. (Rev. M. O. Stevens, Mrs. Stevens, Miss Tom, Miss Sophy Tom, Miss Hutchins, Mrs. Hutchins, Miss Hooper), 4*l.* Per Mrs. J. Hannington:—Mothers' Meeting, New Chapel, 10*s.*; Anon, 3*s.* 6*d.*; Miss Cook, collected by, 5*l.*; Miss Bayly, 5*l.*; A Friend, 10*s.*; Children's Scripture Union, St. Simon's, Southsea, 3*l.* 15*s.*; Mrs. Arbutnot, 2*l.*; Mrs. Denny, 5*l.*, by Rev. T. T. Smith, Miss Thurnman, 1*l.* Small sums, 10*s.* Total, 161*l.* 10*s.*

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the encouraging features of recent events in Uganda and East Africa. Prayer for missionaries, converts, Heathen, and Mohammedans. (Pp. 147—173.)

Thanksgiving for such friends of the cause as the late Alexander Beattie (p. 174). Prayer that others like him may be raised up.

Thanksgiving and prayer for the Hing-Hwa District, China (p. 179), and Fah-Kien generally (p. 188).

Thanksgiving for God's mercies to sick missionaries (p. 186). Prayer for all such.

Prayer for the Church of England Zenana Missionary Society, and other societies for the employment of female missionaries. (P. 186.)

Prayer for the famine-stricken provinces of China. (P. 182.)

Prayer is requested for the Divine blessing upon the efforts which are being made by the Native Races and Liquor Traffic Committee to remove the grievous stumbling-block which that traffic in intoxicating drinks places in the way of the evangelization of the Heathen.

## HOME WORK OF THE SOCIETY.

## OXFORD ANNIVERSARY.



ANON CHRISTOPHER'S Annual Missionary Breakfast took place on February 9th. Among those present were Archdeacon Palmer (Canon of Christ Church), Canon Ince, D.D. (Regius Professor of Divinity), the Bishop of Caledonia, the Bishop of North China, the Provost of Queen's (Dr. Magrath), the Principal of St. Mary Hall (Dr. Chase), the Principal of Hertford (Dr. Boyd), the President of Magdalen (Mr. T. H. Warren), the Principal of Wycliffe Hall (Canon Girdlestone), the Principal of Mansfield College (Rev. Dr. Fairbairn), Rev. Bartholomew Price (Sedleian Professor of Natural Philosophy), Rev. Professor Sanday (Dean Ireland's Professor of Exegesis), Rev. Canon Cheyne (Oriental Professor of the Interpretation of Holy Scripture), Rev. Dr. Edersheim (Grinfield Lecturer on the Septuagint), Professor Burrows (Chichele Professor of Modern History), Rev. Dr. Legge (Professor of Chinese), Professor Rhys (Professor of Celtic), Rev. Dr. Hatch (University Reader in Ecclesiastical History), Rev. Dr. Pope (Teacher of Tamil and Telugu), the Mayor of Oxford, Colonel G. Herbert Morrell, M.A., Dr. Murray (Editor of the New English Dictionary), Dr. Krebs (Taylor Librarian), Hon. and Rev. Canon Fremantle, M.A. (Fellow and Theological Tutor of Balliol), Rev. C. H. O. Daniel, M.A. (Fellow of Worcester), Rev. Sir John Hawkins, Bart., M.A., Rev. E. T. Turner, M.A. (Senior Fellow of Brasenose and Registrar of the University), Rev. B. G. Livingstone, M.A. (Fellow and Tutor of Pembroke), Rev. B. Ewing, M.A., Senior Tutor of St. John's), Rev. A. G. Butler, M.A. (Fellow and Tutor of Oriel), Rev. J. R. King, M.A. (Fellow and Tutor of Oriel), Rev. F. H. Hall, M.A. (Fellow and Tutor of Oriel), Rev. W. A. Spooner, M.A. (Fellow and Tutor of New College), Rev. H. R. Bramley, M.A. (Fellow and Dean of Magdalen), Rev. John Chavallier, M.A. (Fellow of New College), Mr. W. Hobhouse, M.A. (Student and Tutor of Christ Church), Mr. H. B. Cooper, M.A. (Fellow and Lecturer of Hertford), Mr. T. W. Jackson, M.A. (Vice-Provost and Tutor of Worcester), Rev. J. Hewetson, M.A. (Vice-Principal of Wycliffe Hall), Rev. R. S. Mylne, M.A. (Lecturer in Divinity in Pembroke College), Rev. A. L. Mayhew, M.A. (Chaplain of Wadham College), Rev. F. E. Brightman, M.A. (Pusey House Librarian), &c., &c.

In front of each guest was placed an envelope, containing the Rev. A. H. Blakesley's (of Christ Church and Bishop's College, Calcutta) Reply to Canon Taylor, "A Brief View of the Principles and Proceedings of the Church Missionary Society," "Professor Westcott on the Bible Society," "Claims of the British and Foreign Bible Society," an "Abstract of the Bible Society's Report for 1888," and other literature relating to the Church Missionary Society and the Bible Society. On the envelope was printed a note from Canon Christopher, earnestly asking his guests to take the packet away and read the contents.

Canon Christopher explained that the new Bishop of Oxford (Dr. Stubbs), who had hoped to be present, was obliged to be away from Oxford, and after dwelling on the way in which the C.M.S., the S.P.G. and the Bible Society, had all helped one other, introduced Bishop Ridley of Caledonia, who gave a graphic account of life and work among the Indians of his diocese. Thanks were given to him by the Archdeacon of Oxford.

On Sunday, February 10th, sermons for the Society were preached at St. Aldate's, St. Clement's, St. Ebbe's, St. Martin's, St. Peter-le-Bailey, and Holy Trinity. On Monday, the Annual Meeting was held in the Town Hall, Sir W. W. Hunter presiding, and the speakers being Bishop Ridley, Rev. H. D. Williamson, Dr. Ince, and Archdeacon Palmer. Sir W. W. Hunter said,—

The past year had been a memorable one in the history of evangelical effort. The methods and results of Protestant Missions had been publicly challenged, publicly tried, and publicly vindicated. This time last year very serious charges had been brought against Protestant Missions. Statistics had been collected from distant countries to show that the results attained by Protestant Missions were altogether

incommensurate with the means employed, and an attempt was made to show that the really progressive religion of the world, the religion which made most converts and most powerfully influenced them for good, was not Christianity, but Islam, not the faith of Christ, but of Mohammed. The Protestant missionaries had boldly made answer to the charges, and while holding that their duty as Christians would be to go forward in the work of evangelization, however insignificant the momentary results may seem to the human eyes, they had produced their results, and had shown that they were not only abundant in the present, but held forth promise of a still richer harvest in the near future. The missionaries were the true leaders and the great philanthropists of civilized mankind. In what beneficent movement had they not marched first? In the suppression of cruel rites in East India, in the abolition of slavery in the West Indies, in the education of the backward races throughout all the world, in denouncing the abhorrent liquor traffic which was now ruining the tropical races of Africa;—in all these, and many other movements, missionaries had gone before and led the conscience of England, and at this moment there was a great struggle going on in the efforts now being made to put an end to the traffic in human flesh and blood in Africa. Who were the true leaders? Really it seemed to him that the missionaries had had their reward in the esteem and the gratitude, not only of the races whom they had saved from suffering, but also in our own country, where they had taught us the sinfulness of doing wrong. If they took the present moment, what news from Africa was it that stirred most deeply the heart of England? The true centre of the African drama at this moment was not within the walls of Suakim, but in the Mission homes of Uganda, and they claimed for those devoted missionaries and converts who had given up their lives of late in Africa, and were suffering bonds and imprisonment and peril, not only the sanctity of witnesses to the faith, but also the honours of martyrs for humanity.

#### THE LONDON UNIONS.

The three London Unions—the Lay Workers', the Junior Clergy, and the Ladies'—are now in full swing, and, since the opening of the Winter Session in October, have done some important work. We notice the proceedings of each:—

*The Lay Workers'.*—This Union began its session by holding its Annual Meeting on October 8th. A most spirited report was read by one of the Hon. Secs., Mr. T. G. Hughes. The report stated that, in the session for 1887–8, eleven monthly meetings were held, with an average attendance of eighty-two; besides twelve class-meetings for the study of certain Missions, with an average attendance of thirty-four; and that, as one result of the Union's influence, the Simultaneous Addresses given monthly by the members on certain Sundays during the year amounted to 208. The Union is now in its seventh year, and since its formation twelve of its members have prepared for and been sent into the mission-field. On the same evening addresses were given by Dr. A. Jukes, of Dera Ghazi Khan, and the Rev. R. J. Kennedy, a member of the Union, then about to start for the Punjab as a C.M.S. missionary. On October 15th a special service was held in the Church of St. Martin's-in-the-Fields, jointly with the Ladies' and younger Clergy Unions, the sermon being preached by the Rev. H. Sutton, late Central Secretary C.M.S. On October 22nd, the members responded to an invitation from the "Mpwawas" to attend a conversazione at St. James's, Holloway. Other evenings have been given to an account of a visit to the West Africa Missions by the Rev. W. Allan, of Bermondsey, illustrated by dissolving views; practice addresses on West Africa by two of the members; an intercessory meeting, conducted by the Rev. A. G. Gristock, of St. John's, Upper Holloway; an address on "Missionary Literature," by the Society's Editorial Secretary, with discussion, on which occasion the Earl of Aberdeen, President of the Union, was in the chair; addresses by representatives and visitors from Branches and Country Lay Workers' Unions, and a New Year address by the Rev. H. Sutton; an address by P. V. Smith, Esq., barrister-at-Law, on "How far Christian Teaching can be conveyed in non-European Languages;" and lectures on Buddhism, Hinduism, and Mohammedanism, by Mr. Eliot Howard, Mr. Stock, and Mr. G. A. King.

*The Junior Clergy Union.*—This Union also began the session on October 15th by holding its annual meeting, at which an address was given by Archdeacon Perowne on "Opportunities." On November 20th Bishop Horden, of Moosonee, gave an address on "Experiences of a Missionary Bishop on the Shores of Hudson's Bay." On December 17th two missionary addresses for

criticism were given: one, on Mid China, by the Rev. H. J. D. Astley, Assistant Curate of Christ Church, Gipsy Hill; the other, on "The Arab in Central Africa, what shall we do with him?" by the Rev. C. W. Russell, Assistant Curate of St. John the Evangelist, Kilburn. On January 21st an interesting discussion on "Missionary Lessons from Early English Church History," was opened by the Rev. H. A. Birks, Curate of Chigwell. On February 18th, the Bishop of North Queensland spoke.

*The Ladies' Union.*—The Annual Meeting was held on October 18th, when an address was given by the Rev. B. Baring-Gould on "Topics of Praise: Grounds for Self-Sacrifice." On November 15th, the Rev. W. Allan, of Bermondsey, spoke on "My Visit to West Africa"; on December 20th, an address on the Gond Mission was given by the Rev. H. D. Williamson, of North India; and on January 17th an address was given by Bishop Horden upon his work in Moosonee. There were also three lectures on November 22nd, December 6th and 13th, on "China and its Missions," by Mr. Stock.

**Bournemouth.**—The Anniversary of the Holy Trinity Branch of this Society was celebrated on Sunday, January 13th, by Special Services in Holy Trinity, St. Paul's, and St. Andrew's Churches, and on Monday by meetings in the Shaftesbury Hall and Holy Trinity Schoolroom. The Bishop of Moosonee preached at the morning service in Holy Trinity and at the evening service in St. Paul's. On Monday afternoon a very large audience assembled in the Shaftesbury Hall. The chair was occupied by Colonel Rowlandson, who referred to the recent attacks by Canon Taylor. He (Colonel Rowlandson) maintained that the missionary societies were fully realizing expectations, and were doing a noble work. The Rev. Canon Eliot made a statement on behalf of Miss Lea, the Hon. Sec. of the Local Association, showing that the total amount raised during the past year was 638*l.* 1*s.* 11*d.* The Bishop of Moosonee gave an interesting account of his North American diocese, which he said was one of the largest in the world, and referred particularly to his work among the Red Indians and the Esquimaux. The Rev. H. D. Williamson and Captain Dawson also spoke. In the evening a meeting under the presidency of Canon Eliot, was held in Holy Trinity Schools, and addresses were delivered by the Bishop of Moosonee and the Rev. H. D. Williamson.

**Cork.**—On February 1st a meeting of friends was held to make a presentation to the Rev. John Stokoe, on his retirement from the post of C.M.S. Association Secretary for South Ireland, which he had held for fifteen years. The Bishop of Cork presided, and the Dean and Archdeacon were among the speakers. The presentation comprised an illuminated address, a marble clock, and a purse of fifty sovereigns.

**Dublin.**—A most successful Christmas Tree and Sale of Work in aid of the C.M.S. was held at St. Matthias' School-house, Dublin, on December 18th and 19th last. The Gleaners in St. Matthias', from whom originated the idea of attempting such a Sale, have good reason to thank God for the success attending it. No less a sum than 102*l.* remained over for the C.M.S. after all incidental expenses had been paid. This result bids us be of good courage; and we trust that the Sale of 1889, if God spares us to hold it, may be even more successful.

**Edinburgh.**—The Annual Meeting of the Edinburgh Auxiliary Branch of the C.M.S. was held on January 21st in the Saloon of the Royal Hotel, the Bishop of Edinburgh presiding. Mr. R. L. Stuart, W.S., submitted the financial statement, which showed a total of 527*l.* The Bishop of Edinburgh remarked on the special interest which attached to the visit of the Deputation from the Society—the Rev. Messrs. Wood and Glanvill, both from Ceylon—owing to their work lying among a people whose religion was of a highly intellectual character, which had attractions even for the Western mind. Mr. Wood and Mr. Glanvill addressed the meeting. Sermons were preached on the Sunday at the Cathedral, and at Holy Trinity, St. Thomas's, St. Vincent's, St. Andrew's, St. Mark's, and Christ Church, by the Revs F. Glanvill, D. Wood, E. C. Dawson, and T. Brackenbury.

**Hertford.**—A meeting in connection with this Society was held at the Shire Hall, Hertford, on Thursday evening, January 24th, when the Rev. F. E. Wigram, M.A. (Hon. Secretary of the Society), gave an account of his recent missionary tour round the world. The chair was occupied by Mr. Abel Smith, M.P., and there was a large and representative audience.

**Kensington.**—On January 30th the Lay Secretary, General George Hutchinson, delivered at Kensington a lecture which he gave privately two or three times last year, on the Indian Mutiny of 1857, illustrated by seventy lantern views. This lecture is a remarkable one. General Hutchinson, when a young Engineer officer, was himself in Lucknow throughout the famous siege, so that he gives his own reminiscences, which are of thrilling interest. The views, also, are extremely interesting, showing all the chief scenes of the terrible events of the Mutiny, and particularly of the defence of Lucknow. Sir T. F. Buxton presided at Kensington, and a choir sang two or three hymns at intervals. The spacious Town Hall was crowded to excess, and many failed to get in at all; and 64*l*. was cleared for the C.M.S.

**Whitechapel.**—The Whitechapel Missionary Week took place in January. On Sunday, January 20th, Sermons were preached in several churches in the Rural Deanery, and addresses given in the Sunday-schools. On Monday, a Sunday-school Conference on Foreign Missions was held, in which the Bishop of Bedford and Mr. Stock took part; on Tuesday, a Temperance Meeting, addressed by an Indian Native Christian; on Wednesday, a Missionary Conversazione, with varied entertainments and objects of interest, addresses by the Bishop of Moosonee and others, and special prayers for the "Whitechapel Missionaries," Miss S. Mulvany (C.E.Z.M.S., India), Miss Tapson (C.M.S., Japan), and Mr. Deekes (C.M.S., Africa); on Thursday, a Sermon by the Rev. H. Newton, from Ceylon; on Friday, a Fathers' Meeting on the Drink Traffic in Africa. Why should not many towns and parishes follow the energetic example of the Rev. A. J. Robinson, Rector of Whitechapel?

**Worcester.**—On Saturday afternoon, February 9th, a Meeting was held at the Guildhall, Worcester, in connection with the local branch of the Society, at which Sir Richard Temple, M.P., G.S.I., gave an address on "The work of the Church for elementary education at home and religious Missions abroad." Canon Melville presided. In speaking of the Church Missionary Society, Sir R. Temple said that it had done greater work abroad than any other association since the beginning of Christendom. He grieved to find that the work of the Society had been disparaged for many years by many people. His amazement and indignation had been excited by the perusal of an attack which had been recently made from a quarter where he should least have expected it—by Canon Taylor—upon missionary societies in general, though he (Sir Richard) believed it was aimed at the Church Missionary Society in particular, in the columns of a leading London periodical as lately as last October. It was the duty of every earnest Churchman to protest against these attacks. He submitted that one of Canon Taylor's arguments was not only not ecclesiastical, but that it was not Christian. As a matter of fact the work was not impossible. There was no body of men of whom more could be said, among whom a greater number of shining lights could be found, or one more remarkable for physical endurance than the missionaries of Protestant England.

DURING January and February the Society's cause has been advocated by Sermons and Meetings, or by both, at Great Baddow, Broseley, Wareham, Glastonbury, Haughton-le-spring, Dorchester, Scarborough, Ilfracombe, Hope, Linton (Christ Church), Barnstaple (St. Mary Magdalene), Bawtry, Hoddesdon (Juvenile Association), Market Weighton, Fairfield (Buxton), Blaby, York (Micklegate Bar), Erith, Andover, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Funds and Home Organization Committee, January 21st.*—The Secretaries reported that the Rev. J. M. West, Metropolitan Secretary, had been appointed to the Vicarage of Hazlemere, Bucks. The Committee gratefully acknowledged Mr. West's services to the Society during the past sixteen years, and agreed to certain arrangements for his still assisting the Society by occasional deputation work.

The Committee confirmed the appointment, by the Hibernian Auxiliary, of the Rev. John P. Haythornthwaite, M.A., of St. John's College, Cambridge, as Association Secretary for South Ireland.

The Rev. H. E. Fox, M.A., Vicar of St. Nicholas', Durham, was appointed as an additional Honorary Association Secretary for the Durham District.

*Committee of Correspondence, January 22nd, 1889.*—The Committee considered the proposals for the revision of the Marriage Regulations applicable to the Missionaries of the Society, which, after full discussion, were amended and adopted. It was resolved that they should apply in future to all bachelors or widowers accepted for foreign work, whether trained at the Society's expense or not, on the principle that no man is justified in assuming the responsibilities of the married state until he is in such an established position as shall give him reasonable prospect of being able to fulfil those responsibilities. The Committee expressed their confidence that no true Missionary would willingly involve himself in a matrimonial engagement unless he were first fully assured of the spiritual and missionary qualifications of the lady, and a few years' experience in the mission-field would teach him much regarding those qualifications. Further, while thankfully recognizing the great value of the services which the Missionary's wife may render, and very generally has rendered, both by direct work and by the exhibition of the purity and beauty of a Christian home, the Committee could not forget that there are also spheres of duty in the mission-field which demand the acceptance on the part of the Missionary of the single life. When rightly accepted, after experience in the mission-field, that state of life would bring its own blessedness. The regulations agreed upon included, *inter alia*, provisions that the Missionary shall not marry until he has completed three years' residence in the mission-field, the certificates regarding health and the knowledge of the language being satisfactory. But the Committee reserved to themselves a discretion in the application of the rules, enabling them to dispense with any of them under special circumstances, particularly in the case of men over twenty-eight years of age, or who have served three years in holy orders before going out, &c., &c.

The Committee took leave of the Rev. J. Harrison (returning to South India), and Miss Fanny Higgins, proceeding to Lagos. The Instructions of the Committee were delivered to Mr. Harrison by the Rev. Wm. Gray and to Miss Higgins by the Rev. Robert Lang. Mr. Harrison having replied, the Missionaries were addressed by the Rev. H. W. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan.

On the recommendation of the Sub-Committee in charge of the Missions in North India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), January 30th.*—The Committee resumed the consideration of the Report of the Sub-Committee on Home Expenditure, presented on December 17th, 1888, and a Memorandum by the Secretaries thereon presented at the same time. The Secretaries now presented a Memorandum embodying the reports of the various committees and other bodies to which the recommendations of the Home Expenditure Sub-Committee had been severally referred. After full discussion the Committee adopted several resolutions, the most important of which were as follows:—

"That the Committee agree to the *interim* proposal of the Funds and Home Organization Committee, that two clergymen and a lay assistant should do the



office work now done by three clergymen, including the charge of the Metropolitan District, but leaving Essex (outside that district) to be otherwise provided for.

"That the Committee hail with satisfaction the expression of opinion of the Funds and Home Organization Committee as to the possibility and desirability of a considerable re-arrangement in the office of the Home Organization Department, and as to the whole system of raising funds and fostering missionary interest in the country deserving most careful consideration, with a view to discovering more efficient and economical methods. They also hail with satisfaction the readiness of that Committee to take into immediate and full consideration the question of the reorganization of the Association Secretaries' staff, and they call upon the Funds and Home Organization Committee to lose no time in taking action in these matters, and, if possible, at least to reduce the expenditure under the head "Association Expenses" to the amount specified by the Sub-Committee, and possibly to even less, and to report.

"That the consideration of the question of the Loan Department be deferred for the present.

"That the Committee consider that more vigilance ought to be exercised by Association and Local Secretaries in seeing that missionary boxes and their contents are regularly accounted for, and hope that the Funds and Home Organization Committee will take steps to make the working of this system more efficient.

"That every effort be made to reduce the expenditure in the Home Organization department consistent with efficiency.

"That it be referred to the Funds and Home Organization Committee, with the addition of two or three representative friends from the country, to consider whether the time has not yet come when, by means of some careful organization, either on the basis of the new County Unions or otherwise, the greatly increased missionary information and zeal which so largely distinguishes the friends of the Church Missionary Society throughout the country, may be so utilized as to dispense entirely, or almost entirely, with the present staff of paid Association Secretaries.

"That this Committee feel that the question of reduction of expenditure in connection with the printing and circulation of the Annual Report and Abstract demands very careful consideration, and they hope that the Funds and Home Organization Committee will at an early date give the subject their attention, and report to this Committee."

The other Resolutions were concerned with the internal details of the work of the Church Missionary House, the College, and the Children's Home. A final Resolution was added as follows:—

"That in passing the above Resolutions the Committee have not forgotten nor failed to appreciate the efforts continuously made with a view to economy by the Lay Secretary and other officers of the Society, and they hope that the result of the recent patient consideration of the whole matter of the Home Expenditure by the Sub-Committee (to whom the cordial thanks of the Committee are given), and the Resolutions adopted by the Committee, will strengthen the hands of the Secretaries and give a decided impetus to their efforts to secure the utmost economy consistent with efficiency. The Committee also cordially thank the different Committees and Sub-Committees to whom the recommendations of the Sub-Committee were referred for their careful reports thereon."

The Secretaries having reported the retirement of the Rev. C. C. McArthur from the Norfolk Association Secretaryship on grounds of health, the following Minute was adopted:—"That the Committee gratefully acknowledge the zealous, valued, and faithful services rendered to the cause of the Society by the Rev. C. C. McArthur as an Association Secretary during a period of twenty-one years, and are thankful to know that, though Mr. McArthur's official connection is about to come to an end, they may rely on his continuous co-operation in extending the missionary interest in the country, and would invite him to act as an Honorary Association Secretary of the Society for Norfolk."

*Committee of Correspondence, February 5th.*—On the recommendation of the

Ladies' Candidates Committee, Miss Gertrude Ellen Cox and Miss Adeline Clapton were accepted as Lady Missionaries of the Society.

The Secretaries reported the death at Osaka, on December 18th, of Miss Jane Caspari, of the Japan Mission. The Committee recorded with deep sorrow the loss experienced by the Society and the Japan Mission in the removal to her heavenly rest of Miss Caspari. But while feeling the loss, and sincerely condoling with all those who have thus lost a loved relative, or a dear friend, or a valued fellow-labourer, they not only bow to the will of Him whose name is love, but they once again thank God for the unintermitted zeal, consistent life, and now finished course of a faithful messenger of Christ's Gospel. Miss Caspari laboured for thirteen years in Sierra Leone, and for eight years in Japan, winning most eminently in both Missions the love and esteem of all who knew her, and leaving now a gap which it will not be easy to fill.

The Rev. Hugh Mortimer Eyton-Jones (B.A., Jesus College, Cambridge), Curate of St. Clement's, Nechells, Birmingham, was accepted as a Missionary of the Society.

The Committee further considered the position of affairs in Central Africa, and adopted the following Resolution:—"That inasmuch as the destruction of the Mission premises in Uganda and the expulsion of the Missionaries have been the result apparently not of Native but of Arab opposition, the Committee believe that they are justified in entertaining the hope that an opportunity may offer for the re-occupation of Uganda at no very distant date; and inasmuch as there seems no reason to believe that the liberty of the brethren at the south end of the Lake to carry on evangelistic work round its southern and eastern shores is curtailed by the late occurrences in Uganda, the Committee would not recommend that any steps be taken to counsel their withdrawal at this juncture, and they further entertain the hope that it may still be possible, while using all due caution in the matter, to forward to the Lake in due course the reinforcements now detained at Frere Town."

A Memorandum was adopted on the co-operation of the Society and the British and Foreign Bible Society, in the work of Bible depôts in Palestine.

The Committee took into consideration the Society's rules regarding a Missionary's furlough, in connection with the recent changes in the Marriage Regulations, and agreed that the Missionary's first furlough should be regarded as due after seven years' residence, instead of ten years as heretofore.

The Committee agreed to arrangements with the Dublin University Church Missionary Association, providing for that Association sending out additional Missionaries to the Society's Fuh-Kien Mission.

On the recommendation of the Sub-Committee in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, and Palestine, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), February 5th.*—A letter was read from his Grace the Archbishop of Canterbury, regarding the meeting proposed to be held by Commander Cameron to promote his plan for an expedition to Africa to check the slave-trade. The following Resolution was adopted:—"That the Committee thank his Grace the Archbishop of Canterbury for his letter, and desire to state that they will watch with deep interest the working out of Commander Cameron's plans, and trust that by God's guidance and blessing it may result in much good in diminishing or putting an end to the slave-trade in Eastern Equatorial Africa. They think their Resolution of Jan. 14th, sufficiently indicates that while it is not possible for the Society, as such, to take an official part in the proposed meeting, the object which Commander Cameron has at heart is looked on by them with warm sympathy."

The Lord Mayor of London having invited the Committee to appoint a representative on the Mansion House China Famine Fund Committee, the Committee appointed Mr. Henry Morris to be the representative of this Society.

The Rev. H. W. Webb-Peploe, M.A., Vicar of St. Paul's, Onslow Square, was appointed to preach the Annual Sermon before the Society on Monday, April 29th.

*General Committee, February 11th.*—On the recommendation of the Henry

Venn Native Church Fund Committee, the following grants were made :— Under the head of Native Churches, for assistance in maintaining and developing their pastoral work—to the Sierra Leone Native Church, 70*l.*; the Niger Native Church, 60*l.*; the Madras Native Church, 18*l.*; the Tinnevely Provincial Church Council, 42*l.*; the Travancore Provincial Church Council, 25*l.*; the Mauritius Church Council, 30*l.* Also, under the head of Native Missionary Associations in connection with Native Churches, to assist them in carrying on missionary work—to the Sierra Leone Native C.M. Association, 88*l.*; to the Lagos Missionary Association, 10*l.*; to the Abeokuta Missionary Association, 10*l.*; to the Punjab Missionary Association, 12*l.*; to the Telugu Provincial Church Council, 50*l.*; to the Missionary Associations in the North-West Provinces of India, 105*l.*; to the Ceylon Tamil Cooly Native Missionary Association, 25*l.*; to the Cotta Native Missionary Association, 18*l.*; to the Jaffna Native Missionary Association, 16*l.* Making a total of 579*l.*

The Conference of Delegates from the Church of England Zenana Missionary Society and the Church Missionary Society, arranged by Minute of this Committee of July 9th, 1888, presented their report. It was resolved—"That the Committee, on receiving the report, regret that the deliberations of the Conference did not result in the suggestion of some more definite plan for co-operation between the two Societies. They beg to assure the Committee of the Church of England Zenana Missionary Society that it has been and will be their earnest desire and effort to carry on their own work in such a way as not only not to interfere with, but rather to foster the interests of the Church of England Zenana Missionary Society, both at home and abroad. They place on record their full intention not to deviate from their well-understood policy and existing practice in India to look to the Church of England Zenana Society, and other societies, for the greater part of such woman's work as the exigencies of their Missions may require, and they hope that in due course, by mutual agreement, arrangements may be made as regards the acceptance, preparation, training, and maintenance of the ladies connected with the two Societies as may harmonize, as far as possible, the methods adopted."

A letter was read from Sir T. Fowell Buxton, Bart., stating that some friends had joined him in paying a sum of 1200*l.* to the Imperial British East Africa Company for the enfranchisement of so-called slaves found in the C.M.S. Freed Slave settlements, and in the settlements of other Missionary Societies. The cordial thanks of the Committee were given to Sir T. Fowell Buxton and to the other friends for their generous gift.

The Committee heard with regret of the death of the Earl of Effingham, and of the Bishop of St. Asaph, Vice-Presidents of the Society.

The Committee took leave of the Rev. A. H. and Mrs. Bowman, proceeding to Calcutta. The Instructions of the Committee were delivered by the Rev. W. Gray, and Mr. Bowman having replied, he was addressed by Canon Tugwell, and commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan.

## NOTES OF THE MONTH.

### ORDINATION.

*Western India.*—On December 23, 1888, the Rev. E. J. Jones to Priest's Orders, by the Bishop of Bombay.

### DEPARTURES.

*Yoruba.*—Miss Fanny Higgins left Liverpool on February 16, for Lagos.

*North India.*—Messrs. S. W. Donne, A. Le Feuvre, and P. H. Shaul left London on January 24, for Calcutta.—The Rev. A. H. Bowman, M.A., and Mrs. Bowman left London on February 15, for Calcutta.

### BIRTH.

*North India.*—On November 29, 1888, the wife of the Rev. H. M. M. Hackett, of a son.

### DEATH.

*Japan.*—On December 18, 1888, at Osaka, Miss Jane Caspari.

## Contribution List.

*In the following list of receipts from January 11th to February 9th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: Arborfield .....	3	19	7
Cookham .....	15	17	0
Letcombe Regis .....	7	2	6
Newbury .....	49	7	6
Reading: Abbey Hall .....	2	18	6
Speen .....	2	0	0
Bristol .....	600	0	0
Buckinghamshire: Great Marlow .....	6	0	4
Lower Winchendon .....	3	9	7
Olney .....	32	3	4
Stony Stratford .....	26	16	0
Water Stratford .....	1	11	6
Cheshire: Altrincham: St. George's .....	44	17	7
St. Margaret's .....	14	0	6
Baddiley .....	7	7	4
Bowdon Church Aid .....	127	0	0
Davenham .....	5	5	10
Lawton .....	1	16	7
Minshall Vernon .....	2	14	0
Stockport: St. Thomas' .....	14	7	10
Cornwall: Bodmin .....	8	9	4
Liskeard .....	43	4	9
Mount Hawke .....	1	0	1
St. Samson's .....	3	15	1
Wendron .....	3	13	7
Cumberland: Maryport .....	16	0	0
Derbyshire: Bonsall .....	2	1	9
Derby and South Derbyshire .....	100	0	0
Shardlow .....	10	0	0
Willington .....	4	10	0
Devonshire: Devon and Exeter .....	575	0	0
Plymouth, Stonehouse, &c .....	53	18	11
Dorsetshire: Bishop's Caundle .....	2	16	9
Bradpole .....	2	12	5
Evershot .....	2	0	0
Hinton Martel .....	12	6	0
Parkstone .....	7	16	0
Sydlind .....	2	15	8
Wareham .....	19	0	0
Worth Matravers .....	1	19	4
Durham: Bearpark: St. Edmund's .....	3	15	4
Essex: Great Baddow .....	39	12	0
Great Clacton .....	12	18	1
Greenstead Green .....	2	4	0
North Shoebury .....	11	0	0
Wakes Colne .....	2	0	0
Waltham Abbey .....	2	2	6
Walthamstow .....	38	9	2
Woodford Wells: All Saints' .....	4	18	3
Gloucestershire: Cheltenham .....	300	0	0
Clifford Chambers .....	1	13	10
Leckhampton .....	4	0	0
Saul .....	13	6	5
Stow-on-the-Wold .....	2	13	6
Tewkesbury: Holy Trinity .....	16	0	0
Uley and Vicinity .....	64	0	0
Hampshire: Church Oakley .....	5	9	8
Emsworth .....	252	19	5
Lymington .....	14	16	0
Odiham .....	3	3	0
Wiglington .....	15	14	8
Isle of Wight: Bonchurch .....	39	2	6
East Cowes .....	74	0	11
Gatten: St. Paul's .....	5	11	2
Channel Islands: Guernsey .....	44	6	3
Hertfordshire: Colney .....	3	12	9
East Hertfordshire .....	300	0	0
Hatfield: St. Mary's .....	15	5	6
Sarratt .....	12	7	1
Shenley .....	16	2	9
Kent: Belvedere Ladies .....	18	1	0
Benenden .....	6	0	0
Bexley Heath: Christ Church .....	15	14	9
Brenchley .....	300	0	0
Bromley: St. John's .....	2	15	6
Chislehurst: Juvenile Association .....	2	8	9
Cobham .....	38	8	6
Cray: St. Mary's .....	3	15	5
St. Paul's .....	1	17	0
Deptford: Christ Church .....	12	1	6
St. John's .....	25	1	10
Lee, &c. .....	38	13	7
Murston .....	1	4	0
Queenborough .....	12	0	0
Sidcup .....	22	2	11
Sittingbourne Deanery .....	00	2	4
Swanscombe .....	10	6	0
Sydenham: Holy Trinity .....	50	0	0
Tunbridge Wells .....	700	0	0
Wateringbury .....	2	2	0
Lancashire:			
Ashton-under-Lyne: St. Peter's Juve-			
nile Association .....	2	6	0
Burnley .....	6	7	9
Habergham Eaves: Holy Trinity .....	16	10	4
Leyland .....	37	18	9
Liverpool .....	501	6	0
Manchester, &c. .....	350	0	0
Lincolnshire: West Ashby .....	3	6	0
Middlesex: City of London:			
Coleman St.: St. Stephen's .....	21	1	0
Bethnal Green: Parish Church .....	1	4	0
St. Matthias .....	3	2	6
St. James-the-Less .....	13	8	6
Bryanston Square: St. Mary's .....	4	0	0
Camden Town: St. Thomas's .....	1	5	9
Clerkenwell: St. Silas's .....	1	7	6
Christ's Hospital, Newgate Street .....	2	2	0
Covent Garden: St. Paul's .....	1	11	6
Ealing .....	6	11	8
St. Mary's .....	10	6	0
Gospel Oak: St. Martin's .....	1	16	0
Hampstead .....	300	0	0
Haverstock Hill: St. Andrew's .....	1	1	0
Holborn: St. George the Martyr .....	5	15	3
Hornsey: St. Mary's .....	14	0	0
Christ Church .....	13	11	0
Hounslow: St. Paul's .....	14	6	0
Kensington Deanery .....	200	0	0
General Hutchinson's Lecture .....	64	3	10
St. James's, Norlands .....	1	5	0
St. Jude's .....	106	7	2
St. Paul's .....	7	0	0
Kilburn .....	7	6	9
Holy Trinity .....	19	3	8
Juvenile Association .....	8	4	2
Lower Edmonton .....	9	13	6
Mill End New Town: All Saints' .....	27	2	2
Muswell Hill: St. James's .....	25	0	0
Northwood .....	13	1	0
Pimlico: St. Michael's .....	3	14	6
Pinner .....	11	3	0
Portman Institute .....	9	0	0
St. Martin's-in-the-Fields .....	3	12	5
St. Mary-le-Strand .....	7	12	2
St. Saviour's, Fitzroy Square .....	45	0	3
Spitalfields: St. Stephen's .....	6	14	7
Stepney: Christ Church .....	4	11	7
Stroud Green .....	6	17	7
Trent Park: Christ Church .....	11	12	5
Tufnell Park: St. George's .....	70	0	0
Westminster: St. Margaret's .....	19	1	8
Whitechapel: St. Paul's .....	4	3	5
Wood Green: St. Michael's .....	3	3	6
Monmouthshire: Goytre .....	100	0	0
Llanvapley .....	13	3	0
Norfolk: Hackford and Whitwell .....	5	5	0
Larling .....	5	15	6
Northamptonshire: Braden .....	2	15	1
Pattishall .....	1	14	7

Nottinghamshire:			
Mansfield Woodhouse .....	2	11	0
Retford .....	17	11	0
Thorney .....	2	10	0
Oxfordshire: Caversham .....	3	3	0
Minster Lovell .....	1	5	8
Wheatley .....	4	8	9
Rutlandshire: Morcott .....	6	6	5
Shropshire .....	150	0	0
Aston .....	1	10	8
Dudhill .....	7	2	0
Kynnersley .....	30	9	8
Llanyblodwel .....	8	9	4
Pontesbury Deanery .....	58	0	2
Shifnal .....	3	15	4
Whitchurch .....	42	4	7
Willow and Barrow .....	20	16	4
Wrockwardine .....	11	1	6
Somersetshire: Bath, &c. ....	180	0	0
Brompton Ralph .....	3	6	11
Chipstable .....	4	8	1
Clevedon .....	33	12	0
Combe Florey .....	1	0	0
Horsington .....	8	11	5
Kingston .....	1	11	1
Midsomer Norton .....	80	0	0
Portbury .....	12	6	3
South Petherton .....	5	0	7
Tintinhull .....	1	7	6
Wiveliscombe District .....	19	19	1
Staffordshire: Brierley Hill ..	17	5	0
Darlaston: Parish Church .....	6	3	1
Leek: Ladies' Association .....	42	13	7
Lichfield .....	1	11	6
Stoke-on-Trent .....	14	9	8
Stone .....	32	1	0
Thorpe .....	1	10	0
Tipton: St. Matthew's .....	16	1	1
Uttoxeter .....	5	16	3
Suffolk: Bungay .....	18	13	0
Halesworth, &c. ....	140	3	7
Nayland .....	5	0	0
Old Newton .....	20	0	0
Orford .....	21	6	9
Southwold .....	20	4	0
Stoke-by-Clare .....	2	6	4
Walpole .....	1	10	0
Wilford Deanery .....	113	2	2
Surrey: Balham and Upper Tooting ..	24	10	9
Brixton: Christ Church .....	55	16	7
St. Matthew's .....	63	10	2
Caterham Garrison .....	5	5	0
Caterham Valley: St. John's .....	8	10	0
Clapham Park: All Saints' .....	29	8	3
Coulsdon .....	31	11	4
Croydon .....	53	0	11
Dulwich, East: St. Clement's .....	3	3	5
Dorman's Land: St. John's .....	5	13	2
Ewell .....	18	13	0
Gipsy Hill: Christ Church .....	60	11	4
Kennington: St. Philip's .....	11	7	5
Kingston-on-Thames .....	20	0	0
Lambeth: St. Andrew's .....	5	0	0
Little Bookham .....	12	7	9
Norbiton: St. Peter's .....	10	16	6
Juvenile Association .....	10	19	6
Penge: St. John the Evangelist .....	89	12	7
Reigate .....	25	0	0
Richmond .....	200	0	0
Southwark: St. Saviour's .....	1	12	0
Stockwell: St. Michael's .....	36	0	0
Stockwell Green: St. Andrew's .....	0	16	4
Streatham Common: Immanuel Ch. .	53	7	7
Surbiton: Christ Church .....	32	5	0
Tulse Hill .....	10	6	0
Sussex: Brighton: St. James's .....	1	12	3
Fasebourne .....	15	0	0
East Grinstead .....	6	5	9
Hurstwood .....	16	11	0
Northam Missionary Union .....	1	0	0
St. Leonard's-on-Sea .....	43	16	2
Uckfield .....	13	7	0
Warwickshire: Birmingham .....	250	0	0
Coleshill .....	7	11	9
Leamington: St. Paul's .....	20	0	0
North Kilworth .....	3	4	0
Studley .....	7	10	0
Wormleighton .....	3	14	8
Wiltshire: Chilton .....	2	13	10
Potterne .....	9	3	6
Puton .....	1	10	11
Rushall .....	3	0	0
Seend .....	19	8	0
Worcestershire: Clent .....	9	12	7
Kidderminster .....	6	6	9
Malvern Wells .....	10	12	0
Rushock .....	1	18	0
Wolverley .....	19	9	0
Yorkshire: Arthington .....	10	0	0
Barnesley .....	69	5	8
Bridlington Quay: Christ Church ..	9	7	1
Copgrove .....	7	4	10
Cottingham .....	130	16	0
Hampthwaite .....	8	10	0
Harthill .....	5	13	9
Kirkby Malham .....	1	5	6
Marton .....	8	15	8
Newton House .....	13	18	0
North Stanley .....	2	8	0
Ripon .....	60	0	0
Sewerby and Grindale .....	49	19	0
South Cave .....	14	19	6
Sowerby .....	3	18	8
Thwing .....	3	13	3
Todwick .....	15	13	9
Weldon .....	29	13	8
Yeadon .....	8	15	7
York .....	350	0	0

## ASSOCIATIONS IN WALES.

Brecknockshire: Glasbury .....	3	13	0
Carnarvonshire:			
Llyn and Eifionydd Deaneries .....	19	5	1
Denbighshire: Gresford .....	4	4	5
Gwersyllt .....	15	1	3
Llanrwst .....	10	10	7
Ruabon .....	2	14	0
Flintshire: Nerquis .....	15	6	0
Glamorganshire: Llanharan .....	1	1	0
Pentrebach .....	1	12	7
Montgomeryshire: Newtown .....	2	7	0
Pembrokeshire: Lawrenny .....	11	13	6

## SCOTLAND.

Duncombe Park: Private Chapel .....	5	0	0
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## IRELAND.

Dublin: Portobello and Beggar's Bush ..	1	19	6
Hibernian Auxiliary .....	4393	8	7

## BENEFACTIONS.

A. E. N. ....	5	0	0
Alves, Lieut.-Col., Bath .....	50	0	0
A Thankoffering from H. M. S. ....	10	10	0
Bramston, William, Esq., from profits of "How do I know the Sabbath was made for man?" .....	5	0	0
Brayne, Rev. J., "Thankoffering for a year's mercies" .....	10	0	0
Bülin, Rev. W. W., Camborne .....	5	0	0
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Clayton, Miss M. A. ....	5	0	0
Cobb, Mrs. John, Sheldwich .....	10	10	0
"O. 9" .....	5	0	0
De Mierre, Mrs., Mill Hill .....	10	0	0
"Friend," Sale of Diamond Ring, by Miss H. Campbell .....	25	0	0
G. E. ....	5	0	0
Gladstone, Mrs. Robert, Rickmansworth	10	0	0
Gore, Miss, Brighton .....	10	0	0
Gorst, Miss M. A. ....	10	10	0
Greville, Rev. Eden S., Clapham .....	60	0	0
Helyar, Miss Laura E., Southampton ..	200	0	0
Helyar, Miss Mary E., ditto .....	100	0	0
Holland, Mrs., Hyde Park .....	23	0	0
Howard, Mr. and Mrs. R. L., Harpenden In memory of the Rev. J. A. Lamb,	30	0	0
Lagos .....	50	0	0
In memory of two dear Sisters .....	23	14	7
J. M. ....	5	0	0

J. M. C. ....	5	0	0
Littledale, C. R., Esq. ....	10	0	0
Little, John, Esq., Tramere.....	5	0	0
M. C. ....	50	0	0
M. M. M., Gratitude.....	5	0	0
M. W. ....	150	0	0
Norman, Miss, Barnstaple.....	10	0	0
Paton, Miss, Clapham.....	100	0	0
Pelham, Lady H. J., per Messrs. Hoare. 47	0	0	0
Phelps, Rev. W. W., Eastbourne.....	10	0	0
P. K. M. ....	40	0	0
Seaber, Miss H. and Miss E. F. ....	10	0	0
Sheepshanks, Rev. T., Arthington.....	100	0	0
Stewart, Mark J., Esq., M.P. ....	19	15	0
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Thompson, Rev. W. Hamilton, M.A., Stoke Dry.....	10	10	0
"Tithe," Cheshire.....	10	13	6
White, Mrs. Kearney, Dublin, by Maj- Gen. W. H. Noble.....	5	0	0
"Winged Words.....	1200	0	0
Wimbush, Miss F., North Finchley.....	25	0	0
X. M. ....	15	0	0
X. Y. Z. ....	10	0	0
Y. Z. ....	200	0	0

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A Life Subscriber.....	100	0	0
A Missionary .....	20	0	0
An Old Friend in Note.....	10	0	0
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Consterdine, Rev. J. W. ....	10	0	0
F. F., Unshaken Confidence.....	5	0	0
Fremlin, R. J., Esq., Maidstone.....	25	0	0
Gabb, Col. and Mrs., "Unshaken Con- fidence after long experience".....	10	0	0
Harvey, Mrs. F. J., Hampstead.....	100	0	0
J. F. C., per Rev. C. C. Fenn.....	70	0	0
Phillips, Mrs. W. H., Leeds.....	10	10	0
Stileman, Rev. C. H., North Shields.....	5	0	0
Tremlett, Miss, Frome.....	5	0	0

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Maingay, Miss Annette, for Uganda.....	2	4	0
Richardson, Toddie, Yarm (Miss. Box).....	1	13	0
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Wilton, Mrs. Jane, Ayr.....	13	0	

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Harvey, late H. M., Esq., of Hexworthy: Exors., Rev. C. W. Hervey, H. F. Harvey, Esq., and Capt. H. Davis, R.N. ....	900	0	0
Horton, late Rev. John, of Frome Sel- wood: Exors., Messrs. H. MacMurtrie and C. A. Collins.....	100	0	0
Llewellyn, late Mrs. E., of Llanckethian. 90	0	0	0
Stredwick, late Miss Sophia, of Kilburn: Exors. Messrs. T. Slatford and W. Kerwin.....	200	0	0

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Italy: Naples: Christ Church.....	6	18	11
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Bosanquet, Miss F. E., Morley.....	5	0	0
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Cox, Miss Louisa, Richmond, for Persia 25	0	0	0
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Grane, W. J., Esq., Hyde Park.....	5	0	0
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By Right Rev. the Bishop of Moosonee.....	168	16	1
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Sums under 5l.....	15	15	0
Cave, Thos., Esq., Drawing-room Meet- ing.....	13	5	0
Courthope, G. C., Esq., by Rev. A. D. C. Clarke.....	5	0	0
Gurney, R. H. J., Esq., Drawing-room Meeting.....	12	0	0
Hannington, Mrs. J.:— Bayley, Miss.....	5	0	0
Cook, Miss (coll.).....	5	0	0
Denny, Mrs.....	5	0	0
Sums under 5l.....	8	8	6
Hart, Miss:— Clark, G. T.....	5	0	0
Hart, Mr. and Mrs.....	5	0	0
Sums under 5l.....	8	14	0
Immanuel Church, Streatham Com- mon, Sale of Work (part).....	5	0	0
Northbrook, Rt. Hon. Earl of, G.C.S.I. 5	0	0	0
Rathbone, Mrs.....	10	0	0
West, H. T., Esq.....	5	0	0
Sums under 5l.....	35	2	6

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Contributions (including "Our Own Mis- sionary").....	71	1	5
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*Erratum.*—In our last issue, under "Deficiency Fund," for "Rev. George Jepson, Elton (coll.), 10l. 0s. 0d.," read "Rev. George Jepson, Stockton (coll.), 10l. 10s. 0d."

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# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

APRIL, 1889.

## THE THREE LAST COMMANDS.

BY THE REV. W. E. LIGHT, M.A.

"If ye love Me, keep My commandments."—*John xiv. 15.*



HIS dictum of our Saviour, however special in its application, as addressed by Him to His disciples, may be regarded, like many more of His sayings, in the light of a proverbial truth, or general principle. Wherever there is a claim of love on one side, its test is obedience, or its equivalent, on the other. Love between equals shows itself in mutual complaisance and self-sacrifice. Love from an inferior to a superior can only be manifested by obedience and conformity to will. Jesus proved His love to the Father by "doing always those things which pleased Him" (*John viii. 29*). And we can give no other or better evidence that we love Christ than by keeping His commandments.

In one sense, of course, all the precepts of God's holy Word—the whole moral law, condensed into the Ten Commandments—are the commandments of Christ. His own summary of that law is, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself." This is the "royal law, according to the Scripture," "the perfect law of liberty" (*Jas. i. 25; ii. 8*)—"the mind of Christ" (*1 Cor. ii. 16; Phil. ii. 5*). And unless we have this mind, in vain do we profess to love Him who so first loved us as to give Himself for us.

But true as this is, there is a more special meaning to be attached to these piquant words of our Lord, and a more impressive application to be made of them. Besides and apart from all other precepts and injunctions which Jesus from time to time inculcated upon His disciples, He left with them three commandments which may in a very peculiar sense be called *His*, being, in fact, His last will and testament to all His followers—pledges of the mutual love which subsists between Him and them, injunctions sealed with His blood and laid solemnly upon the consciences of all who are called by His Name and profess to have received Him as the Lord their Redeemer. By their faithful observance of these three "new" commandments, Christians are to be distinguished from all other dwellers upon the earth, and to evince their personal devotion to Himself to the end of time.

The first of these special and emphatic tests is, "Do this (eat this bread and drink this cup) in remembrance of Me," and expresses the

relation between the individual soul of the believer and the Saviour whose death has become his life.

The second is, "Love one another as I have loved you," and expresses the relation of the Christian believer to all his brethren in Christ, of whatever name or degree, as members of the same body.

And the third is, "Go ye into all the world and preach the Gospel to every creature, baptizing them into the Name of the Father, the Son, and the Holy Ghost," and expresses the duty which all Christian believers owe to those who are not Christian, the privilege and obligation of making their Saviour known and His Name honoured among all the nations of the earth.

No one professing to be a Christian can wilfully disregard the first of these solemn injunctions, without injury to his own soul and great dishonour to Christ and His Church. "For as often as ye eat this bread and drink this cup, ye do show (proclaim, R.V.) the Lord's death till He come" (1 Cor. xi. 26).

The second of our Divine Master's special rules has lifted to a higher standard the old commandment, "Thou shalt love thy neighbour as thyself," and makes the example of Jesus and His unspeakable love the abiding principle which is to govern the intercourse of Christians under all the varying circumstances of daily life. "By this shall all men know that ye are My disciples," saith the Lord, and by this loving oneness of believers in the Father and the Son shall the world be convinced that "the Father hath sent the Son to be the propitiation for our sins" (John xiii. 35.; xvii. 21; 1 John iv. 10).

The last of these three divine ordinances of the new covenant is the warrant and obligation laid upon all Christians to use their utmost endeavours, collectively and individually, in making known the saving truth of the Gospel throughout the world. As no one can be a consistent follower of Christ who neglects the first of these new commandments, or whose life is at variance with the spirit of the second, so neither is he to be reckoned a true and loyal servant of his Lord who practically ignores the third. More especially, because in this case the injunction has been accompanied with a most significant prediction and a most animating promise. The prediction is, "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14). The promise is, "Lo, I am with you alway, even unto the end of the world (the close of the age)" (Matt. xxviii. 20).

Do we all feel as we ought the serious responsibility we incur under this solemn threefold charge of our blessed Master, and the consequent duties which it imposes upon us?

We may indeed hope that few believers in the Atonement of Christ absolutely neglect the first of these new commandments, though some seem but lukewarm in its observance, and others treat it rather as a figurative expression of a highly spiritual truth than as an ordinance to be literally obeyed.

And we are all painfully conscious that the divisions and controversies which so rend and distract the one Church of Christ are our



standing reproach before the world, and an evidence only too convincing that we do very imperfectly fulfil the *second* branch of this great charge.

While as for the *third* and last commandment left with us by our risen Lord, what have we done during the past centuries? What are we doing now? What proportion of those who profess to believe in Christ and to remember Him at His holy table are taking any personal part in making known His Gospel in the regions beyond? How many thousand communicants are there in the Church of Christ who do absolutely nothing from year's end to year's end for the extension of their Master's kingdom, or for the support of the missionary agency of the Church?

Do any of us realize as we ought that the Lord Jesus has, so to speak, *suspended* the time of His second Advent upon His servants' faithful prosecution of this His last charge? Of every other sign of His return He says, "The end is not yet." Of this He says, "Then shall the end come." Why tarry the wheels of His chariot? Because "the Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9). Because *we* are slack concerning His promise, not willing to deny ourselves, and content that thousands should perish day by day, while we stand by and say, "Behold, we knew it not" (Prov. xxiv. 12).

We cannot in any way control the other predicted signs of our Lord's coming in glory, because they are wholly independent of our action and arise from external causes; but for this preaching of the Gospel we are directly and individually responsible. By whom can this duty be fulfilled except by believers in the Gospel? Who else can *bear this witness* among the nations but those who have themselves "tasted the good Word of God and the powers of the world to come" (Heb. vi. 5)? To us, the professed followers of the Crucified, "is this grace given that we should preach among the Gentiles the unsearchable riches of Christ." Like the first disciples, we should "go everywhere preaching the Word." The true answer to the scoffing question, "Where is the promise of His coming?" is to be read in the mission-field. Those fields are now white unto the harvest; but where are the labourers? Our Lord says to each one of us by name, as He said to Simon, son of Jonas, "Lovest thou Me? Feed My sheep."

"If ye love Me, keep My commandments." Shall we, like many, keep *one* of His three dying injunctions with formal regularity, make a few languid efforts to fulfil the second, and practically evade altogether the obligation of the third—the last and greatest? God forbid! Let "the love of Christ constrain us, and let us thus judge," with the Apostle Paul, that great and noble missionary of the Gentiles, "that if One died for all, then all died, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. v. 14, 15). Loving Christ above all things, we shall "love one another with a pure heart fervently," and so "provoke one another unto love and to good works," that "from the rising of the sun unto the going down of the same His Name shall be great among the Gentiles" (Heb. x. 24;

Mal. i. 11), who are calling aloud for the Gospel of His grace, *and then shall the end come.*

Do we really "love His appearing"? Are we really "looking for the Saviour, the Lord Jesus Christ"? "waiting for His coming"? "looking for and hastening the coming of the day of God"? This is, we are distinctly and repeatedly told, the proper attitude of all His saints. This is their "blessed hope," even "the appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 13, 14—cf. Phil. iii. 20; 1 Cor. i. 7; 1 Thess. i. 10; 2 Tim. iv. 8; 2 Peter iii. 12, &c.).

How can we, with any sincerity, pray "Thy Kingdom come"—how can we cry, "Come, Lord Jesus, come quickly"—if we are doing little or nothing to extend the boundaries of His kingdom? if we are not doing all in our power to make Him known in the dark places of the earth? if we are not preaching the Gospel of the Kingdom for a witness unto all nations, that so *the end may come*?—the end of Satan's usurped dominion and the power of Sin and Death—the beginning of that Reign of Righteousness and Peace which shall know no end, but shall endure with ever-increasing glory and perfection for ever and ever.

## BRAHMO IMITATIONS OF CHRISTIAN RITES.



IMITATION has been described as the most sincere form of flattery. This flattery may be intentional or unintentional. Continental nations have, for instance, with very doubtful success, especially among the Latin races, attempted to imitate British Parliamentary institutions. It can hardly be imagined that in these cases there was any disposition to flatter England. Probably those who copied our institutions imagined that some sort of benefit would redound to themselves, and had little or nothing else in view. In most cases, these benefits have been problematical, perhaps a delusion. For our own part, we think that an equally correct definition of imitation might be, that it is the outcome of rivalry. Individuals, and nations also, observe that certain principles of action are in practice found to be singularly successful. They may not be able to appreciate the intrinsic value of them, nor to understand wherein the virtue lies which makes them efficacious; but they can grasp some conception of the forms and ceremonies with which they may happen to be clothed. They wish to stand upon the same level, or, if possible, to attain yet higher eminence. Neglecting the essence which may be distasteful to them, they think that by parodying externals they may compete successfully with what has manifestly a greater hold on mankind than what their own crotchets or fancies can produce. They are far from having any real goodwill towards that which they imitate. In some cases the object is to supplant the original by the copy. At any rate, this has certainly

been the case with Brahmoism. Notwithstanding some great swelling words of vanity, uttered from time to time by its founder, who, during his lifetime, occasionally extended a certain amount of patronage to our blessed Lord, and to Christianity, rivalry was most assuredly the motive of the imitation perceptible in the outward manifestations of Brahmoism. Although Christianity might be considered as an exotic in India, and its rites and ceremonies were wholly different from the religious performances of the Hindus, Keshub Chunder Sen deliberately framed the services which he inaugurated on the model of those adopted in Christian worship. A considerable amount of tawdry and theatrical absurdities was superadded to make them acceptable to Hindus. But the whole of his institutions were planned to be in competition and in conflict with those witnessed in Christian places of worship. We think it superfluous to particularize what the Hindu Reformer attempted, as we have already given a sufficient idea of it in former volumes of the *Intelligencer*. Nor will we dwell upon what, in our judgment, was the blasphemous character of some of these proceedings. He however has passed away. Much confusion arose among his adherents after his death, and some probably of the more extravagant fooleries in which he indulged have been, partially at any rate, relinquished, but some no doubt still survive. In what we are about to submit to our readers, the ritual extravagance is by no means so conspicuous as it probably would have been under the auspices of the founder, and at Lily College, in Calcutta, during his lifetime. There were probably not the means at Lahore for much display; but this only serves to make the marked imitation of Christian rites the more unmistakable. It is well known how complete the parallel is between the institutions of Buddhism and those of Romanism, and now, by a sort of reverse process, Brahmoism is parodying Christianity. The following extract, translated from the *Dharm Jiwan*, a Brahmo paper printed at Lahore, will serve to give some idea to English readers of Brahmo imitations of Christian rites. It professes to give an account of the ordination of Brother Chuni Lal and Jhanda Singh, as Brahmo preachers, about three years ago:—

#### A BRAHMO ORDINATION.

Blessed be the 17th of April, 1886! May it be remembered by the people of this land, and by other nations in the history of India, as a notable day of self-sacrifice and life-giving power. To give all the particulars of this day in detail would be impossible, especially to describe the manifestation and other phenomena in connection with the life-giving power. But for the readers of the *Dharm Jiwan* I shall give a few extracts.

The sanctuary of Brahmavadi Satyanand, where this ceremony took place, was decorated with rich carpets and many flowers and garlands. On the walls were seen the pictures of the

Mahatmas (lit., great spirits) or Hindu saints, and various mottoes in large red letters. Over the minister's platform were written the words, "Sanjiwan shakti" (life-giving power), and above these, in a semi-circle, "Jai Brahm! Jai!" (Hail to thee, O Brahm, hail!) Higher still was hanging the picture of Raja Ram Mohan Roy. On the right were the words, "The glory of Brahm," and "Love," and various pictures. In front were the words "Purity" and "Salvation," and more pictures. The doors were hung with garlands, and outside the building were flags of scarlet calico with mottoes on them.

A good many dear brothers and

sisters had been invited by letter, and Brother Telu Ram had been summoned by telegram to witness the ceremony.

At 8.30 p.m., when all the visitors had assembled, our worthy minister Bramhvadi, dressed in clean clothes and having the letter "B" attached to his turban (B stands for Brahmo Army), made his appearance and seated himself. Both candidates took a seat right in front of the minister. After the singing of two bhajans, the Brahmo minister delivered a powerful introductory address, in which he drew a comparison between the reality of a good life and the unreality of a worldly one, by which he rivetted the attention of all present. This was followed by a most impressive service, being filled with the life-giving power. The congregation having sung another hymn, the minister hung a garland of flowers round the neck of each candidate, after which they had to change their own garments and put on the sacred ochre-dyed garb of faqirs.

The minister then asked them the following questions:—

*Minister.* Do you know the new ideal in the kingdom of Brahm for the recognition and establishing of which the Great Spirit has since eighteen months turned your heart from sin, the love of the world and the flesh, and having given you a new life has put you under my training and tuition?

*Candidates.* Yes, we know.

*M.* Give a concise description of the new ideal of the kingdom of Brahm.

*C.* (1) To bring out every man or woman without distinction of caste or creed from the life of sin. (2) To turn them from their narrow and false doctrines, and to give them new life, salvation and holiness, and everlasting life, on the foundation of *universal* principles and doctrines. (3) To show them the ideal of the liberty of spiritual life, and the manner of making that perfect and endless progress, by pointing out to them the general union and agreement between all the various Mahatmas, Jogees (devotees), saints and prophets, and ancient and modern guides, so as to remove all mutual discord, hatred, and narrowness in mind and heart of their followers. (4) Lastly, it is the ideal of the new kingdom of Brahm, to form a new society or brotherhood, with the object of

bringing all kinds of men and their mutual relations, and building them up upon the basis of true love, holiness, and other great virtues.

*M.* Are you willing to discharge faithfully all your duties in connection with your rank and office, for which you are now to be set apart, and are you desirous to sustain cheerfully these holy relations all the days of your life according to the will of the Great Spirit, those relations which He is now going to establish between Himself and those to whom He has revealed the new ideal of the "Brahm-raj," and to spread the doctrines of which He has now accepted you in His service, and not only you, but also all those ministers who have come, and will come, with a view to aid in this mission?

*C.* Yes, we will.

*M.* Do you know those principles on which the holy relations of this new Brahm-raj have been founded?

*C.* Yes, we know them.

*M.* Define those fundamental principles.

*C.* They are two, viz. (1) True spiritual liberty; (2) holy obedience.

*M.* What is the meaning of "true spiritual liberty"?

*C.* Those who have escaped from sin and have surrendered all their powers and desires to the Great Spirit, and have sanctified and made them acceptable through the life giving power, and who by thought, word, and deed, aim only at the service of Brahm and the extension of the Brahm-raj,—such persons not only abstain from sinning, but also from leading others to sin (for to sin or leading others to sin comes to the same). In short, such persons never act against holiness or the liberty of conscience, nor do they induce others to do so. They consider it most important that one member should stir up or uphold the liberty of another member's conscience; whereas, if he has not kept himself from the attacks of sin, he cannot uphold the liberty of his own conscience nor that of others. The mere boasting of spiritual or conscience-liberty in a slave of passion is utterly vain and ludicrous.

*M.* What is meant by "holy obedience"?

*C.* Having found spiritual liberty, the emancipated spirit of man fulfils its

duties without coercion, cheerfully and lovingly, in a threefold manner; (1) for its own spiritual benefit; (2) for the benefit of its fellow-men, and for the establishing of the kingdom of Brahm; (3) for upholding the necessary and true connection and relation with the ministers and adherents of the Brahm-raj. The fulfilment of these duties constitutes holy obedience. Moreover these two, viz., spiritual liberty and holy obedience, are the necessary accessories of holy love; and although at first sight one may seem to contradict the other, yet in reality they are inseparably united, since true liberty must abide with true obedience.

*M.* Do you know and acknowledge those universal principles of sin, salvation, and a holy and eternal life, by which you can regulate your future life and conduct, a description of which you many find in the *Brahm Dharm Sangita*, and in the pamphlet which is soon going to be published ("Pap aur amar juan ke usal")?

*C.* Yes, we do.

*M.* Are you prompted by your own free-will to be ordained as Sanyasis, and faithful ministers, after having comprehended the will of the Great Spirit? Are you willing to spread the kingdom of Brahm and to be used for that purpose by the life-giving power?

*C.* Yes, we are.

*M.* Do you believe that it is not I who ordains you, but that Lord whose acceptable servants you are going to be?

*C.* Yes, we do.

*M.* Are you indeed willing to sacrifice your precious lives without any worldly compensation, having only in view the welfare and saving of souls of those of your countrymen and fellow-men whom you will find in sin and terrible negligence, and for whom your hearts will deeply yearn?

*C.* Yes, we are.

*M.* Are you truly desirous to convey these blessings to those of your fellow-men who are still rebellious against the Great Spirit, after having yourselves received the life-giving power, and its manifested universal principles, new life, holiness, peace and other precious spiritual blessings? Are you desirous to enter the Brahm Sena (the Brahm Army), fully trusting in the life-giving power of Brahm, and in His protection, and in the success of His power?

*C.* Yes, we are.

*M.* Are you aware of this, that in following the will of Brahm, and in endeavouring to spread His kingdom, you will have to fight all your life long with superstitions and sins, you will be assailed by friends and opponents, you will be accused and reviled in a hundred different ways; the arrows of spite and hatred will be showered upon you, the missiles of contempt and defamation will rain upon you, and you will experience all manner of bodily discomfort? Not only the general public will thus treat you, but even your apparent friends and relatives, and occasionally also such people who are called religious, and who profess sacred doctrines, and even those who boast of their true and peaceful principles, but who in reality carry about in their hearts a load of sins, and follow the world, the flesh, and the devil.

*C.* Yes, we are aware of it.

*M.* Will you persevere in praying for the welfare of such people, who either wilfully or ignorantly trouble and harass you? Will you try to do your utmost to requite good for the evil you have received at their hands?

*C.* Yes, we will.

*M.* Have you such confidence in the Great Spirit, and in His life-giving power, that in submission to Him, and being protected by Him, you will, in the execution of your mission, not dread any obstacles or any amount of external or internal difficulties and trials, but will you try, in boldly facing them, to get the victory over them? Will you patiently endure, on behalf of your persecutors, all manner of contempt, ingratitude, bodily pain, imprisonment, and, if necessary, the pain of death?

*C.* Yes, we will.

*M.* In remaining true and faithful to your Lord and Saviour's will, and to the well-being and goodwill of your spiritual co-workers, and to the success of your mission, do you cherish that earnest desire to hear at the time of your departure from this world, that blessed saying which the Great Spirit will say unto every true believer and faithful servant and soldier, "Well done, My brave child, I am greatly pleased with thee; thou art My acceptable, heavenly, and blessed child"?

*C.* Yes, we have that desire.

After this covenant, each candidate

was presented with the letter "B" for his turban, with a mendicant's cup and a deer-skin. Along with the inner change of their life, and the outer one of their garments, their names also were changed. Brother Chunni Lal was named Brahmo Das, and brother Jhanda Sing was called Amar Sing. Upon this, both related the experience of the life-giving power in their lives; how they were first steeped in sin, and had only heard of the name of the Great Spirit, but had not in the least known who He was. But although they had forgotten and neglected the all-loving mother, she had not forgotten them, and she it was who had brought them under the influence of the Brahmvadi (a title of the Brahmo minister), where the life-giving power of the Great Spirit had wrought such a change in their hearts: the new life had begun in them, and was making daily progress in them. Again, the water of life, love, holiness, and peace had been imparted to them. In seeing her great love, their hearts got quite enamoured, and they found that by being submissive to her they would receive eternal life, but not otherwise. In fact, to stay and be spent in her service, and to fulfil her behests, both the candidates made their principle. Having also noticed that millions of their brethren and sisters were walking in the way of destruction, and thus perishing, they had become anxious to sacrifice themselves in order to save these perishing ones from the monster of sin. They deemed such self-sacrifice for them and their country a most necessary and blessed work.

After this the Pundit Brahmvadi delivered a sermon, in which he pointed out sacrifice to be an essential law of human nature. He said, "There are various kinds of sacrifices; there is one kind, which man brings in order to escape from troubles, and to enjoy animal or worldly pleasures: for instance, when our sages in the Vedic times brought sacrifices in order to increase the number of their cows, or the quantity of milk, or rain, or corn, or wealth, in short, more earthly comforts, or when they sacrificed with a view of exterminating their enemies. These sacrifices were called 'jagy.'

"Sacrifices of a second kind were those which are offered up with the higher

view of mental pleasure by practising meditation (dhyān), and knowledge (gyān), after ostracizing themselves from wife and children, and equals, and all worldly connections, and taking to the jungles. Such men are called 'jogis,' 'sanyasis,' and 'bhikchucks,' i.e. devotees, ascetics, and religious mendicants.

"A third kind of sacrificers are those who, taking an anthropomorphic view of God, tried to please Him by their hearts' affections, instead of by their mental powers. These were called 'bhakts' (vulg., bhagats), enthusiasts and devotees, who, from joyful and emotional passions and devotions, sacrificed their lives to sensual pleasures, but from love to their fellow-men did not desert their society, nor adopt the hermit life in the jungles. In order to establish and promote their sentiments of 'bhakti' (devotion) they surrendered their desires for earthly objects and relations, and because anger, the slaughter of animals, envy, pride, and other animal passions were antagonistic to their creed, and drawing them towards sin, they sacrificed these also, and attempted, by their acts of devotion and ecstasy, to benefit their fellow-men.

"But, notwithstanding that all these various kinds of sacrifices differed from each other, they had one point in common, viz., the gratification of self on the part of the sacrificer.

"Now, although the sacrifices of the bhaktas were superior to the other kinds above mentioned, for others benefited thereby, yet greater even than all these sacrifices is one which may be offered up by such persons who by their power of will have come to the Great Spirit. These do not long after the sweets of mental meditation, or of devotional ecstasy and passion, but having themselves become the possession of the Great Spirit, by His good pleasure are desirous to get reconciled with Him. Having been forced from the sins of omission and commission which are done by contravening His will, they wish to serve the Great Spirit exactly as gods, not with a view of bodily or spiritual advantage or pleasure, but, having become servants, simply with the view of fulfilling the will of the Great Spirit; and in accordance with His will, they have to love the souls of

their fellow-men more than their own souls; and, above all, they have to love the Great Spirit. At the instigation of this superior love they have to sacrifice all that they have in the service of the Great Spirit for the welfare of all men, even if necessary their own life, with a ready mind, saying, 'Lord, Thy will be done!'

"The first two kinds were animal sacrifices, the third kind that of human passions and emotions, the fourth kind is called the sacrifice brought by gods. Unless a country can produce this last kind of sacrifice, it will not be able to rise above the state of its degradation, and will not prosper. The great need our country has had, and has even at present, is that of the offering up of this fourth kind of sacrifice. The manifestation of the life-giving power has been ushered in in order to produce this kind of sacrifice. That ideal of religious and spiritual life which the life-giving power has shown in connection with this sacrifice is a perfect ideal, for this reason, that it includes true knowledge, silent concentration, and abstraction of mind, ecstatic devotion, good works, asceticism, purity, and all the various blessings on home and country, and a reverential and spiritual communion with all mahatmas (great spirits).

"To-day these two young men have sacrificed their lives, not for their own benefit, but for that of their fellow-men, in order to establish the Brahm-raj on the principle and pattern of this grand ideal just described.

"Think of their youth, and of the remnant of their lifetime, and of the warfare they are going to wage against the tastes and pleasures of the world, and against the monster of sin and evil. Think of these things, and then look again at my illustration of the superior kind of sacrifice, then you will comprehend its real meaning. At present our country stands not only in need of these few, but of hundreds of persons ready to bring this sacrifice, to which the Great Spirit Himself draws His servants (of course, with their consent). Do you not all discern His voice in your hearts drawing you also? If you do, then I emphatically tell you not to turn aside by following the tempting voices of the devil or sense, or I have not the least doubt you must perish. For it is

the greatest pride and purpose of human life to know and to do the will of the Great Spirit. People nowadays rejoice and make their boast of receiving high appointments under an earthly king or government, because they do not sufficiently consider and know the Master and King of this great universe. For if they know Him, would they consider anything equal to the joy and happiness of being engaged in His service? On the one hand, such a man, being freed from sin and rebellion, becomes His blessed and obedient child; on the other hand, he gets entitled to eternal life, and its endless joys and blessings, of which he may make others also partakers by his own life and conversation.

"Blessed are they who bring such sacrifices, for eternal life and the joy of the Brahm-raj is theirs! And blessed are they who, having brought this sacrifice, are wrestling and fighting all their life for the welfare of their fellow-men, in order to save them from sin and to bring them into the Brahm-raj!"

"In bringing the virtue of these dear candidates before your mind's eye, my heart bows before them to salute and thank them for this virtue. May the Great Spirit be their helper, and accept them for ever for this high office!"

After this, both the newly-ordained sanyasis prayed aloud to this effect:—"Lord, we do not know how long we are to live in this world, full of sin and temptation. We beg Thee to save and protect us from all sins and temptation, and also to bless us, so that where millions of people are honouring sin we may, with all our powers, honour and glorify Thee; and if in doing so we have to lay down our life, may we not refuse to do it."

After this a hymn was sung, followed by the Benediction and a prayer from the Pundit Brahmvasi. Brother Telu Ram, being impressed by the life-giving power, prayed for the two new ministers, and then asked thus for more power on his own behalf:—"Oh, Great Spirit, may I also soon—indeed, in the course of ten or fifteen days—give my life for Thy service, and never heed the enticing words which the monster of sin has been, in the guise of good friends, whispering into my ears! Grant that this time when Thy order is issued I may instantly obey it."

Then the audience blessed and con-

gratulated the ministers of Brahm by showering flowers upon them, after which all rose, and with folded arms salaamed first the Acharj (the senior minister) and then the other brothers and sisters.

Another hymn in praise of Brahm was sung. At the time of singing the life-giving power was still more manifest, and the hall resounded to the shouts of "Jai, Brahm, jai!" ("Hail to Thee, Brahm!"), "Jai, Dayamai!" ("Hail to the Merciful One!"). This celestial manifestation was visible everywhere. The pundit's heart, in seeing the love and beauty of the Lord, got so excited with joy that he started suddenly from his seat, and with acclamations of "Brahma!" began to dance round and round. Brother Telu Ram also got possessed with the same spirit; he also rose, and to all present the whole scene seemed more like a heavenly vision. Some of the believers who were present could not help expressing their joy by exclaiming "Dhan, Ishvar! Dhan, Hari!" ("Praise to God! praise to Hari!"). Others, noticing their own want of faithfulness, began to weep.

In the foregoing extract, where the concomitant absurdities are largely toned down, there would seem to be some symptoms of well-meaning, and of desire to do good to mankind. There is a great deal that is pretentious as well as vague. But a casual reader who might come across the narrative would probably be a good deal impressed, and might be tempted to imagine that some great and blessed work was going on in India, the result of Native effort, and quite apart from Christianity. But in reality, all this fair show and seeming had no more substance than the figures projected by a slide put into a magic lantern. Some may be slow to believe it, but it is a fact, that the senior missionary, or as we would term him the Bishop, Brahm-vadi, has since seceded from the Brahm Somaj, and has founded the Deva Somaj; that brother Chuni Lal, alias Brahm Das, has become a Christian;\* and Babu Telu Ram, who is a teacher in a Government school, has, up to the last accounts, not accepted the preacher's calling, notwithstanding his prayer that in the course of ten or fifteen days he might give his life for the service of Brahm, and when the Great Spirit issued His order he might instantly obey it. One thing is quite clear, that with large professions of self-sacrifice and spiritual self-devotion, all was but mere show and idle vapouring, which must have passed away almost as soon as the service was ended. What would be thought of an ordination in England, at which, before the expiration of three years, the presiding Bishop had joined the Church of Rome, or set up a fresh sect on his own account, while one out of the two ordained candidates had renounced all belief in the system of

Thus every one's heart was in a wonderful state of change. The glory of the Lord be magnified! His name be praised! Whereas we see hundreds and millions of such people who merely take His name, but do not change their life and conduct, there are others to whom the life-giving power has been manifested, and have their hearts changed. These are now enjoying, externally and internally, the living God, and are blessed for evermore.

At the conclusion of the service many of the junior members reverently bowed and touched with their foreheads the feet of their seniors, when the latter, lifting them up, embraced them, and thus evinced their heart's devotion and love. This rejoicing lasted for four hours, viz. from 8.30 p.m. to 12.30 a.m. Some of those present were so deeply impressed that even at that late hour they would have preferred to stay on, for it was evident that the life-giving power had seized their hearts.

After the ceremony there was an illumination of lights.

\* See the account of his conversion in the *Intelligencer* of January last, page 36.



which he had become an ordained minister, while the third, notwithstanding his professions of self-sacrifice, still stuck to his secular calling? How oddly, in connection with these queer results, does the account read: "The celestial manifestation was visible everywhere. The pundit's heart, in seeing the love and beauty of the Lord, got so excited with joy that he started suddenly from his seat, and with acclamations of 'Brahma!' began to dance round and round. Brother Telu Ram also got possessed with the same spirit; he also rose, and to all present the whole scene seemed more like a heavenly vision." The fruits of fanaticism, especially of this silly and superficial kind, can only fitly be compared to the crackling of thorns under a pot.

A further illustration of these strange parodyings of Christianity will be found in the following account of the christening—if we may for a moment misuse such an expression—of the infant grandson of Keshub Chunder Sen, to whom on this occasion the name Victor was given, professedly, it is said, by the Queen-Empress, he being the third son of the Maharajah of Cuch Behar. Those who have any acquaintance with the story of Brahmoism will not have forgotten the grievous scandal caused by the child-marriage of Keshub Chunder Sen's child-daughter with the Maharajah, in open defiance of principles insisted upon as essential to morality and the well-ordering of society. Grievous were the heart-burnings, and loud and frequent the protestations which ensued; but the matter was carried through with a high hand. Principles were not to be allowed to stand in the way of a marriage so lucrative and so exalted; and the more single-minded of Keshub Chunder Sen's followers had to make the best they could of the practice of their master in open defiance of the principles he had been so long and so sedulously inculcating upon them. The prophet subsided into the Bengali Babu. Submission, and perhaps some latitude for themselves, was left to the faithful.

*(From the "Indian Mirror.")*

The Namkaram, or nomination ceremony, of the third son of his Highness the Maharajah of Cuch Behar, G.C.I.E., took place yesterday at the sanctuary of the Lily Cottage, the residence of the late Babu Keshub Chunder Sen. The child was taken into the bath-room for ablution. It was anointed with flower-oil, and then out of a new and clean cistern water was poured on its head, and the body was rubbed and cleaned. The child was then dressed in a new suit of clothes, appropriate to the occasion, and decorated with ornaments. Sandal-wood was rubbed against a piece of stone with water, and the fragrant paint was applied to the forehead of the child. During all this time there was national music, as is usual on such occasions, to add joy to the festivity. The relatives and guests entered the family sanctuary, elegantly decorated

with evergreens and flowers and flags of various colours. The minister of the congregation officiated as family priest. He conducted service in the prescribed order, and at the conclusion of the introductory portion, the minister sent for the child. The child was brought in the arms of the nurse, and H.H. the Maharajah of Cuch Behar, standing before the *vedi*, in the midst of the congregation, prayed in the manner following:—

"O Lord of the Universe, whom we love and trust and adore as our household Deity, to Thee I present and commend this my beloved child. Merciful Father, Thou has safely preserved and nourished this helpless child amid the dangers of the world: and as a loving mother Thou hast nursed and suckled it, and it has grown from day to day in strength and stature in the

sweet milk of life Thy breast hath supplied. And now having made it fit, Thou hast called it into Thy presence to give it a name, whereby it shall be designated and known unto the world as a person, and establish its individuality as a member of the human family; and also to put into its mouth the first morsel of strong food in the substitution for the milk of helpless infancy, and thereby celebrate, amid the festival joy of the family, its initiation into man's estate. For all these mercies accept, O God, my warmest thanks. Help us to approach Thee with abounding gratefulness and joy in our hearts, and present this child of Thine at Thy holy feet for the honours Thou hast reserved for it. Graciously vouchsafe unto this child Thy sweet kiss and Thy tender blessing, and give it to-day its name and its rightful place in Thy house. And while its lower self takes its position in the world, grant, O Spirit Eternal, that its soul may grow and be fitted for its true place among the immortals in Thy heavenly kingdom. Grant unto us strength that we may so train and educate this child that it may prove Thy dutiful child and faithful servant. Make it truly a joy unto its parents and an ornament of the family. Be with this our beloved child for ever, and prosper it under Thy benignant care. Unto Thy holy and merciful name be glory and honour time without end!"

The child was then presented to the arms of the minister, who thus named the child: "In the presence of God Almighty, and before the congregation of His faithful believers, I give unto the son of Sriman Maharajah Nripendra Narayan Bhup of Cuch Behar the

name Sriman Victor Nittyendra Narayan. May the Lord of Mercy bless and prosper the child!"

The minister put a flower garland round the neck of the child, and kissing its forehead, thus blessed it: "In the name of our good God, I bless thee, dear child, and to His care I commend thee." The whole congregation then said, "Peace, Peace, Peace!" And the whole usual benediction and suitable hymn concluded the proceedings.

The child was taken into the inner apartments, and presented to the mother, who carried it on her arms into the dining-room, which was tastefully decorated for the occasion, the ladies of the house and all the female relatives and children forming a procession. The child was seated on a small wooden raised seat on a carpet; and rice and curries of all sorts, fruits and sweetmeats, were arranged on plates before the child. Out of these dishes the mother put into the child's mouth a little of each, beginning with rice-pudding, saying, "This rice I administer unto thee. The Lord bless the rice unto thy well-being." After the mother had administered rice and curries the chief among the female relatives and guests did likewise. And as the child ate, the ladies sounded the conch shell, and the children made joyful sound. There was music at the time in the outer courtyard of the house.

After the rice ceremony was over, the child was brought into the parlour, where relatives and friends made presents, and imparted blessings and kisses and good wishes. The guests were treated to a sumptuous repast, provided for the occasion.

As we have already said, the impression likely to be produced on a casual reader of the foregoing extracts, unacquainted with the religious condition of India, and of what is taking place there, or who may have formed conclusions from slipshod statements in European publications, is such that he might be led to imagine that some important and influential movement was going on in India, characterized by great spirituality and an anxious desire to promote the welfare of the Hindu community. The gross absurdities which have been so extensively interwoven with Brahmo worship are studiously kept in the background: there is nothing in the statement we have adduced calculated seriously to offend even European prejudice. On the contrary, there is a good deal that even to the Christian mind might seem to be attractive, although somewhat vague

and deficient. Now we have no wish to be hard upon the actors in the rites and ceremonies which have been described, but the truth is, that the only fitting term that occurs to us to describe what took place among these Brahmos is—moonshine. In the particular case before us, as we have already pointed out, the performers who dwelt so unctuously upon the duty of self-sacrifice, whatever they may have intended for the moment, in reality made no sort of sacrifice at all, either of themselves or of anything else! As soon as the ordination was over they fade away from before our vision like a dissolving view. If there was a small wrack left behind it may have been Jhanda Singh, who, for ought we know, may still be wearing the sacred ochre-dyed garb of a fakir, but even that seems to be very doubtful. Of course all religious communities are liable to occasional failures and deceptions on the part of those who undertake more than they mean to perform. But the peculiarity of this case is, not only the complete collapse of all concerned, but that it is in reality a fair example of the whole system of which it professes to form part. It should be borne in mind that Brahmoism is by no means a new thing, but has been in existence for sixty-five years at least, if not more, the period during which Christian Protestant Missions have had fair play in India. In many respects it ought to have been a creed much superior as a proselytizing power to what Christianity, apart from divine influence, could expect to be. Although it has been largely encouraged and patronized by European literati, who have bepudded and belauded it to the most extravagant degree, it has been a movement carried on from first to last by Natives thoroughly sympathizing in habits and in intimate knowledge of the prejudices of those to whom they were appealing. Moreover, with all the loud talk about self-sacrifice to save their fellow-men from walking in the way of destruction, it would not be easy to say what manner of bodily discomfort or serious defamation has had to be encountered by the apostles of this new system. Some ridicule they have evoked, but it has been the natural outcome of most extravagant silliness, which has provoked laughter and contempt by ridiculous theatrical performances wholly inconsistent with religious sobriety and even decency (see *C.M. Intelligencer*, September, 1881). Whatever self-sacrifice there has been, has been of a most trivial character. Wild theories of unlimited freedom and universal brotherhood have been dallied with by the intellect, and have ever been upon the tongues of the founder and his followers; but care has been taken not to interfere too seriously with the prejudices of high-caste Hindus. The whole system has been one of accommodation, not of antagonism, to the dominant superstitions of India. This has come out more clearly and distinctly, probably, in the Arya Somaj than in the Brahmo Somaj, but it is quite perceptible in both. There is another feature of this movement which ought never to be lost sight of, and that is the extremely limited nature of the movement. According to the last census the total number of Brahmos in all India amounted to 1147, of whom 453 were women, and children were comprised in the enumeration. We leave it to our readers to calculate how many male Brahmos there were probably to be

found in the length and breadth of Hindustan. It might also be interesting to speculate how many male Brahmos there may have been at the recent ordination at so out-of-the-way a place as Lahore, the movement being essentially a Bengali movement, and the bulk of its adherents residing in Calcutta and its immediate vicinity. It would hardly be an exaggeration to describe the Brahmo Somaj as a sort of bogus company, consisting of a few directors and hardly any shareholders,—in point of fact, a name without a body.

In these remarks we must not be misunderstood. We have not the least doubt that there is a considerable number of Hindus in various parts of India, especially Hindus who have been partially enlightened in Government colleges, who are unable to rest content with the vulgar superstitions of those around them. These persons are not unreasonably dissatisfied with the astounding absurdities which pass muster for religion with the vast majority of their unthinking brethren. They turn a deaf ear to Christianity because it does involve real self-sacrifice and distinct renunciation of all caste and other prejudices, which are as the breath of the nostrils to the Hindu. They therefore take refuge in vague and dreamy speculations somewhat similar to those propounded in the Brahmo Somaj, and might, in a very loose way, be described as sympathizers with it. There has from time immemorial been in India an intellectual revolt against the exclusive tyranny of Brahminism, which has found vent in various attempts at reformation somewhat similar to what can be found in the Brahmo Somaj. What is marvellous is that this last movement, after former experience, should be as weak and puerile as it is. We suspect that if there had not been a ridiculous attempt to mix it up with vague fancies gathered out of the works of European and other infidels, such as Theodore Parker and others, more success might have attended it. This, however, is a mere speculation of our own: we only put it forward as possibly worth some consideration. A more genuine movement, like that of Chaitanya, if it had been directed by a master mind, might, in the present chaos of Hindu thought, have largely affected the awakened energies of the Hindu community. At present, however, we can perceive little more than a puff of smoke, which is very partially, but not very extensively, obscuring the intellectual atmosphere in which Bengali Babus are vegetating. To us it seems that these *soi-disant* religious reformers in Calcutta are much in the condition of children blowing soap-bubbles. With some effort, and a good many failures, occasionally a globe floats in the air attractive with many colours, and pleasant enough for the moment to look at, as it is borne to and fro by the wind, but speedily it collapses with a faint drizzle, perhaps before long to be succeeded by another equally evanescent and short lived. Indirectly it may be, and we do not think we are far wrong in maintaining this opinion, that in all this chaotic confusion of religious sentiment now prevalent in Indian cities, where European culture has been largely diffused, the rebound is as distinctly from Christianity as from Hinduism, if not more so. Social influences and prejudices have been completely opposed to the taking up of the

yoke and burden of Christ, light and easy though in reality they may be. Intellects half-emancipated from the bondage of heathen superstition have rejected Christ, while they have felt it impossible seriously to dissent from the wondrous moral truths so fully and clearly proclaimed by the Great Teacher. In this respect synchronizing with infidels in all parts of the world, they have unscrupulously appropriated what Christ enjoined, and have striven as far as may be to represent as the outcome of their own cogitations what they have in reality derived from Him. Attempts of this kind are perpetually doomed to failure—the divorce between Christ and His doctrine is not to be effected by any wit or skill of man. The person of Christ, His life, His death, His resurrection from the dead, His divine—not human—sanction to His precepts, constitute the life and essence of His teaching. Without these, what remains may almost be termed a *caput mortuum*, for which parallels may be found to a considerable extent in various heathen systems, but all lacking life, all destitute of paramount authority commanding the implicit assent of mankind. The pretensions of being prophets or divine teachers put forward by persons like Keshub Chunder Sen are so transparently ridiculous that no one, not even a Bengali Babu, can for any length of time be influenced by them. Therefore, as in the case at Lahore, which we have submitted, the teacher disappears, and nothing but the platitudes which have been disengaged from the original absurdities in which they were involved, are put forward as grounds for action. We have seen how quickly these, too, disappear, as the snow now melts under the rays of even a wintry sun. We dare not venture to predict how long it will be ere the more intelligent of India's sons (such as many of those who have been entangled in Brahmoism often are),—how long it will be ere they will see the bright light which is in the clouds, or when the wind of God's Holy Spirit will pass and cleanse them; but of this we feel assured, that there will be neither rest nor peace for the myriads of India till the voice of Jesus penetrates the hearts of her sons, crying in them, "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest."

K.

### ON EDUCATIONAL MISSIONS.

*A Paper written for the Cambridge University Church Missionary Union, delivered at Ridley Hall, Jan. 22nd, 1889.*

BY THE REV. WORTHINGTON JUKES, M.A., PESHAWAR.



HAVING been asked by Mr. Barton to address you this evening, my first impulse was to give you further details of the work among the Afghans than what I gave at your Annual Meeting last May Term, but I have thought it better to say something about one phase of missionary work which has not been touched upon, I believe, for a long time at the meetings of your C.M. Union, and that is, the Educational aspect of Missions.

But I cannot stand in this place, to address the members of this Union, of which I was myself a member of Committee, and in which, in my under-

graduate days at Trinity, I took the keenest interest, without making an allusion to that time, and I trust you will pardon the digression. In those days, seventeen or eighteen years ago, it was only occasionally that Varsity men from the mission-field addressed the Union, assembled in those days in St. Edward's Passage; but gladly did we welcome them, and never shall I forget the walks and talks I had with that godly man the present Bishop of Mid-China, the Right Rev. George Evans Moule, the brother of your honoured President, who was living in Cambridge for a few months, and had much to do with confirming the wishes of M. G. Goldsmith (of St. Catharine's College), of F. H. Baring, and of myself (both at Trinity), in going out into the mission-field. We were all three of us of the same year, and, as soon as we could be ordained, we set sail together for our respective corners of the great harvest-field. We are still engaged in the blessed work; and did you all but know the intense and increasing satisfaction it gives us year by year, those who are hesitating would do so no longer, but would at once lend us a willing hand, and ease our shoulders of the work, which is more than any of us can endure, engaged, as we are, at it from early morning till late at night. I, for one, would not exchange it for work at home. The gratitude our converts show us, and the intense pleasure it gives us in seeing them go through persecutions for the Master, far outweigh any distress which leaving home causes us. Young men go out to India for the civil and military services without any compunction, and there should not be the shadow of any irresoluteness in the soldier of Christ, who leaves his home to win heritages that shall last for ever, to save souls that shall hereafter appear as precious stones in the diadem of his King.

Some men, when offering themselves for missionary work, think that the evangelistic work in the villages and bazaars, offers far greater spheres of usefulness and blessing than other kinds of work, especially the educational. It is this idea I want to combat. The missionary on going out, to India at least, finds that the educational, the itinerant, the evangelistic, the pastoral, the translational work, merges into, and overlaps the other, for the simple reason that each of these kinds of work goes on in every centre, and as there is often only one, sometimes two, and seldom three missionaries at work in the same station, he finds he has to be responsible for the whole. And even supposing that the evangelistic work offers many attractions, the educational has many more, and is far more fraught with ultimate good; from an Englishman's standpoint, it has less favour shown it, and few offer themselves for it, but from force of circumstances the missionary is invariably thrown more particularly into it.

On arriving at his station, the missionary sets to work vigorously at his vernacular, reading often ten or twelve hours a day, and possibly has to read for Priest's Orders as well; but he soon finds himself very much depressed unless he can be engaged, in however small a way, at some definite missionary work. He did not come out for educational work, and is not particularly warm about it; but on going his rounds, first with one missionary and then another, he finds that he is soon wanted to take a Bible-class in English with some of the senior boys, as so few masters can be found to give satisfactory Scriptural instruction. He soon warms into his subject, and finds his scholars particularly interested; he finds he attracts them to him by his kindliness of manner, his cheerful and helpful advice, and he cannot help taking the warmest interest in them, especially as they commence to ask him questions about their respective religious beliefs, and he sees that they show a willingness to learn by heart texts which he knows they have great diffidence in believing. In course of time he will

find them only too willing to come and see him in his house, when he must take care not to offend them, by offering refreshments, except when handed to them by servants of their own caste; nor to make them think too much of themselves by asking them to sit on chairs when they ought to sit on a mat, unless they are of superior rank and wear English shoes, which cannot be slipped on and off, as they do their Native shoes. In suchlike little marks of attention, the missionary, unless coached up previously, will certainly make mistakes.

In the same town there will probably be a Government school, in which case it will be his duty to make the acquaintance of the masters, some of whom will know English. He will soon make friends with them, and the senior boys of the school; it will soon be found out if he is a good cricketer, but whether he is good or bad, it will be to his advantage to join the game, and to interest himself in the elevens of the Mission and Government schools. This he can do by acting as an umpire, if in no other way. He will probably think it is precious time thrown away, as I have often done, but it will eventually be found to be time well spent, for in no other way can you get hold of some of them. The interest he will thus evince in them will soon be reciprocated, which he will be able to put to very good account in the Master's service. Lads from the Mission, as well as from the Government school, will then, for the sake of learning English (if for no better reason) from one they have learned to love, be prepared to form a voluntary class in his house, and be taught the Bible, "Pilgrim's Progress," or anything else. I had a class, for some six or eight months, of this kind during my first year in Amritsar, before I moved on to Pesháwar, and, although I have seen little or nothing of any of them since, I have reason to believe, from those who watched my tentative efforts, that a work of grace went on in some, which will, and possibly already has, yielded fruit I know nothing about.

Many lads will probably leave the Government school, where no religious instruction is given, and join the Mission school, for in many of the former schools, in fact in the great majority of them, they have for head-master a Bengali Babu, who, although he may have taken his difficult B.A. degree, and may even have succeeded in passing the really stiff examination which will enable him to glory in an M.A.-hood, he cares nothing for his boys out of school, would sooner try to fly than attempt the horizontal bar, and has not the remotest idea of cricket, which, to a Panjábi, is almost unpardonable. He is probably far from perfect in the English colloquial, and the young fellows soon find out *that*, as well as his want of sympathy with them in everything. The bright, happy, athletic young missionary, fresh from his *Alma Mater* and the land of science, will be found far more capable of giving him the pure, undiluted English, and, in many ways, much more in touch with the youthful minds around him, and soon will he find all his latent talents coming into play in the most useful and unexpected way.

The Non-Christian masters and boys will first look upon the missionary as a man who has the misfortune to be a Christian, but they will soon find out, if the missionary is only full of loving zeal, that he is not such a bad fellow after all, and he will find that the way to the head is through the heart, no less than to the heart through the head. At first the missionary will find that all, but more especially Muslims, are full of prejudice and fear lest they should be made to swallow Christianity at a gulp, and if, in a quiet and unostentatious way, their affections are enlisted, the influence that must necessarily result will be simply unbounded.

In the school there will always be a number of lads, and possibly masters,

who, from their own observation, or from parental injunction, may not like the proffered friendship, from the idea that it may savour too much of the thin end of the wedge; but even with them a scientific class on the microscope, electricity, or astronomy, will often prove sufficient to break down prejudice.

In addition to this, abundant opportunities offer themselves in the school debating club, for leading and developing thought, and in giving lectures in English, on almost any subject, to the members of the Literary Institute, who are principally ex-scholars from the Mission or some other school, who are always to be found in large numbers in every town. These lectures lead to a close and intimate intercourse with men of various creeds and opinions of all classes of society.

In endeavouring, then, to master the language, new interests are awakened, and unconsciously the missionary has found the school the centre or focus of all other work which has, till now, enlisted his sympathies. His ideas alter very considerably, and instead of thinking that the evangelistic work of itinerating is the best and almost the only way of engaging in missionary work, he feels that he has imbibed altogether wrong ideas with reference to educational work. I had the same idea when I went out, and felt very much averse to doing the schoolmaster, but I found myself, like most others, sliding unconsciously into it, and most happy work has it been.

Is there any wonder that the young missionary, finding how his popularity is increasing, no less than his usefulness, should not be averse to taking charge of the school, when it has to be resigned temporarily or permanently on account of the failing health of the missionary in charge, who has to take furlough to England? The newly arrived missionary is probably the only man who can take it, for seldom is the Society able to keep more than two missionaries in one place. Gladly does he take charge of it, and throws himself heart and soul into it. Not only will he continue his Bible-classes, but every now and then, either for the Native head-master or by way of examination, will he take one of the secular subjects, physical science, chemistry, mathematics, or history; but what they will appreciate more than anything else will be English literature, and if he were to take that class permanently, and also one or two other secular subjects, it would be all the better for the school. Financially also, it would be a great help, for the Government grant is given in three ways, (1) attendance grants, (2) annual examination grants, and (3) staff grants, so much for every certificated teacher, and if the missionary gave three hours in secular instruction daily, the attendance in the High School numbering twenty-five scholars, he would be entitled to an extra staff grant for the expenses of the school; and as it is most difficult for the Principal sometimes to make both ends meet, the pecuniary help he would thus draw into the school would enable him to tide over emergencies. Another hour in going round the junior classes, taking a personal interest in masters and boys, would be well spent.

The manager need not remain the whole of the five or six hours of school-time, but if he could be present occasionally at the half-hour recess, at half-time, and put the senior boys over the parallel bars, leading the way himself, or else bowl a straight ball or two at the wicket for some of the youthful cricketers to strike at (for cricket is taken up with the greatest zest), he would add much to his reputation.

The rest of the day, till the evening, may be spent at his books, and then he can accompany a body of catechists, or Native pastor or missionary, to the bazaar for preaching, where he will probably find some of his scholars, to whom he can give a friendly recognition.



During the vacations of a fortnight or ten days at Christmas, and for a few days at Easter, and during the Hindu and Mohammedan festivals, for which holidays have to be given, and which come round with frightful rapidity, he can get off to his friend, the itinerating missionary, and see something of his work in the villages. The change will do him all the good in the world : he will be thrown more entirely with Natives who know no English, and he will be compelled to air his vocabulary, which has been daily increasing at home from the vernacular books he has been studying, and he will soon find that the jargon he has been using with his servant, and which his teacher, the munshi, has too often allowed to pass uncorrected, will be often unintelligible in the villages, where the purest vernacular only will be understood. In walking from village to village, day by day, with the catechist or Native pastor and inquirers, the itinerant missionary will hear the mistakes made by his young friend, and help him, and put him with some one who can most help him, whilst he is busily arguing or talking with those who need his advice and sympathy. The young missionary will then be introduced to the unsophisticated method of sitting on the ground in the village mosque, temple, or guest-house, and at night learn the use of his fingers, which have been quite neglected at home, especially in the eating line, for thus he may have to eat when invited to the home of one of the poorer Christians, who never has had the luxury of a table, or knives and forks.

In some places no hospitality will be shown, and then the missionary will be thrown back upon his own resources, and use his travelling paraphernalia, knives and forks and all, to his heart's content ; but gladly have I at times dispensed with these, so as to "become all things to all men," and let the Natives see that I am willing to sit down on the ground and eat with them, instead of sitting on my chair alone in my tent, as the civil ruler does. As a rule, however, non-Christians will not eat with the Christian, but Afghans frequently do.

A tour like this, in the country round, will be of great help to the educational missionary : it will give him a fresh insight into the manners and customs of the people. He will not attempt to speak out in public for some time, for not unfrequently at first, when he has delivered himself, in the best vernacular at his command, of a little sermonette, some one will say, "Sir, we don't understand English." I need hardly say how discouraging this is ; but it happens to all, and the missionary should know if he is not understood. A few tours like this will do him all the good in the world, and soon will he find himself making great strides and gaining vast experience. The young missionary will return to his scholastic work encouraged with the start he has made in the colloquial, and he will soon find himself making rapid progress, the more he talks with the non-English-speaking-masters and boys in the school.

Should a baptism of one of the senior boys take place (which is not very often, for they occur more frequently after they leave school), the missionary must be prepared for a number of desertions, for there will be always a number of boys who hope that no such calamity may ever come to them as to become a Christian, and the parents of many others, fearing what may happen to their own boys, take them away and send them to the Government school in the same town, where no religion is taught. These parents often are sharp enough to see that the morality inculcated at the Mission school is infinitely better than what their boys get at the Government school ; but when there is a chance of their boys becoming Christians they throw morality to the winds.

Notwithstanding the dilemma the missionary is thrown into by these whole-

sale desertions, he must continue his full staff of masters, though the classes be much attenuated, for they will in time fill up again. For he will always be able to hold his own against the Government school, where they have only a Native for a head-master, who, as I said before, takes no interest in his boys out of school, if a few conditions are carefully observed: (1) that no unwise attacks be made on the religions of the scholars, and (2) that Christianity be lovingly and wisely imparted. There is not so much objection to religion being taught, for notwithstanding all the inconsistencies of these discordant religions, the Indian mind is essentially religious, and in all the education that is imparted there must be a high religious tone about it, superior to what they get outside. The education which has now been sown widecast over the country has caused great enlightenment, and now there are a very large number who see the absurdities of Hinduism, and have established reforming societies, who have subscribed money, and been able to meet the Government grant-in-aid rules, have built new schools, in which their own peculiar tenets are inculcated. These schools, no less than the Government schools, are all in opposition to the Mission schools; but, strange to say, the Mission schools hold their own, and have a superior tone about them, which Government officers and Natives cannot help appreciating. Many lads who would not come to the Mission school, out of mere bigotry, have gone to these other schools, where, having tasted the sweets of Western education, they have been able to judge in a candid spirit the *pros* and *cons* of missionary education, and no longer hesitate to join the Mission school.

There is a feeling among many of our Mission-school managers that the Government curriculum is now so severe, that the Bible is being ousted, and if the funds at the disposal of the Mission-school managers would allow of it, many of them would cut themselves adrift from the Government regulations, and fix their own scheme of studies, in which the Bible would receive a more prominent position; but I much doubt if there would be such a large attendance, for the passing of the Government examinations is at present a *sine qua non* for their getting posts under Government, which is the great ambition of the youth of India, and if the numbers are lessened, it implies that fewer will be under religious instruction, which we want to obviate.

Notwithstanding the fact that the Government school buildings, laboratories, physical science apparatus, are superior to those which can be supplied as a rule by Missions; that they have the pick of masters, who can retire on pensions after long service; that the scholars are allowed the free enjoyment of their respective religions, without the subject of Christianity being ever alluded to;—notwithstanding the fact that Hindus, Muslims, the Arya-Somaj, and Brahmo Somaj have their own schools, to which they can send their boys to be educated according to their own particular tenets,—Mission schools can always hold their own when well and ably managed, although they are sadly handicapped at times. God's blessing has abundantly rested upon them, and we can point to a large number of lads who have found the way of peace in connection with each school. So impressed are all the scholars, and so imbued are they with the Scriptural instruction they have received, that when they leave they know more, *infinitely more*, about Christianity than they do of their own religions, of which the majority have become most sceptical. The result of this is, that even if they do not all become Christians, there will be far less hesitancy in their children embracing the Christian religion. Hundreds, nay thousands, are Christians at heart, and it needs but the outpouring of God's Holy Spirit to make them all, ready-made Christians. Over and over again are we receiving evidence from non-

Christians of the value of our schools. A leading Hindu not long ago said, "Whatever you give up, don't give up your schools, they are elevating the masses." An Afghan chief some years ago when bringing in his son to be educated, and when my colleague spoke of the possibility of his becoming a Christian, said, "If he (his son) does not become a Christian, his son will." So fully, and so genuinely is the impression forming, that Christianity will eventually win the day.

With reference to the Mission school which I have had charge of so long, but which I have now handed over to a junior colleague, I have had the greatest encouragement. Several of the scholars have become Christians, and many more are not far from the Kingdom of God. The most interesting part of it is the Afghan boarding-school, situated in my own garden. The members go down daily to the city, to the Mission school, for instruction, and most interesting accounts could I give you of many of them. I have helped them in the evening with their lessons, read and prayed with many of them. Of a Sunday evening they come in for tea, after which we have hymns : and although they do not join in the singing themselves, they all have their favourite hymns—"I heard the voice of Jesus say," "Onward, Christian soldiers," "Songs of thankfulness and praise," and others ; Mrs. Jukes playing the accompaniment on the harmonium. And formerly, when she had the necessary strength, she had a Bible-class on Sunday afternoon, which the seniors much appreciated. Many of these lads are the sons of chiefs and maulvies, who constantly come into our guest-house and remain a day or two.

If education is thought so much of in England, the estimation in which it is held in India is even possibly much greater, and the man who is in charge of a high-class school is looked up to with the greatest respect by all.

The hope of India is represented in our schools ; shall they be allowed to attend schools where there is no Christian education, and where infidelity must be the logical result of their present instruction ? Shall we not do our very best and send out our *best men*, men who have taken degrees, whether in classics, mathematics, law, history, philosophy, and more especially theology ? But it is not always the man who has taken the best degree that succeeds best in the mission-field ; men who have passed out in the poll, but blessed with common sense and a burning love for their Master, are the men who will shine equally well. We want all. There is much work for all to do.

The point I want to lay stress upon is this, that as so many of our Native masters have B.A. and M.A. degrees, it is necessary that all our schools should have managers who have English University degrees. If this were the case throughout India, there is no doubt that Mission schools would always take and keep the lead in education. We have had some splendid men from our own and the sister Universities of Oxford and Dublin, in the Panjab ; but when I see so many schools with Englishmen at the head of them who came out, and are better adapted, for itinerant Missions, but who have taken over the school for the simple reason that there was no one else to take it, I feel grieved, for I have no doubt that if men could but see the work for themselves, they would gladly undertake it, it is so very encouraging, notwithstanding all the nonsense that Canon Isaac Taylor talks about it.

What is the cause of our not getting more men ? Some, no doubt, see glorious work before them in the Church at home, and never will I for a moment disparage the true missionary work done in our dense populations in England. The military and civil services, the legal profession and schools, swallow up far too many. Some argue that they are not blessed with linguistic capabilities. I do not wish to judge them, but should not

the soldier of the Cross be willing to step into the gap where others have fallen, and lead on the conquering battalions to greater and more certain victories? I have never heard an officer of her Majesty's army in India, or others seeking employment in the many and varied departments where the vernacular is required, doubt his linguistic capability; he is determined that *that* shall never stand in his way; and the soldier of the Cross, anxious to serve His Master in India, need never let such an idea cross his mind. Any man capable of passing his "Little-Go" can also succeed with any Indian vernacular. Speaking for myself, I never gave myself credit for, and no one else ever credited me with, the power of picking up languages, but I was determined to do my best. On arriving in the Panjab I modestly asked one of our senior missionaries (afterwards our dear honoured Bishop French), what he would advise me to do, and I stood aghast as that master of half a dozen Indian languages said, "Well, of course you will commence with Urdu, working hard at it several hours a day; you will soon be able to commence Panjābi and Persian, and you can fill up your spare moments with Arabic and Sanscrit." As big a programme, I thought, as had ever been given to a neophyte. I set to work, and one by one I tackled Urdu, Persian, Pashtu and Arabic, and I am thankful to say I know something of all and can converse in three of them. I do not say this by way of boasting, for I am not a proficient at them, neither could I speak with such accuracy as I should like, but I simply state that what I can do, any one of you before me can also do.

There are heaps of men who from family reasons cannot think at present of coming out, but how many there are who *are* perfectly free, can obey the Divine call of that typical cry of humanity, "Come over and help us." Over and over again, when I have been to see Native gentlemen, or been itinerating in the villages, I have been begged, *implored*, to make my visits more frequent, and although they have sometimes made me promise to visit them once or twice a month, I have seldom been able to fulfil my promises, for there have been other places just as important to visit, and all my time from early morning till late at night is taken up with trying to do a tenth, and not even that, of work which ought to be done. In the hottest weather, and often till the small hours of the morning, our time is taken up either with translation of the Holy Bible or with preparing for lectures to educated Natives, or in reading Arabic and Sanscrit to make us better fitted for our work. Sometimes, the only other man who is associated with us in the work breaks down, and his work also devolves upon the other, which he has not time to do thoroughly. More men are wanted to fill up vacancies. Of course, we want men who have taken the best degrees. But what we want more especially is, men filled with a Divine enthusiasm, the enthusiasm of their Saviour, filled with love for souls, who, like their Master, feel it their highest privilege to spend and be spent.

We want men who are willing to live single lives, three or four together, in a brotherhood as it were, to help and cheer each other, and thus teach our rising young Natives what true self-denial is. Our Zenana Mission ladies can unite together, living in one happy home, looking after the interests of the women of the flock in addition to their zenana visiting. Cannot men do the same in the C.M.S. as is so admirably done by the Cambridge Mission at Delhi? You may think it strange that a happy Benedict like myself should give this advice, but there is no doubt about the necessity for the work being carried on more on these lines. The bachelor missionary is able to give his undivided attention to his work, going here and there, after wandering sheep and those needing his advice, without let or hindrance.

The more there are living together the better; there is never any chance of there being too many. The mission-houses are always large enough for three or four, and the greater spirit of prayer there is, the better will it be for each individual, and for the work for which they are pleading. Living alone, as is so often the case, is not at all conducive to healthy spiritual life. Would that I could have half a dozen of you associated with me in my happy work in Pesháwar, to which I am now going out alone! This is all we want, humanly speaking, to bring in many waverers, and to make our work a grand success.

There is no harm in your requesting the Society to send you to a place where more men are earnestly wanted, where you have reason to believe that you would work happily with the man in charge of the Mission. Who of you would say, when looking out for a curacy, "I don't care who it is I work with, so long as I get to work"? You choose a vicar or a rector who would be a help to you, and with whom you could cordially work. The very same thing applies to missionaries; and it is half the battle to be associated with men you have confidence in, for there are peculiar missionaries as well as peculiar vicars. So often have I heard it said that men should go where directed by the Society, and it is well that there should be *many* such willing to go anywhere, otherwise many places would be left without men; but no hard-and-fast rule need necessarily be made.

All our Missions in the Panjab, and especially on the Afghan frontier, require strong reinforcements. Mr. Wigram, when at Pesháwar, left it on record:—"The great opportunities which Pesháwar offers for reaching representatives of tribes coming in from Central Asia *demand* that it should be strongly manned; and I should be thankful to see four men assigned to it, so that at least three might ordinarily be in residence, or be itinerating in the neighbourhood." And when I left it to come home, owing to the health of my dear wife, whose constitution has been sadly affected by the Indian climate, I left that most important station in the hands of one young Islington man; and when another was sent to take charge of it in my place, another important place on the frontier was left in the hands of a man only just out from home.

The work is languishing for want of a better supply of men, men whose lips have been touched with the live coal from off God's altar, who will be willing to give themselves, their talents, their means, and, it may be, their lives. Was not the great Apostle to the Gentiles a learned Jew, versed in all the lore of the day, a cultured man? With an honoured name, a Hebrew of the Hebrews, and yet he laid it all at the feet of Jesus, ready to spend and be spent. Would that I could rouse some heart in this hall to-night to come out and help in this glorious work! But my words cannot do much, unless the great Lord of the ripening harvest speak through my feeble words and give the commission. I may not have another opportunity of asking you to consider this great question, as I am leaving for Pesháwar very shortly; but I refuse to think that in all Cambridge, my own *Alma Mater*, my plea, for *Pesháwar especially*, and its noble school there, will not be responded to. No, I refuse to think it. I know and feel confident that some will come forward and be willing to take the ennobling commission of our ascending Saviour and come and help me.

The harvest is ripe, so ripe, the labourers, oh, so few! Will you decline the sacred trust that is now offered you?

## GOOD NEWS FROM THE CHE-KIANG PROVINCE.

LETTER FROM THE REV. J. C. HOARE.

*K'ong-ky'iu, T'ai-chow, Dec. 3rd, 1888.*

**M**Y DEAR EDITOR,—The following account of new work springing up in these parts, though written in the clouds a thousand and more feet above the sea, will probably bring the light of thanksgiving into the hearts of many who are interested in the spread of the Gospel. I therefore send it to you, in case you have space for it in any of the C.M.S. publications.

Yours very truly,

J. C. HOARE.

## NEW WORK IN T'AI-CHOW.

You will possibly remember the account sent home some two years ago of the conversion of a man from the T'ai-chow district, in our little hospital at Ningpo. The man, Tsông by name, came into the hospital to be cured of opium-smoking. Whilst sitting in the dispensary he heard the Gospel, and exclaimed at once, "That is just what I want!" Apparently, he at once accepted the offer of salvation made to him in Christ, and not only so, but he brought up his old father that he might share in the good tidings, and before he left the hospital they were both baptized. Before he went home, he begged that he might have preachers sent to him to help him to spread the good-news amongst his neighbours. As the itinerating band had then lately been set on foot, I agreed that they should visit his home, in the course of their second tour in T'ai-chow, which they were then planning. Since that they have visited him regularly during each tour, and he has always given them a warm welcome, and escorted them about the neighbourhood, preaching with them, and helping them in every way. When they were not with him he continued to bear faithful witness for his Saviour amongst his neighbours. His father, you may remember, died very shortly after his baptism.

The first signs of fruit from this work were in Tsông's own family. Last winter we were told that his wife and aged mother desired baptism, and also a neighbour, an old scholar, who was, however, a victim of opium. Circumstances, however, made it impossible for any one to visit the district for some time in order to administer baptism, for Dzing Teh-kwông, of the itinerating band, is only in deacon's orders,

and Mr. Morgan, who was to have joined the band as their leader, had to return home invalided. As the result, however, of the spring tour of the itinerating band, we heard that at Da-zih (i.e. Great-stone), there were several earnest inquirers meeting regularly for worship in a farmhouse, and that of these several desired baptism. I determined, therefore, if possible, through God's grace, to visit the place this autumn.

At first it seemed as if my purpose would again be frustrated. At the time fixed for starting, Mr. Walter Moule was taken seriously ill, and for two months he lay hovering between life and death. At last, however, through God's infinite mercy, the danger seemed to have passed away, and with my four theological students I started off on Nov. 21st. Some of the students were rather anxious about the journey, for like many of the literary Chinese they are apt to think that their legs are meant for anything but locomotion, and they doubted their ability to walk the 200 odd miles which lay before them. However, when once we were started they found that they could walk, and we reached our journey's end in due course. It would not be of any use to describe the beautiful mountain scenery we passed through every day, or the noisy, filthy inns we slept in at night. The last day of our walk we climbed out of the main road up a steep mountain-side and found ourselves warmly greeted by Tsông and the itinerating band.

We were at once conducted by Tsông to a sort of summer pavilion, built by his father, which he put at our disposal; a nice clean residence, but being built to catch the winds it is a little too airy at this high altitude (1000 ft.)

in December. However, we were well provided with warm clothes and were very glad to get such good quarters; and after partaking of a feast of welcome we sat down to discuss the work. One by one we went through a list of more than thirty candidates for baptism, all of them, I was assured, true believers so far as man can judge. My heart did indeed go up with thanksgiving to God at the news, for the like of which we have been praying and longing in the Ningpo Mission for years.

The next day, Thursday, Nov. 29th, we all went down to Da-zih, a wide valley at the foot of the hill, some 800 feet below our house. As the converts did not know what day to expect us, we found that most of them were out in the fields, but the conversations which I had with a few of them, soon convinced me that the report which had been given me was no idle one. Such bright, earnest faith and joy in believing I have rarely seen out here.

The next day, Friday, 30th, I again went down, and by appointment met nearly all the candidates for baptism, and with the Rev. Dzing Teh-kwong, examined into their fitness. It was, indeed, a delightful time. In the farm-house in which we sat—a four-squared building with a court in the centre—were three families, two brothers and a cousin, all old men, their wives, their sons and daughters-in-law and grandchildren, *all* earnestly confessing their faith in Christ, and asking to be admitted into His Church. They had all been vegetarians, in accordance with the Buddhist doctrine of acquiring merit, now they had given up their superstition. One of the brothers had with the same object impoverished himself in doing good works, building bridges, buying captive animals to set them free, &c.; now he was trusting only in the merits of Christ. The same man had had two wives; now, in accordance with the newly-learned law of Christ, he had separated himself from the second wife, making provision for her temporal welfare, whilst she too was becoming his sister in Christ Jesus. Then, too, there were two old women from a neighbouring village, formerly devotees of Buddha, who had burned their old “letters of credit on heaven,” and were *rejoicing* in a present salvation through Christ. There was a young, thoughtful

schoolmaster, who had formerly added to his small school-fees by choosing lucky days for weddings, &c.; he had cast that away, and could only speak of his Saviour's love, striving especially to bring those whom he had misled in bygone days to a knowledge of the truth. And he already had his reward, for he brought with him others; one an old pupil, another an opium-smoker who had been cured in the hospital at Ningpo. He had turned a deaf ear to the Gospel when in the hospital, but had been led to accept it now through God's blessing on the pleadings of his friend. All showed clear, intelligent knowledge of the truth, and bright, earnest faith. It was delightful to see the flash of light which passed over the face of a heavy-looking illiterate man, when, as I questioned him about the Creed, and asked him if he feared the coming judgment, he exclaimed, “No, I do not fear it now, for Christ has borne my sins away.” As I walked up the hill again to our quarters my heart was full of praise and thanksgiving for what I had heard and seen. I had only had to refuse one candidate, and he was an opium-smoker.

On the Saturday we all moved down to Great-stone, and took up temporary lodgings in the ancestral hall of one of the villages. Our quarters were fairly comfortable, but being public property, we were the objects of curiosity to the whole neighbourhood, and, so far as privacy by day was concerned, we might as well have been living in the street.

Early on Sunday morning we had the Holy Communion together, and then moved off to the farm-house, in one of the lofts of which the services have been held. Here we found the converts and a large crowd of spectators; so large indeed that part of the flooring gave way, but mercifully no one was hurt. It was indeed a glorious day. The converts quiet and calm, making the responses firmly and without faltering; thirty-one in all, of whom only three were, being infants, unable to answer for themselves. The spectators, too, looked on with reverent silence, indeed many of them are themselves under instruction, and seeking after the Saviour. May God grant that the souls gathered in that day may be the firstfruits of a large harvest! There

are many signs which lead us to hope and expect that this will indeed be the case. Thus in the afternoon, after a stroll for the sake of quiet on the side of the hills, I found on returning to the loft that there was an extempore Sunday-school going on. The preacher, the students, and Tsông were all sitting, each with a little knot of listeners, teaching from the open Word of God. And again that night, far into the darkness, we were plied with questions in our sleeping quarters, put by earnest inquirers after the truth.

This morning some of us returned to Tsông's house, whilst others remained at Great-stone, and we propose to spend the week in preaching, some on the top of the hill, some at the foot. As we returned, I stepped aside to examine Tsông's neighbour, the old scholar, who has now for more than a year been a candidate for baptism. I had been much impressed by my first conversation with him. I had mentioned the third chapter of St. John's Gospel to him, and he exclaimed, "Oh, I do love that chapter!" and child-like the old man turned to me and repeated the whole chapter through. I asked him what he understood by the Son of Man being lifted up. "Strange," he said, "that expression has been a puzzle to me; the 'Son of Man' is of course Jesus; what is meant by His being 'lifted up'?" I asked him if he had read about the serpent in the wilderness, and the old man's face lifted up. "Yes, I have read that; I see, I see. The serpent was lifted up for the salvation of men; Christ was lifted up on the cross for the salvation of all men." Of the old man's faith there could be no doubt, but then there was the opium. I questioned him about that. He was too old, he said, to take the long, rough journey to Ningpo to be

cured, but he had fought against the vice; he had already reduced the quantity which he smoked by nine-tenths, only the one-tenth remained. "Do you mean to give that up?"—"Yes, it is sinful."—"When will you give it up?"—"Now, I am only waiting for medicine to help me;" and then, in answer to further questioning, he said, "Yes, my Saviour will help me." With the old man tottering on the verge of the grave, showing such signs of bright faith and true repentance, I felt that I dared not put off his baptism for an indefinite time till I can make my way down here again, so, in accordance with the earnest wish of Tsông and those who knew him, who all testified to his sincere intention of quite breaking off the evil habit, I promised to baptize him with the members of Tsông's household on Wednesday next.

And now I must bring this long letter to a close. If it draw forth thanksgiving and prayer from those who read it, it will not have been written in vain. For my part my heart is filled with unbounded thanksgiving, for I feel that by this ingathering of souls, God has set his seal, both to the work of our little hospital and to the work of the itinerating band. Indeed, of the work of those young men it is impossible to speak too highly. Walking over hill and dale, in perils of robbers, for T'ai-chow is notorious for its brigands, regardless of comfort, living in filthy, noisy inns, or, as at Great-stone, in a mean hovel—they preach night and day, and they preach only one thing. Herein lies their power; discarding the long arguments which the Chinese preacher so dearly loves, they speak only of one topic, the power of the Crucified One to save souls.

## AMONG THE RED INDIAN CHRISTIANS.

EXTRACTS FROM REPORT OF ARCHDEACON PHAIR OF A VISIT TO THE MISSION STATIONS EAST OF WINNIPEG—JANUARY AND FEBRUARY, 1888.



We were up early on Saturday, January 21st, 1888, intending to reach, if possible, the Mission at White Dog before Sunday. At 9.20 p.m. we found ourselves ascending the hill on which the White

Dog Mission stands, and soon were beside a large fire, removing the icicles from our faces. Next day, Lord's Day, was clear and cold. I had only been a short time up when the chief and several Indians called. Here I should



say something about the Christian Indian, David Landon, who has had the charge and responsibility of the services in the church since Mr. Spence left last fall. It is pleasing to notice that the wishes of the Society are being fully carried out at this station. A Native lay-agent, without the promise of one cent, has taken charge of the Mission, holding regular services twice on the Sabbath, besides other duties, thus setting the minister free to go to regions beyond. I should not have been surprised if on my arrival I had found a few things wrong, as I did at stations where a paid catechist was in charge; but not so here, there seems perfect order, indeed a regular system in all that is done. One party has charge of the singing, another reads the lessons, while the chief delivers an address. Regarding the business part of the church, it is placed in the hands of four men, who do their duty well. Beside the regular church work there is a temperance society, which has certain officials to prevent liquor from coming on the reserve. These men deal very summarily with any breach of reserve bye-laws. The culprit is taken before the council, all his illicit traffic is confiscated, and himself led outside the reserve, and told that if he enters it again other measures will be adopted.

The chief is a sort of father to the whole reserve; he calls them his children. He does little else than attend to his official duties. I never heard a man speak more seriously and faithfully to his people. His knowledge of Scripture is scanty, but it is all to the point, and is dealt out in such a way that it cannot be misunderstood. I had two services in Indian, and also the Lord's Supper, of which fifteen partook. There were others who would gladly have availed themselves of the opportunity had they been at home. The chief gave a short address in the evening, from which it was clear that the great secret of his influence over the people lay in his loving and straightforward manner of treating them. The Indians trust him, and have always found their interests safe in his hands, nor does his influence extend merely to his own kith and kin; it also reaches white men. On one occasion a very large gathering of his countrymen stood in the presence of Government officials, of whom In-

dians are generally afraid. It happened to be the Lord's Day, and the whole of the chiefs and head-men were summoned into the presence of the officials to hold a council about worldly matters. Chief after chief in his scarlet cloak marched up, accompanied by his head-men, until one only remained, and that one was David Landon. A messenger was sent to him to tell him he was wanted to come at once. "No," replied the Christian chief, "the Chief in Heaven says No, and so do I." Another message was despatched to inform him that great and important business had to be talked about, and he must come at once. "I must not," replied he, "we are under command already, and must obey the Head Chief of all, who says, 'Keep this day holy.'" At last the chief was told that if he did not come he would be deposed. He begged to ask one question:—"Is it by order of the Queen that we are to work to-day? I thought she desired the 'children to obey God's laws.' If it is not so, tell me." The great gathering dispersed, and David Landon, who, they all expected, would lose his coat, was told that he had acted perfectly right. What a contrast to the chiefs on the Rainy River!

I was anxious to see all the Indians in connection with the White Dog Mission; so I arranged to make the first journey on the 25th. I learned that in a Christian village, which could be visited in about three days, an old Indian lay on his death-bed, and wanted very much to see some one who would tell him more about good things. In company with the chief and a few Indians, we left with two dog-trains for this village. We took men with snowshoes to make a road. We had not much difficulty until we came to the vicinity of English River, where we encountered water nearly all over the ice, which made it unpleasant, since the day was very cold, for as soon as our moccasins got wet they became hard, and when the poor dogs got their feet in the water large lumps of frozen snow kept adhering to them.

It was 9 p.m. when we reached the first little house, and there was a general feeling that we should put up there for the night; but the chief having, in some way, learned from the inmates that the sick man whom we particularly desired

to see was in a most precarious condition, in fact, not expected to live over the night, our plans were reconsidered, and we decided to push on. But there was no road and the ice not safe; besides, there was a great deal of water upon it, and the night was one of the coldest of the season. While the Indians were deliberating, the chief had already made a start; it remained only to follow him. Four miles lay between us and the home of the old sick man, and from the time we took to traverse them they must have been very long miles; still, the thought of being able to whisper the Master's message in the ear of a poor old Christian on the eve of quitting his wilderness home for his heavenly rest, more than bore us up. A little before midnight we came near the place where we had been told the old man lived, but seeing no house I concluded we had not quite reached his home.

All at once, about a dozen dogs rushed out of the bush, and in a minute we saw a small tent quite full. After a little shifting of pots and kettles and other things, we were able to enter. When the fire blazed up in the centre of the tent I counted seventeen persons, including the sick man, who was lying down; how the others could ever find room to lie down was a puzzle. The first business was to get something to eat; but our bannock was frozen, and would take so long to thaw that we had to begin with pork and tea and wait for it.

After a little I went over to the invalid: a very slight examination convinced me that his sufferings would not be long. He had only recently embraced Christianity, yet he had a firm faith in Christ; his knowledge was limited, but it was clear. He had nothing to trust to but Christ. I had a long conversation with him, the light of the fire was too dim to read by, but I repeated some portions of Scripture, and explained them. I was struck with the utter absence of any allusion to the ordinary dreary views of the Indians, so common among those who have recently embraced the Gospel. When I had heard the simple creed of this old man I could not help feeling how much like a child he was, clinging to Christ without any doubts or fears. I was quite touched when he said he would

like to sit up and thank me for coming so far to see him. I answered that no effort was necessary; we are all indebted to God who has placed us under eternal obligations, and whatever we could do for him was simply our duty. He was very much interested when I pointed out that although so great, God was much pleased with even little things done for Him.

When our conversation was over we all knelt in prayer, and then made the best arrangements possible to rest for the balance of the night. I had more than the seventeenth part of the tent, still I had not enough room to make me comfortable. I lay down somehow, and soon fell asleep. The poor old man coughed badly all night, and no wonder, for all the upper part of the tent was open for the smoke to go out, and besides, there were sundry other holes all around. The birch bark of which the tent was made was no thicker than paper, and was badly cracked.

When the morning came I felt convinced that if the last hours of the poor creature's life were to be at all comfortable, he must be moved to a better shelter. With his scanty clothing, consisting merely of a thin half-worn blanket, and troubled by a chronic cough, a third-class sort of Indian tent was anything but a desirable position in which to spend his last day or two. I was perfectly puzzled when I looked at the little half-clad children apparently strong and well, whose faces and hands might not have touched soap for weeks together.

Breakfast was over early, and I at once intimated that I wished to have a little service, and read from the great Book. We were not now dependent on the fire for light, as abundance came down from the opening in the top of the tent. One of the Indians suggested that the old man liked to hear singing, so it was decided to have a hymn. At the close the chief engaged in prayer, and we closed the meeting. The sick man intimated a wish to speak: he wanted to thank the praying-man who had come so far, and who had told them such nice words, which took away his pain and made his heart light, but I would have to excuse him, for he could not; he was not able to thank him. I told them all to sit down, and I addressed them in reference to the dying

man. I told them that much of the suffering of the old man was caused by the bad tent in which he was, and that he must be moved at once to a house where he could at least be warm enough to sleep at night. I offered my dogs to haul him to the next house. Arrangements were quickly made, and in less than an hour the little tent was empty. The men, women, and children formed a long line on the zigzag path we had made the preceding night. The little ones were carried on sleds; two women, too weak to walk, were hauled by their husbands, while the sick man on my sled had two men to walk by his side to prevent the sled from upsetting. The first house we came to was too small and too well filled already to furnish accommodation to our party of seventeen, so after a short delay we went on, and arrived at the next house in time to get settled down before dark.

I could only spend one day more among these people, as I hoped to visit another band in an opposite direction. I told them there was much to be done that night and next day, and all must set to work. Dinner over, the first matter was to marry a couple, then a baptism, and after that a very nice service, which was barely concluded with daylight. The remainder of the evening was spent in organizing Sabbath services for the future. The inhabitants of this village are all Protestants, neither a heathen nor a Roman Catholic among them; I felt there ought to be a service on the Lord's day, and now when all hands were present was the time to arrange it. After some deliberation, it was decided to have a regular service each Sabbath, conducted by one of themselves, or rather by four of themselves. I was much pleased with the hearty manner in which they entered into the arrangement. No work of any description to be done on the Lord's day; no traders to be allowed to do business among them on Sunday. All work—cutting wood, visiting snares and nets, to be done on Saturday, so as to keep Sunday free for service. The service to be conducted in the following manner:—First a hymn, then prayers from the Prayer-book, then portions of Scripture, then a hymn, next an address from an old Christian, to whom a portion of Scripture shall be read by one of the young men the previous week,

to give him time for thought. At this stage of the proceedings an old Indian, whose duty it would be to give the first address, said he would like to tell me what was in his mind to tell his people the first time he spoke. He said he would get his words from the Big Book, "the place where a man had two foolish sons, one of them very foolish; this one is like the Indian, when he is foolish and blind, does not know his own father, and wants his own way, which only leads him further from all that is good for him. This foolish boy, when he becomes wiser and makes up his mind to go home, is just like an Indian when he embraces the white man's religion and leaves behind him all the ways that are no good. God must be wise and know Indian ways well when He tells us what is so true of us Indians. If it will not be speaking too long, I will add that just as God went to meet that boy, so He came after us, and has found us here far away, and puts all these good things into our hearts. And we must all love Him as our Great Chief."

I had visited all the people about this place, and made arrangements for regular services to be entirely conducted among themselves, without the promise of any help save some books, which I trust the Committee will enable me to place in their hands as soon as possible. I therefore prepared to leave: this, however, was not an easy matter. The whole village assembled, and each one seemed to have something to say. When would I visit them again? or could I send a little medicine for their children? &c. The sick man seemed to feel a little better, and begged hard to be taken on a little further, to where his son lived, which was agreed to. Before, however, he could be moved, I thought he should have more than a thin pair of drawers on, so I gave him one of my blankets to make him trousers. This did not delay us much, as they were ready in less than an hour. Right glad was the old man to be again on the sled. . . .

[On January 28th, Swan Lake was visited, where there were only two Christians out of a settlement of thirty-eight.

Sunday, the 29th, was an eventful day at the White Dog Mission. Twenty-one Indians partook of the Lord's

Supper, four for the first time. Two adult heathen and a number of children were baptized. The little church was crowded both morning and evening.

In reviewing his visit to White Dog, Archdeacon Phair refers as follows to the encouraging missionary spirit existing among the Indians there.]

Every hour of the days, and some of the nights, had to be taken to do the work. Every Indian about White Dog, every Indian at One Man's Lake, every Indian at Swan Lake—was visited, and arrangements were made to have gratuitous services regularly conducted among themselves by their more enlightened Christian brethren. At last, by God's grace and good hand upon us, a little has been accomplished in the way of drawing out the Native element in the work here. I am pleased to be able to tell the Parent Committee that

their work at this Mission, especially among the Native lay agency, is fast assuming that aggressive and independent character so much to be desired in all the Missions. I found several Christian Indians here willing, I may say, glad, to go among their darker and less enlightened brethren in the regions beyond without promise of payment or reward. When the question was put in a public meeting lately, "What is to be done to our brethren so close to our doors who are yet in darkness?" three men at once volunteered to go among them from time to time, and hold services. I must say that this way of doing things has the right ring about it, and must by all means be encouraged. Our stations need regular visiting, not merely a day or two but, if needful, a week or a month, till the work is done, and done well.

## THE MAORI THEOLOGICAL COLLEGE AT GISBORNE.

(From the "*Church Herald*" for the Diocese of Waiapu.)

**T**HE Maori Theological College at Gisborne was set on foot a little more than four years ago for the purpose of training Native candidates for Holy Orders. But in order that the position which this institution occupies may be clearly understood, it will be as well to take a rapid survey first of all of previous efforts in the same direction, of which this has now taken the place. Owing to circumstances which it is not necessary to dwell upon, the attention of the missionaries in the early years of the Mission was not so much directed to the education of young men with a view to their becoming candidates for Holy Orders as it might have been, and it was not till fourteen years after the arrival of Bishop Selwyn, i.e. not till 1854, that the first Maori clergyman was ordained. The Rev. Rota Waitoa had received a fair elementary education, and was afterwards an inmate of St. John's College, at which, in the earlier period of its existence, there were a number of Maori scholars and students as well as English, a few more of whom besides Rota Waitoa were admitted to Holy Orders. All of these are now dead, with the exception of the

Rev. Heta Tarawhiti, who had previously been a pupil of the Rev. B. Y. Ashwell, and is still working in the Waikato district.

By 1854, however, St. John's College had practically ceased to be a seminary for Maori students. In that same year operations were commenced at Whakato, in Poverty Bay, where a special effort was made to get together a number of well-disposed young men and give them such a training as might qualify some of them at least to be candidates for the ministry. This establishment was afterwards moved to Waerengahika, where a block of land was given by the Natives for its support, and where it continued in operation till it was rudely disturbed by the outbreak of Hauhau fanaticism, after the barbarous murder of Mr. Völkner at Opotiki in 1865.

In the meantime, the work which had formerly been carried on at St. John's College was resumed at St. Stephen's, Auckland, about 1856. This school had some advantages over that at Waerengahika, among which may be mentioned the assistance given for many years by Sir W. Martin, formerly Chief Justice of

the Colony, in the training of candidates for Holy Orders. In order that they might avail themselves of these advantages, the more promising men from Waerengahika were placed at St. Stephen's for a year or two before being admitted to ordination. Sir William Martin was a good theologian, and a very effective teacher, and is always spoken of with much gratitude and affection by all those who had the great privilege of being his pupils. The outbreak of the war at Waitara in 1860, which spread to Waikato in 1863, and to this district in 1865, put a decided stop to all educational operations south of Auckland, but men from the north end of the island, who had been pupils in the schools, or who had received a preliminary training from individual missionaries, continued to be received at St. Stephen's, and were afterwards ordained for work in their own districts. Sir W. Martin, however, returned to England in 1873, and there was no one ready at once to take his place. The present Bishop of this diocese, Dr. Edward Craig Stuart, having been obliged on account of his health to discontinue work in India, visited this Mission in 1876, and afterwards decided to remain here. With the concurrence of the Church Missionary Society, he was requested to undertake the work at St. Stephen's, but being called shortly afterwards in the providence of God to preside over this portion of the Church, his services were no longer available for the training of our Maori students. He was consecrated in December, 1877, and in the following year three of our old Waerengahika pupils were ordained, after spending the winter months with Archdeacon Leonard Williams at Gisborne by way of preparation. The same thing was done with other men from this diocese during the winter months of 1879, 1880, 1881, and 1882. This was a somewhat desultory effort, and though better than nothing, it was far from satisfactory.

The need of a good training institution was beginning to be very keenly felt, and the subject received special attention at a general Conference of missionaries which was held at Napier in October, 1881. After very careful discussion, resolutions were passed to the effect (1) that it was desirable to get into working order as

soon as possible one central training institution for Native candidates for Holy Orders, and (2) that the theological class which had then been carried on for four winters at Gisborne might advantageously form the nucleus of such an institution if more accommodation could be provided, and a younger missionary well acquainted with the Maori language could be appointed as tutor. During the following year an important change was made in the management of the Mission. A Board was constituted consisting of the three Bishops in the North Island, three of the missionary clergy, three laymen, and a secretary, to whom the management of all the affairs of the Mission was entrusted. This board, at its first meeting, in February, 1883, adopted the resolutions of the Conference of 1881, and proceeded at once to give effect to them. A site was obtained and additional accommodation at once provided, and the Rev. A. O. Williams was appointed as tutor.

The work was now begun in earnest, and steps taken for placing the whole institution on an efficient footing. A commodious building was erected in 1884, and opened in the beginning of 1885, containing a good general lecture-room, class-rooms, dormitories, dining-room, and kitchen. On the removal of the Rev. A. O. Williams to Whanganui, the present tutor, the Rev. E. Jennings, was appointed in his place.

We have now to speak of the material on which we have to work and the character of the training which the students receive. The circumstances of the Maori population render it advisable that in such an institution as this we should be prepared to receive married students, the principal reasons being, first, that many of the young men whom it is desirable to get hold of are already married, and secondly, that it is a matter of no small importance that the wife of the future clergyman should if possible receive some instruction and training which may tend to make her more helpful to her husband in the prosecution of the work to which he is looking forward. Whatever we may do to raise the character and habits of our Native clergy above the general level which prevails in ordinary Maori settlements, a great deal of the care and attention will prove to have been thrown away if

his wife should not sympathize with him in his wish and efforts to keep himself up to the mark. It will be of little use that he should acquire and appreciate habits of order and cleanliness if his wife should be disorderly and dirty. We look upon it, therefore, as a necessity that we should be able to accommodate married men as well as single in our Theological College; and in considering the question of the fitness of a married man for admission as a student, it is necessary to look not only at his own personal character, his intellectual attainments, and state of health, but also on those of his wife. With regard to the standard of intellectual attainments to be required of our students, we should like to be able to insist upon such a previous training in every case as is to be had in such schools as those at Te Aute, or at St. Stephen's; but under present circumstances this is altogether out of the question. Of those who have passed through these schools, some are not unnaturally led away by the prospect of more lucrative employment in some other line, while others have no predilection for the work of a clergyman. The consequence is that there are very few of those who leave these schools that find their way to Gisborne. So far we have had but four, viz. two from St. Stephen's and two from Te Aute. One of these has been ordained, and three are still with us. The majority of our students therefore have had no better elementary education than what they have been able to obtain at a Maori village. We shall do better in this respect as time goes on, because now that Government schools have been established in almost every district, the general standard of education among Maori young men and women will be very much higher in a few years than it has been hitherto. Some of the students that we have had have been men in middle age, who, though not by any means great scholars, have nevertheless been doing good service as lay readers for a number of years, and being men of great earnestness, with a good knowledge of Holy Scripture, have given good reason to expect that admission to Holy Orders

would enable them to do good service in the Church. The question, however, whether such men as these are fit to be candidates for Holy Orders is one which it is rather the province of the Church authorities in each diocese to settle, than of those who have charge of the Theological College. There is no doubt that such men have done good work as clergymen in the past, and that some such are doing so still, but the higher educational standard of the people generally will soon make it altogether inexpedient to admit men to Holy Orders who are not up to the general level in intellectual attainments of the people among whom they are to labour.

The subjects of instruction in the College are these:—(1) The interpretation of Holy Scripture in the Maori language; (2) Bible history and geography in general; (3) Church history, including (a) that of the early Church, (b) that of the Church of England prior to the Reformation; (4) The Book of Common Prayer, with the Ordinal; (5) The Thirty-nine Articles; (6) The preparation of sermons. Besides these, lessons are given in general geography, in the English language, arithmetic, and singing.

Another not unimportant part of the work of the senior students is that they are sent out on Sundays to hold services as lay readers in the various Maori settlements in the neighbourhood. No attempt is made at present to enable any of the students to study the books of Holy Scripture in the original languages, though there is a fund called the "Hall and Houghton Fund," from which assistance could be given for this purpose to any of the students who might be in a position to avail themselves of it. It is to be hoped that before many years pass away some of the more advanced pupils may be able to enter upon the study of these languages. The number of students at present in the College is thirteen, ten of whom are married. Since it was opened in 1883, seven students have been ordained deacons, and two deacons have been admitted to priests' orders, while a few have left without completing their course.

## FUH-KIEN MISSION: ARCHDEACON WOLFE'S REPORT.



OUR Fuh-Kien Reports are always deeply interesting. They are not all in yet, but we give Archdeacon Wolfe's. He furnishes the statistical returns for the whole Mission; but he only reports on those districts which are under his immediate charge, viz., Fuh-Chow City, the Hok-Chiang District, the Lieng-Kong District, and the Lo-Nguong District. Mr. Banister is in charge of the Ku-Cheng and other interior districts, and Mr. Martin of the Ning-Taik and Fuh-Ning Districts to the north. Mr. Lloyd and Mr. Shaw work the College at Fuh-Chow and the other educational institutions. Mr. Collins, the Trinity College (Dublin) missionary, will also be attached to the College. Mr. Knox and Mr. Phillips, who went out lately, will take up extension work in the interior. Dr. Rigg is temporarily at Fuh-Ning, taking the work of Dr. Taylor, who, however, returns to China shortly. The ladies, besides the wives, are Miss Goldie (C.M.S.), at Fuh-Ning; Miss Bushell (F.E.S.), at Fuh-Chow; the Misses Newcombe, Miss Bradshaw, and Miss Davies (C.E.Z.M.S.), at Fuh-Chow and Ku-Cheng.

*Report of the Foochow, Hok-Chiang, Lieng-Kong, and Lo-Nguong Districts.*

*Foochow, Dec. 13th, 1888.*

*Foochow.*—This great city still presents no encouragements in the way of conversions to Christ. The Sunday services are carried on regularly by the Rev. Wong Kiu Taik when I am absent in the country, and the congregation averages between fifty and sixty. We have great difficulty here, as everywhere, in getting the women to attend the services. Their household duties keep them at home, and their crippled feet prevent them from walking. Very few of them can afford the expense of a sedan.

But while there are no accessions from heathenism, there is certainly, I am thankful to say, an increase of zeal and spiritual life and knowledge in the members of the City Church. This is evinced by more frequent meetings for prayer and for mutual edification in spiritual knowledge. But the death of Sing To last year has been a loss which we still sorely feel in our work in this great city. One of the catechists employed in the suburbs of this city was dismissed during the year for deceitful conduct, and we have no one to take his place; consequently, the station had to be given up—at least for the present. The evangelistic work in this city, or preaching to the heathen, has been carried on fairly vigorously during the greater part of the year. The three preaching-houses have been opened for preaching by the catechists

four nights in each week, and large and orderly audiences, as a rule, come together to listen. These chapels are also open in the daytime, but the audiences are small. On Thursdays, all day long, from 10 a.m. to dark, preaching is carried on in the three chapels by the students and tutors of the College, headed by the Principal, Vice-Principal, and myself. Sometimes very large congregations come together on these occasions in the three chapels, and on the whole a very interesting and encouraging evangelistic work is being done, so far as proclaiming and making known the truth is concerned, but as yet we see no fruit in the way of conversions. There is no hostility openly manifested to this public preaching of the Gospel. It is looked upon now as a matter of course, and part and parcel of the established order of things in Foochow. It is our part to go on sowing the seed and praying over it continually, as we do, and in due time we shall reap. I do verily believe, if we faint not. Still, it is trying to one's faith to have to wait so long and see so very little fruit in this great city.

The two out-stations in this district, *Iong Tu* and *Koi Hu*, have not given much encouragement during the year, though at the latter place, *Koi Hu*, a very interesting and intelligent man has lately been baptized. His wife also is a Christian, but her mother objects to her being baptized. I beg

again for prayer on behalf of Foo-chow.

*Hok Chiang District.*—This district has during the year been visited with plague, pestilence, and famine, and I may add murder, and many of the Christians have been taken away by death. The wretched villages all over this region are continually at war with each other, and in this respect the missionary has to repeat the same tale of misery and woe and death year after year. There has been also much to mourn over in a missionary and spiritual point of view. Several cases of immorality among the Christians have been discovered, and consequent expulsions from the Church have taken place. This latter is a very painful part of a missionary's duty, and I regret to say it has too frequently fallen to my lot to perform it during this year. Many catechumens also fell away in consequence of their relations and friends having been taken away by the plague, when they expected that God would surely protect them. They went back to their idols, because they thought, as God did not protect the Christians from the plague, He was not able to do so, and they feared the anger of the idols, which they thought had sent the terrible plague.

But amidst all this falling away and discouragement, I rejoice to say that the Lord's work and cause prospers and progresses in this district, and about 300 have been added to the number of adherents during the year. There is besides this a more general and correct knowledge of Christianity growing among the people, and all active persecution, for the most part, has ceased. The Christians also, as a whole, have become more enlightened, and more willing to give their money towards self-support. They have given this year \$40 towards this object more than last year. The Keng Tau congregation have subscribed \$500 towards the erection of a new church which shall hold 600 people. The Chiang Wang congregation has subscribed \$150 for a new church in their village, several heathen taking part in the subscription on the plea that they, too, hope to become Christians in a year or two. The Hong A congregation has given \$200 for a church for themselves. The Christians at Tiang Taing have built a

nice substantial church in their village for about \$450, the greater part of which they gave themselves. One heathen man gave \$5 towards this church because he thought the religion of Jesus was very good, and wished it success.

The Ngiang Tau district, in the Keng Kiang pastorate, has made great progress during the year, and there are Christians in sixteen villages in the neighbourhood who attend public worship in the Ngiang Tau church. The son of one of the richest men in the village of Ngiang Tau, and one of the most violent enemies of Christ in the place, has recently, in spite of great opposition on the part of his father and friends, joined himself to the Christians, and openly and regularly attends church. The young man has been for years an opium smoker and gambler, but the death of his wife was the means of softening his heart, and he came to the catechist for comfort, and found peace to his soul. The result is, he has given up all his bad habits and boldly joined the Christian cause. This Ngiang Tau church is now getting too small for the numbers who attend, and they contemplate building a larger church.

Several families have also joined the Keng Kiang church, which for several years past showed no signs of life or zeal. Kwang A also, in the southern part of the district, has shown much interest during the year, and several families have joined us as catechumens. The old catechist, Ho Sing Si'eng, who occupied this station last year, has been called home to his heavenly rest. He worked about twenty years as a catechist in the Mission, and his end was perfect peace.

There are over thirty congregations in this district, more than half of them without a resident catechist, and, consequently, very badly instructed; but during the year the plan has been adopted by the Church Council of requiring the catechists to spend a night each week in each of the villages under their charge where there are Christians, for the purpose of teaching them more fully and establishing them more in the faith. I am glad to say that the catechists, as a rule, have cheerfully fallen in with this plan, and are carrying it out. I have also during the year taken



the step of requiring all who apply for baptism to faithfully promise to support by their money the Pastorate Fund before admitting them into the Church, and I have reason to believe that this has done good in the direction of self-support.

The Tiang Pieng Church for which a grant of \$200 has been given by the Committee of the William Charles Jones Fund, has been completed and opened for divine service some months ago. It holds 200 people, and is nearly full at present. About thirty families in this village have joined the Church, but are not all yet baptized.

There have been during the year very great and sore discouragements in the missionary work in this district, and Satan has great power in these parts, which has made my heart sick and sore many a day and night during the year; but there is, without doubt, a blessed work of God also going on in this district, growing greater and greater every year, which has made me rejoice and praise God, who alone is the author of so great a grace. It is still the old story with the missionary work, "sorrowing, yet always rejoicing." Joy, but a chastened joy; rejoicing with fear and trembling. May God, in His mercy, keep this work in the hollow of His hand and cover these converts under the shadow of His wings from the great and terrible temptations to which they are continually exposed, and from the hatred of the devil which is continually burning for the destruction of those who have forsaken his worship! No one who has not seen can tell the many dangers to which new converts are exposed in a place like this; hence the great necessity for prayer on behalf of these converts. I do earnestly beg for the prayers of God's people on behalf of these converts. There are many, probably, at home, who give money for their conversion, but who, it may be, never offer up a prayer for them when converted. There are others, no doubt, who regret that they cannot give much money, but they can pray for these converts. Then let them pray; for "the effectual fervent prayer of a righteous man availeth much."

The Church Council of this district met three times during the year, when all matters affecting the work of the

Mission and Church in the hien were discussed. I am glad to say that great interest is taken in these meetings, and all difficulties are now referred to them by the Christians, and their decision is respected, and, as a rule, obeyed.

The Rev. Lau Taik Ong has laboured in this district during the year, and is Vice-Chairman of the District Church Council. The Christians all respect him, and he has given me much satisfaction in his work during the year.

The eighteen schools in this district are all under the management of the Church Council. I am sorry to say I have not been able to procure efficient schoolmasters in every instance for these schools; but on the whole they are doing a good work, and I trust, as time goes on, we shall have better teachers. There have been three Bible-women at work in this district, also under the direction of the District Church Council, during the year. Here, too, the agents are not what one could wish; but they are the best that can be procured at present, and so we must be satisfied, and wait till we get better. In some of the churches in this district there are large numbers of women waiting to be taught. There are over 100 women in connection with the Keng Tau congregation, and between sixty and seventy in connection with Tong Kang Church. These women, for the most part, are very ignorant, and sadly need teaching; but the class of Bible-women which we have at present need much teaching themselves, and are ill fitted for the work which they are appointed to do. But the work is going on, and the Church in this district is growing, slowly, it may be, to the apprehension of men impatient of delay in the growth of spiritual things; but in spite of the many hindrances in the way of spiritual life and growth the blessed seed is germinating and growing, and we are content to wait in the ways of God's working and dealing with His Church in this world.

*Lieng Kong District.*—The city of Lieng Kong was the first out-station occupied by the Church Missionary Society in the Fuh Kien province, but both it and the large county, or hien, of which it is the head and centre, were the last to receive that attention and care which had been extended to more distant counties in the province. Even

now the amount of labour and money expended on this district are not at all proportionate to its extent and importance compared to that expended on other districts; for example, Ku Cheng, or Lo Ngwong, or Ning Taik. The Mission work in this county is confined to one corner of it, viz. the tract between the city and the sea to the east. The valley of Mape and that of the Lieng Kong river are the principal and almost the only parts of this hien occupied by the C.M.S., which is the only Mission working in the county.

The Tang Iong and Ka Teng stations are about twenty English miles to the west of the city. All the rest of this vast territory is destitute of any messenger to tell the vast population of the glad tidings of redeeming love! The whole is divided into two pastorates only: viz. Lieng Kong and Tau Ka. This latter place is the principal town in the Mape Valley, which extends over a large area and includes scores of villages, and an enormous population. Tau Ka itself contains over 3000 families, or probably about 15,000 souls. It is therefore an important place. The town of Mape, which gives its name to the entire valley, is thought by some to contain as great a population as Tau Ka: others say a greater.

There are three churches, viz. Tau Ka, Mape, and Chia Sioh, included in this pastorate. There are also five schools at work. The entire staff of labourers in the pastorate consists of two catechists, five schoolmasters, and one Bible-woman, at the annual expense of \$300, or 50*l*. About \$130 only of this is paid by the C.M.S. through the District Church Council.

The success in this pastorate during the year has been most encouraging. The Mape congregation has been without a catechist for the past two or three years, as we had not a man to spare. This, of course, has retarded the growth of this little Church very considerably, there can be no doubt, but on the whole the progress has been fairly satisfactory. The Chia Sioh congregation, which caused me some anxiety last year, when, under the pressure of persecution, several of the catechumens and a few of the baptized left us, has this year revived again, and several fresh catechumens and inquirers have joined us. At the present moment considerable

interest in some of the surrounding villages is being manifested in the religion of Jesus, and we are looking forward with much hope in this direction.

The Tau Ka congregation also has had a considerable increase in their numbers during the year, and forty-six baptisms have taken place in the pastorate since the last report was sent home. Eleven of those baptized were adults. The catechist at this station, Hu Hwai Ting, is one of the candidates for deacon's orders.

The Lieng Kong pastorate embraces the City Church. Pwo Kau, and Tang Iong; also a small congregation without a catechist in the village of Tang Ngie. The progress in this pastorate also has been satisfactory: especially in the city and in the town of Pwo Kau. During my recent visit to the city of Lieng Kong I baptized twenty-two individuals, nineteen of whom were the members of one family. The Rev. Ting Sing Ang, the pastor at this city and general superintendent of the entire district, is an earnest and faithful worker. Several young men, mechanics, have recently joined his evening Bible-classes, and I have great hopes that they will shortly cast in their lot with the people of God in this city. Several families also from a neighbouring village have come and entered their names as catechumens, and great hopes are entertained of these that they will ultimately be baptized. Mrs. Ting, the wife of the pastor, conducts a day-school in this city. She is a most delightful Chinese lady in every respect, and her school is the most flourishing, without exception, in the whole district. Her children, six in number, are being well brought up by her in the fear of God. She makes and mends her husband's clothes and those of her entire family, in addition to her school work. She also has a Bible-class for women once a week. She was one of the first girls in the C.M.S. boarding-school in the city of Foochow when my wife had charge of it, and she has in every way done credit to her teachers.

The Tang Iong station, in this pastorate, I regret to say gives us very little encouragement. The old converts still remain faithful. Several of the old disciples at this place have been

called home to their rest recently, but no additions have been made from the mass of heathenism around. One of this little congregation has been recently expelled from Church communion for gross deceit and lying. This was, to me, a very painful duty. He was a man for whom I had a real affection, and seemed so earnest and good; but, alas! one's brightest hopes are often doomed to disappointment sore and bitter. His case was fully and fairly investigated in full council meeting. My own feelings were strongly in favour of the man, and perhaps too weakly looked for some means by which I could exonerate him: but the case was too clear and flagrant, and he was unanimously condemned. When I pronounced sentence, I could not restrain the tears. It was sad beyond description. The man himself, though he refused to acknowledge his offence—which was too palpable—fell on his knees and wept bitterly, and cried to God for pardon for his sins. He left the council meeting weeping bitterly. May the Lord in mercy restore him! I told him the door of the Church was not closed against him, but as soon as he confessed his sin and showed true repentance, he would be received back again. The aggravating part of his sin was, that he told the heathen it was the Holy Spirit that taught him, while he was praying, to tell the palpable lies which he did, in order to deceive them.

There are in this district four evangelistic stations. The work of preaching and teaching in each of these places has been carried on during the year, and signs of interest are not wanting in most of them. The old stations of Ting Hai and Siu Liang have been again opened, and large crowds come to hear the catechist preach. We are looking for a blessing, and I earnestly ask the prayers of the Society that all these efforts may be crowned with the blessing of God.

*Lo Ngwong District.*—This city, like most of the other cities occupied by this Mission, shows very small interest in the Christian religion, and the results during the year in the way of baptisms have been very few. Only two individuals have been baptized during the year in this city, and these happen to be immigrants from another county

in this prefecture. The public preaching and teaching of Christianity, however, do not now arouse any open hostility, and the catechists and teachers can prosecute their labours in all parts of the city without opposition. But the people seem perfectly indifferent to the claims of Christ, and pursue their daily duties as if they had never heard His precious name spoken to them. This is most disheartening to the earnest labourer. Our duty, however, is plain: to go on teaching and proclaiming the blessed news, and we must not doubt but that in due time men shall be aroused from this death-like apathy, and many of them led to the Saviour.

There have been thirty-three baptisms throughout the district during the year, and I think I see signs of a revival in spiritual things in most parts of the district. The city congregation, mostly formed from the surrounding villages, has had a small increase during the year in the number of its catechumens, and on the whole I have been somewhat encouraged as to its spiritual condition.

Preaching to heathen has been carried on during the greater part of the year in the old church, but audiences have not been very large. Night-preaching—which in other cities, such as Lieng Kong and Foochow, has been most encouraging—has in Lo Ngwong been a failure. The Church Council meetings have been well attended, but the subject of self-support has not been very encouragingly taken up by the members, and the amount subscribed this year to the Pastorate Fund has fallen off—\$11 less than last year. This is not very encouraging, taken as a whole. Yet some of the congregations in this district have slightly increased their contributions to the Pastorate Fund, while others have reduced theirs, on the plea that the Church Council had not provided them with a resident catechist. The present head-catechist is an energetic man and a good organizer, and an earnest and able preacher, and I trust the work, both in the Church and among the heathen, will be carried on more hopefully during the coming year. There has been a complete absence of any open persecution during the year, and one begins to feel that

perhaps this is not the most desirable state of things for the spiritual condition and well-being of the little Church.

In the north-west corner of this district, in the A Chia pastorate, in the village and district of Lau Long, a very interesting and encouraging work is going on. The Lau Long Christians are now engaged in erecting a nice church to hold 200 people, and we hope to have it finished before the hot weather begins next year. The Committee of the William Charles Jones Fund have kindly granted a sum of \$200 towards the building. The Christians themselves, helped by the missionaries and ladies of the Mission, have provided the remaining \$400 or \$500 for its completion.

In the A Ling pastorate, in the extreme eastern corner of this district, some interest also has been manifested, and about ten adults have been added to the number of catechumens.

On the whole, then, the success during the year has not been very marked with reference to numbers, though I think the spiritual life of most of the Christians in these four districts under review has deepened and increased; but, on the other hand, there is much cause for deep searchings of heart, and much cause for sorrow. Many of our people in these districts are far from being what they ought to be, and do not manifest that zeal and strength of faith which we long to see in them.

The Provincial Council meetings were held at Foochow, from December 1st to 10th, in the College Hall. You will receive, probably, from Mr. Lloyd, a special report of these meetings, but I should like to make a few general remarks on the whole meetings as they impressed myself.

1. We had as large, if not larger, number present from all parts of the Mission as ever we had on any previous occasion.

2. The interest of the meetings was well sustained throughout, and the enthusiasm has never been so marked, I think, as on the present occasion.

3. The papers read and the speeches made by the leading men and others were above the average in ability and heartiness of feeling and expression.

4. A distinct advance in intelligence

and right feeling in reference to their duty in respect to self-support, early marriage, &c., was very manifestly shown by the members of the council, including the catechists, teachers, and pastors, as well as the delegates and lay members who attended.

5. Last, but not least, through the exertions of Mrs. Lloyd and the other ladies of the Mission, we had a larger number of women present than ever before, and separate and special meetings for women were held several times during the week, when they were encouraged to speak, and even addressed by the ladies.

6. One of our ladies, Miss Bushell, the able and indefatigable superintendent of the girls' boarding-school, addressed the council in an admirable speech of some length, pleading for the abolition of early marriages in the case of girls. This speech was received with great enthusiasm, and I believe greatly helped the Native members to come to the happy conclusion of pronouncing against early and compulsory marriages in the case of girls. This was the first time in the history of our Mission that a lady made a formal speech in Chinese before a large meeting such as this Provincial Council happened to be. It had a happy effect, and deserves to be noted as a remarkable circumstance, and proves beyond doubt that this Native Church has taken an important step forward. Not very many years back, the idea of a lady rising to address an assembly would have been considered simply ridiculous by our Native members; the subject-matter of her address would have been considered still more absurd and ridiculous; but the enthusiasm which it elicited, and the effect which it produced, show what a change has taken place and is taking place in the views and ideas of our Native Christians in reference to such social questions as early marriages or early betrothals, and foot-crippling; and this is the principal reason why I have mentioned the matter.

I beg once more for the most earnest prayers of the Society for all this work in all these districts. Our two new brethren, Mr. Knox and Mr. Phillips, arrived in time to be with us during the week of meetings, and I have no doubt their hearts were encouraged at seeing so many workers, Native and

foreign, assembled together day after day and night after night, consulting together as to the best mode of carrying on the Lord's work, and praying together for the divine blessing upon it.

I may also mention, as an encouraging feature of this year's meetings, the presence of many of the foreign European residents at some of the evening services, and the evident interest with which they were inspired by seeing so many Native Christians and hearing them speak, though they could understand nothing of what was said.

One lady, who I think had never seen a Chinese Christian in her life, expressed great astonishment at the sight of so many, and thanked me most heartily for the opportunity given her of attending one of the meetings. She

declared she would not have believed it had she not seen it all. I wish that people who speak against missionary effort on the ground of non-success would, like this lady, come and see for themselves and examine the whole case. But they will not, as a rule, do this, and then they go away and speak of what they are absolutely and willingly ignorant. It is not fair play, to say the very least of it. Oh, may the Lord help us to go on caring little for the approbation or disapprobation of man, if only we can do His work and have His approbation, which is better than life! We are doing His work, and He will help us. To His name be all the praise and the glory for ever! Amen.

Statistics of the Fuh-Kien Mission, 1888.

Stations.	Native Clergy.			Native Lay Teachers.			Native Christians.			Native Communicants.			Baptisms in Year.			Scholars.				Native Contributions (exclusive of money and materials for church-building).
	Native Clergy.	Male.	Female.	Baptized.	Catechumens.	Total.	Native Communicants.	Adults.	Children.	Total.	Schools.	Boys.	Girls.	Seminarists.	Total.					
Foochow . . . . .	2	8	2	105	36	141	46	2	1	3	2	10	10			\$				103'66
Lo Ngwong . . . . .	29	1	1	674	451	1125	400	23	10	33	14	130	4			†333'11				
Lieng Kong . . . . .	1	19	1	344	200	544	221	66	31	97	8	80	5			182'42				
Hok Chiang . . . . .	1	32	1	984	1301	2285	553	117	76	193	19	180	4			696'40				
Fu Ning . . . . .	4	1	1	41	37	78	20	...	...	...	1	10	...			65'50				
Ning Taik . . . . .	1	27	...	680	330	990	409	44	18	62	13	130	...			†216'50				
Ku Cheng . . . . .	1	47	1	779	661	1440	410	41	13	54	19	190	12			521'44				
Kiong Ning . . . . .	...	2	...	10	24	34	9	...	1	1	...	...	...			18'30				
Iong Ping . . . . .	...	2	...	8	18	26	4	1	...	1	...	...	...			15'85				
Hing Hwa . . . . .	...	4	...	64	118	182	52	27	11	38	7	70	...			153'37				
Total . . . . .	6	174	5	3869	3176	6845	2124	321	161	481	82	800	35	†109		2305'55				

\* Ning Taik, in addition, gave \$117'60, and Lo Ngwong \$223'56, for church-building.

† This includes: Theological Students, 21; Boarding-school boys, 38; girls, 50.

## TOKUSHIMA: A NEW STATION IN JAPAN.

LETTERS FROM THE REV. W. P. BUNCOMBE.

[The first of these two communications is a private letter placed at our disposal by the Rev. G. B. James, Bristol; the second is Mr. Buncombe's first Annual Letter to the Society.]

Osaka, Oct. 21st, 1888.



WE are on the eve of going to Tokushima, to reside there for the next two or three years; and although our first work and chief occupation will be the study of the very difficult language,

yet we look forward to being used by the Lord to bring the knowledge of salvation to many souls in that place.

I promised I would write and tell you from time to time of our work, and the success which God gives, and I trust your interest and the interest of

my fellow-members of the Bristol C.M. Union will be stirred on behalf of Japan, and more particularly on behalf of the little known, but in this country important city, of Tokushima, in the island of Shikoku, in the southern part of Japan.

How little we realize, when at home in dear old England, how much there is included under a name in one of our maps of some distant country—that it means the home of thousands of fellow human beings, each one of whom is as capable of bringing glory to God as any one of ourselves, but who from want of the Gospel are in ignorance, sin, and death, living in the bondage of sin, and dying without any hope!

While we were on our way to Japan the C.M.S. Conference was sitting, and the problem of the location of missionaries was gone into. It was resolved that, among other things, we should be asked to go to Tokushima during the time that was allotted to me for the study of the language, at any rate; and I consented, believing that there was the place God wished us to labour in, and in which He would bless us.

As Tokushima is not a treaty port, it is necessary to get a passport in order to reside there, and this the Government will only grant to those who in some way or another are employed by Japanese. Many of the influential men of the town wanted a foreigner to live there to teach them English and English customs. Some of them also feel that the presence of missionaries is in some way or another the most likely method of raising the moral tone of the people (which, by the way, is very low, so that the Japanese say, "The men of Tokushima are very wicked"). So they have formed an English school for themselves, and appointed me its teacher for two years, and have obtained for us a passport for that period. I have thirty-five men in my classes; they meet for study every evening from seven to nine (except Saturday and Sunday). I have been teaching them for a month now, going to Tokushima every Monday, and returning every Friday. But (d.v.) on Friday next we all go there, and for the present will live in a Japanese house I have rented, while a foreign-built house is being erected for us.

Tokushima is about eighty miles

from Osaka by sea, and as there are steamers running to and fro every night, is easy of access. The journey takes from six and a half hours to eight or nine hours. The population is put down at 60,000, but its importance arises from its being the chief town of the county of Awa, a district containing 800,000 people or more, and all living in small towns or villages of from 3000 to 300 inhabitants each; so you will judge the number of villages or towns is very great.

Among this great population we have one catechist at work. There are twenty-five Christians in the town, and fifteen or twenty more in places around. Obviously there is a great need for workers.

But I want to give you some idea of the place, and of the needs; so come with me for a walk, and I will show you the city and its surroundings. There are high hills rising directly from the western border of the city; they are very steep hills, but as the base of each hill is studded with heathen temples and shrines, there are steps and zigzag paths to go up nearly any part of the hills. We will go up on the northern side first. From the top of this hill we can see nearly the whole city—it lies stretched out on a plain at our feet; a large river (one of the largest in Japan) comes down and runs into the sea on the north side. Beyond the river, some eight miles off, is a range of mountains: the whole country between this range on which we are standing and that yonder is given up to the cultivation of rice, and at this season has a dull greenish-red appearance, since the corn is almost ripe. As you look up the long, broad valley, made by this great river, you can see a great number of villages dotted here and there amidst the rice-fields. They are so thick that I had to give up counting them. Away up the valley there is an unbroken view, till the river is lost in distance, and some very distant mountains rise to view. I hope some day to make preaching-tours up that valley, going in a boat up the river. I hear you can go in a large boat for more than fifty miles.

As I stood here with Mr. Makioka, our catechist, and looked over this fertile plain, I said, "What a field of labour is here! Makioka, we want another catechist who can devote his

whole time to preaching in these villages." He quite agreed with me, and said, "It is easier preaching in the villages than in the towns,"—that is, I suppose, there is more immediate fruit—and this statement is borne out by the wonderful work God has been doing in the villages in the north of Kiushiu (Fukuoka district), and by what I hear from other Missions, that in some parts the villages are crying out for teachers. And here, in these villages of Awa, I feel sure the same hungering and thirsting after the word of life will be awakened directly the Gospel is carried in their midst. "But," said Makioka, "there are no men to be catechists." And indeed this is the great want—men—Native Christians—men filled with the Holy Ghost, and able to preach Jesus Christ in a simple way to the poor people of Japan. But, as I said to Makioka, God gives men, and we are told that we may have whatsoever we ask for, and more, that Christ bids us pray the Lord of the harvest to thrust forth labourers into His harvest. I said, "Let us lay the matter before God, and ask Him here." And there on the hill-top, as the sun was setting amidst the deep blue of the hills, and shedding a glory around, such as we only see on rare occasions in England, and looking down on the fields already white to harvest, in a literal and in a spiritual sense too, we pleaded with our God, who had set us there as lights in a very dark place—I in English, Makioka in Japanese—and we asked that He would give us a man for this work, and that He would fill all the Christians—the little band—with His Spirit, and make them all active missionaries; and that He would open the hearts of these unknown multitudes to receive Jesus as their King. And those prayers are registered in heaven; and I am sure we shall have men given to us—yes, evangelists, pastors, teachers. (See Eph. iv. 11: "He gave.")

As we walked around the hill that evening, towards the city, we presently came in view of the main portion of it. The streets were all being lit up with lanterns, for it was a great feast-day, when the gods are fed with new corn. Underneath us, in the neighbourhood of the temples, there were the usual noises of drums and tinkling bells, and as we looked we could see how the

whole city is given up to idolatry. I said to Makioka, "What are we among so many?" But a parable of our Lord's was brought forcibly to my mind recently (Luke xiii. 19) which answered my question: "We are as the grain of mustard-seed, cast into this garden, so small as not yet to be known or noticed; but great shall be the harvest by-and-by."

At the foot of the hill we met an idol procession—three cars, taudily decorated, with men and boys, dressed in most hideous fashion, inside, being pushed along the streets with great noise—men carrying lanterns, some on high poles and some in their hands. In the last car was the principal god, and this they rushed wildly up the street; then they stopped, then pushed it back a little way, and made a fresh rush. They were going to one of the principal shrines, where an elaborate service would be performed. The contrast between the mountain prayer and this noisy idol-worship below was most painful.

The south side of the city is the most beautiful—I mean the view from the hills that side. Here is another plain, made by three or four rivers which here flow into the sea; five valleys run down into this plain, each one between steep and high hills. Looking inland, you can see five ranges of hills, each rising above the other; the most distant must be very high. This plain also is studded with villages and covered with rice. Eastward is the sea,—a very lovely sea-view it is. There are islands close by, and the mainland of Japan just visible in the far distance. On the east side of the city there is a hill rising abruptly out of the plain, and to the south some more hills, somewhat similar in character. As to the city itself, it is built just around the foot of the great hills from which we have been viewing the scene. The streets are narrow and straight; the houses of the usual Japanese style—tiled roofs, no chimneys, no smoke; trees and shrubs in the gardens,—giving the city a clean and fresh appearance. Parts of the rivers and canals intersect the town, necessitating many bridges.

On the north-east side of the town is a large prison, or convict station, in which there are upwards of 1000 prisoners. At present the Buddhists have

the charge of preaching to the prisoners. Maybe, Christian teaching will some day be admitted to bring light to these poor men and women.

I trust I have said enough to enlist your sympathy and prayers on behalf of Tokushima. (It is a place of 60,000 people, not 7000 as is stated in the C.M.S. book on Japan.)

*Tokushima, December, 1888.*

I have a passport permitting me to reside in Tokushima for two years: it was granted on the ground of my being English teacher to a school of gentlemen here. Mr. Uyeda, husband of the lady who was baptized here last year, is the leading man in this school. There are about thirty men of the official class who attend the school. I am engaged to teach them English every evening from seven to nine (in the summer the hours will be altered), excepting Saturday and Sunday. I trust that when I can speak the language that I shall be able to form a good Bible-class among the members. Meanwhile I am praying that God will give them the grace of His Spirit, and repentance unto life. I am going to give each member a New Testament at Christmas, accompanied by a short letter in English and Japanese. Will you pray that this written message may be the best means of the conversion of those who read it? I should add that four of the members of the class are Christians.

*The Tokushima Church.*—Internal troubles have much weakened the Church here and at Tomioka; so much so that there is no aggressive energy or zeal among them. Here the cause was the sad case of the photographer, Mr. T—, of whom I told you in my last; but I hope that trouble is over now. About a month ago Mr. Evington came here and had a long conference with them. He pointed out that a man living with a second wife in the lifetime of the first was committing adultery, and read then the passages of Scripture on the subject. The Christians then, of their own accord, came to the conclusion that according to the Scriptures they must separate him from their company. Both Mr. Evington and myself agreed with them, while he counselled them to show all brotherly love to him, and to endeavour to bring him to repentance.

At Tomioka the Christians have been much troubled by false teachers, and also by internal dissensions; so much so that they have not felt fit to receive the Holy Communion for some long time. I have told them, through Makioka San that I will come and administer the Holy Communion when they desire it. Pray for them—they are sheep in the wilderness with no pastor, and they live too far from Tokushima to come here at all frequently.

For Tokushima I trust brighter times are in store. I fully believe the Lord is preparing great blessings to bestow here; there are signs of it already. The evening preachings to the heathen are being attended by greater numbers, and what is more to the point, by "not yet believers," who are most attentive. At present the preachings are held on Friday and Sunday nights, but I am not at all satisfied with this, and shall hope to be able to report next year that preachings are held in some part or other of the city every night. We brought an American organ with us, and have found it very useful at the meetings and at the services. At present the only help I can give at the preaching meetings is to play the organ, and give away copies of the Gospels at the close of the service. I have given away about 200 up to the present time.

I have asked Mr. Evington to arrange for a week's "Mission," to be held here in the early part of the year: "A great preaching," as the Japanese call it. I shall endeavour to teach the Christians how to prepare for such a special effort, and how to follow it up. I have asked the Lord to give us 500 souls as the fruits of that mission. I only fear lest, in the weakness of my faith, I have asked too few.

From the hill top at the back of Tokushima there is a magnificent view. Northward there stretches a great plain, very fertile, and simply studded with villages, and away westward is a great river basin, also thickly covered with villages. A great longing to send the Gospel to these villages comes to me whenever I go up that hill.

I am very interested in my teacher. He was admitted as a catechumen by Mr. Chapman, at Fukuyama, but went no further until he came to Osaka, and became our teacher; he then went



to Mr. Terasawa to be prepared for baptism, and was baptized a few months ago. He is most earnest, and will make a good worker I believe. Mr. Terasawa spoke very hopefully of him. Mrs. Buncombe is teaching him English, and he says, "I shall only do two things now, read my Bible and learn English." Here he has been useful in bringing some young men to the preachings, and he tells us with great delight how he talks to his companions about Christianity.

Our two servants (cook and his wife) are now, I am very thankful to say, both inquirers. The woman reads the Bible with Mrs. Buncombe. She said, "I wish I could understand." "No one ever told me such things before," and such-like sentences, show that the Good Shepherd is drawing to Himself her soul and heart. The change in our cook is becoming evident, and we are very thankful to God for these tokens.

I have had visits from some of the boys of the Cho Gakko, the chief boys' school here. Two of them I met first at a Friday evening preaching. As I was going to the preaching-place with Mr.

Makioka we overtook them, and as we were quite near the house, I asked them to come in. They did, and seemed very interested in the story of Elijah on Mount Carmel, which Mr. Makioka told with a good deal of fire and energy. Afterwards I gave them copies of one of the Gospels and some tracts. A few days after they called at my house, and I sent for Mr. Makioka to come and talk to them, as they said they wished to hear more about Christianity. I gave them Testaments, and asked them to read them, and to pray to God to give them the Holy Spirit, that they might understand. They have been once to the preaching-place since, and I hope and pray that they will eventually become believers.

There is no difficulty in getting an audience in Japan at any time; any hour of the day, almost, a foreign missionary could get a little crowd of forty or fifty people around him, if he stood still in the street and began to speak, especially if he had a lady with him, for a foreign lady is a great curiosity in places like Tokushima where there are no foreigners.

## THE THIRD REVOLUTION IN UGANDA.

LETTER FROM MR. MACKAY.

[The following letter gives the details summarized in the *Times* telegram of Feb. 7th from Zanzibar, referred to in our last.]

*Usambiro, Nov. 27th, 1888.*

**B**Y the mail which left this on the 12th inst., Messrs. Walker and Gordon sent you full accounts of the second *coup d'état* in Buganda, resulting in the plunder of both the Protestant and Romish Missions, and the expulsion of all the Europeans.

I have now to report another, or third revolution, the news of which was brought us by a dozen of our former pupils, who arrived here a fortnight ago, having effected their escape from Buganda in a canoe. Some of the Frenchmen's pupils came with them, and these have taken up their abode at Ukumbi.

It appears that soon after the departure of our brethren from Buganda, the authorities expressed their regret at having allowed the white men to go in safety, as it was feared they would join

Mwanga on this side, and, aided by the Christian chiefs who had fled (although in another direction), return and fight Kiwewa. Poor Kiwewa was not, however, long allowed to enjoy his exaltation to the throne. His head-chiefs, who call themselves Mohammedans, in company with the Arabs, sorely pressed the king to be circumcised. Meantime he was being advised by the old Katikiro, then retired and living near the sepulchre of Mutesa, not to yield to the demand of the Arab party, as his father (Mutesa) had not been circumcised. Kiwewa, therefore, determined to try and rid himself of his new Katikiro, Kimbugwe, Mukwenda (formerly Mujasi), and others, who were pressing him to yield to their request that he should become a pronounced Mussulman. They had got their position by treachery, having wantonly attacked the Christian chiefs

when unprepared for defence. The king tried to poison them, but the scheme failed. Next he ordered their attendance one day at a private audience, when he said he would consent to be circumcised. At this audience the king's executioners suddenly seized the Katikiro, Kimbugwe, and Mukwenda; Kiwewa seizing a spear and killing the two last; but as he was about to slay his chief minister a gun was fired at him by a lad of the Katikiro's, whereupon the king fled, and the chief minister got himself released. The Katikiro at once selected another prince, named Kalema, one of Mutesa's eldest sons, who some years ago murdered his brother Ma'anda, and calling the Arabs to his aid, circumcised him and set him on the throne now vacated by Kiwewa. The latter fled to Nabulagala, and took refuge at the grave of his father. The Arabs, however, attacked that place and drove him from it, plundering and burning the houses of the old Katikiro, in the hope, probably, of trying to recover their debts. Meantime they act as Kalema's body-guard, while Kiwewa has fled to Singo—the part of Buganda nearest Bunyoro—and has there been joined by the old Katikiro, Koluji, and many others who were Mwanga's principal chiefs. I believe that Kiwewa has sent to recall the Christian chiefs and soldiers, who had fled to Busagara and Bunyoro; and, should these consent to come to his aid, we may soon hear of the overthrow of Kalema and his Arab guard, and the re-establishment of Kiwewa on the throne.

Our intelligence goes no farther. Buganda is, at any rate, in a state of civil war; two kings, each with a strong party of followers, contending for power. The issue is in God's hands, and we may quietly await the result. The Lord reigneth, and He will overturn, until His name be established a praise in the earth.

The British Agent and Consul-General has kindly sent us a memorandum, giving particulars of serious disturbances at the coast, where the Arabs have endeavoured to oust the Germans from all the ports, and many of them have lost their lives in consequence, while two of the Germans, with their servants, have been murdered at Kilwa.

These events, coupled with the diffi-

culties on Lake Nyassa, on the Upper Congo, and on the Nile, render the question now paramount—*Is Arab or European influence henceforth to prevail in Central Africa?* The answer to this question rests with Christian Europe. God grant that the suicidal policy of "ABANDON" adopted in the Soudan may not now be followed in East Africa. Unless Europe at this crisis asserts its superiority, we must, after all that has been done, write as an epitaph on the Dark Continent, "Lost for ever!" If our Society does not mean this to be so, they must at once bestir themselves to *action*, and leave mere words and hopes to another season. Union is strength. Our Scotch brethren on Nyassa and the Universities' Mission have not been slow in stirring up public opinion on their troubles. Will the C.M.S. hold itself aloof, and refuse to join hands with other Christian workers in the same field? Are we to commit the monstrous crime of standing by, and seeing all this region given up by the Christian nations of Europe to be devastated by Islam and its disciples? No. The C.M.S. must be foremost in directing public opinion, and in making its voice heard in tones which neither Germany nor England—nor even Portugal—will be able to disregard. Arab fanaticism may be harmless enough when under control; but let it once gain the ascendant, and farewell to all hopes for the regeneration of Africa, for every opportunity of working will be denied. Only impotence and blind dementia will allow this; but such is the terrible infatuation which seems nowadays to lay hold on many good men, that I shall hardly be surprised to see philanthropy yield to fanaticism, and liberty and mercy retreat with cowardly step before the march of the circumcised slaver.

Messrs. Gordon and Walker have been a good deal unwell since their arrival here. This was only to be expected, as a reaction after the terrible time of anxiety and discomfort which they have lately experienced. God graciously gave them health and endurance during all the weeks of misery they were called to undergo. Now, like highly-strung harps, they cannot but be low in tone since the tension is relaxed.

## THE HOUSE OF LAYMEN ON AFRICAN SLAVERY.



N the House of Laymen, on March 1st, Sir John H. Kennaway, M.P., brought forward the question of the duty of the Church in regard to slavery, and moved a series of resolutions. He said,—

The subject had been represented as being rather academic than practical. He maintained, however, that the House, as representing the laity of the Church of England, was not bound to confine its deliberations to subjects which merely affected the Church in Parliament, and that on the contrary it was quite within their province to discuss any question on which as a Church it was fitting that the views of the Church should be heard, there being no other representative organ of the laity of the Church of England. The time had gone by when it could be said that the Church should not grapple with social subjects, but confine herself to spiritual teaching. It was when she showed herself able to enter into the wants of the people's lives, that they were ready to look up to one who so cared for them, and accept the Church as their spiritual leader. One of the greatest benefits conferred on mankind by Christianity was that it gave the death-blow to slavery by proclaiming the equality of all men before God. It had abolished polygamy and raised the status of woman. The question was how they could take any united action as a Church in this very important question, and obviate and prevent the present terrible distress which came so home to every feeling and thinking man. England owed a great and deep debt of reparation for the past to poor degraded Africa, and had been of late years endeavouring to repay it. The exertions in this direction had borne some fruits, for on the West Coast of Africa, devastated at one time by a slave-trade which he regretted to say was largely joined in by Englishmen, self-supporting Christian communities were to be seen rising up, while in one of them there was an instance of a slave-boy captured from the slavers, educated, prepared for the ministry, ordained, and now a respected Bishop of the Church—(cheers)—he need hardly say he referred to Bishop Crowther. Beyond the West Coast, previously unexplored regions had been opened up by the exertions of great travellers, as Stanley, Livingstone, and Cameron, and exhibited great capabilities for commerce and for the extension of Christian teaching. These openings up had been availed of by the English, French, and German nations for purposes of commerce, and the work of religion had not been neglected. This, and the splendid liberality of the King of Belgians in the large sums of money which he had spent in endeavouring to bring the blessings of civilization to various parts of the country, led to the hope that Africa would take her place among the other great continents of the world. But the dreadful results, the fearful suffering, and the horrid cruelty of the slave-trade had been gradually revealed to the English people from the time when Livingstone gradually brought it to the knowledge of the country. When he returned to Africa in 1865, he was appointed by Earl Russell H.M. Consul in the interior of Africa, and thenceforward devoted his life to healing what he deemed to be the open sore of the world. A committee of the House of Commons sat on the subject in 1871; and by treaty with the Sultan of Zanzibar, we succeeded in closing the slave-markets of that town. But since then it had been found that the very discoveries and openings up which had been made by the great travellers had also opened up the country to the slave-traders, and men had gone out from Zanzibar, and had travelled very far into the interior, for this purpose. Their ravages had extended over a very large area during the last five years, and the sea-going traffic from the German territories was only one-tenth part of the traffic, a great part of which found an outlet by Tripoli. The area affected by the traffic was considerably larger than Ireland, and the loss of life was so enormous that to obtain 5000 slaves 33,000 lives had been sacrificed. England had done its best, and had sent expensive squadrons to watch the

coast, while lives had been lost in the matter. How much further could we go? Government armed interference in the centre of Africa was a very serious thing, and one which the Government could hardly be asked to undertake, although the interest of the Government in the matter was very keen, and Lord Salisbury promised only the other day that all that they could do in the legitimate sphere of political effort should be done. They had put down slave-markets in Egypt and in Zanzibar, and they were being urged now to abolish the status of slavery at Pemba. It was a fact that the Government had approached the other Powers through Belgium in order to endeavour to obtain a convention of the Powers to consider and agree upon thorough united action in slavery and the slave-trade. He was afraid that the response that the other nations had made, however, was not of a sufficiently hopeful character to encourage them to proceed with any hope of success at the present time. The Nyassa Anti-Slavery and Defence Fund were raising 10,000*l.* to organize armed resistance against the Arabs' inroads upon their settlements. Commander Cameron was seeking to gain authority, either from our Government or an International Convention, to patrol the great waterway of the Central African lakes, and so cut in two the roads of the slave-traders. There were other schemes, but the House of Laymen could not enter into them. All the Church of England could do was by discussion and expression of opinion to bring home to the people of England the magnitude of the evil, to impress the Government where they could, to induce the Foreign Office to maintain its old traditions, and to act by every means in their power. He ventured to ask them at once to accept these resolutions, as being at any rate an attempt to show that the House realized the full extent of the evil, and that they were, by their voice and vote, prepared to encourage those who were endeavouring to grapple with it.

After a debate, in which Earl Nelson, the Duke of Rutland, and others took part, the resolutions, verbally amended, were adopted as follows:—

"That this House, having considered the question referred to it by his Grace the Archbishop, viz., 'What is the duty of the Church with regard to slavery?' is of opinion—

"I. That inasmuch as domestic slavery is incompatible with the full recognition of the equality of all men before God, and its continued existence must act as a direct encouragement to the slave-trade, this House, while recognizing that its abolition cannot be compelled by external force, confidently hopes that the advance of Christianity and civilization will, in the near future, bring about its entire supersession by free institutions.

"II. That the slave-trade, as now carried on by the Arabs in Equatorial Africa, being horrible in its cruelty and waste of human life, and one of the great obstacles to the rising hopes and encouraging prospects of Christianity and civilization in the interior of that country, it is the duty of the Church to make its voice heard upon the subject.

"III. That in pursuance of the policy consistently maintained by Great Britain for the last eighty years in the suppression of the sea-going slave-trade, and in view of the signal success which attended the vigorous execution of that policy on the West Coast of Africa, her Majesty's Government should be supported in such measures as may be possible to the same end on the East Coast.

"IV. That although the inland slave-trade of Central Africa is at present beyond the reach of Government interference, every effort should be made to impress its horrors on the minds of Englishmen, and that the Church should encourage such peaceful enterprises, commercial or religious, as may lead to its diminution.

"V. That his Grace the Archbishop be respectfully requested to consider the propriety of inviting the Church and other Christian bodies to special prayer in connection with this subject.

"VI. That his Grace the Archbishop be requested to communicate these resolutions to her Majesty's Government."

## A PROFITABLE MAGAZINE.

LETTER TO THE EDITOR OF THE "C.M. INTELLIGENCER."



OUR years' experience, and fourteen years' experience, of a Parochial Magazine may differ materially. Novelty, and a certain consequent enthusiasm, may render a scheme successful for three or four years which, nevertheless, may be destined to speedy oblivion. Although, therefore, ten years ago the writer advocated the adoption of the *C.M. Gleaner* as a Parochial Magazine, it may be well that he should now state briefly how it has worked during the whole period from February, 1875, to Christmas, 1888.

*And first as to Circulation.*—Although the population now under his ministerial charge is less than half of what it was then, the circulation still amounts to 500 per month. No less than 84,554 copies of the *Gleaner* have been distributed during that period, or an average of over 6000 copies a year, and none of these have been given away, or sold for less than a penny, except those supplied to the advertisers.

*Next as to its Missionary Influence.*—It is chiefly through this agency that, amidst ever-deepening poverty, and a congregation reduced by the consecration of three new churches, missionary interest has not only been sustained, but greatly deepened, so that during the past year 158*l.* 6*s.* 6*d.* has been transmitted to the Parent Society, a sum much more than double the amount collected ten years ago. The total amount forwarded to the C.M.S. during the past ten years has been 1078*l.*, of which probably more than half has been due to the missionary interest which the localized *Gleaner* has awakened. In addition to such financial results, many have been led to volunteer for personal service in the mission-field, of whom not a few have been accepted.

A word also as to its pecuniary success will not be out of place. In consequence of its popularity, no serious difficulty has been found to exist in securing a sufficiency of respectable local advertisements, not only to make it pay, but even to pay handsomely. During thirteen years three pages of advertisements have been constantly filled, for if on rare occasions there has been through neglect a blank space, an advertisement has been more frequently seen encroaching upon the pages devoted to parochial news. The result has been a net profit from 1875 to 1888 of 114*l.*, the whole of which has been devoted to religious societies and parochial charities. All advertisements of dubious quack medicines, wines, spirits, &c., are carefully excluded.

The *C.M. Gleaner* would probably be found, as indeed it was in the case of Holy Trinity, Penge, even better adapted for a more educated class of readers than for those in the parish above described, and as it possesses, besides the preceding marked and distinctive advantages, all those recommendations which it has in common with other first-class parochial magazines, the writer is convinced that wherever a clergyman is in hearty sympathy with the C.M.S., and has a good-sized parish, he cannot do better, either on financial or on far higher grounds, than by localizing the *C.M. Gleaner*.

Given a missionary-spirited incumbent, zealous helpers to push the sale, a reasonable printer, and an active layman to look after advertisements, and the result of localizing the *Gleaner* will inevitably be, with the blessing of God, a congregation who will know more of missionary work, and probably take a deeper interest in it, than many of those who come to preach the annual missionary sermons.

Full details on the whole subject will be found in an article in the *Gleaner* for August, 1879, supplemented by a subsequent article by another writer in the *Gleaner* for November, 1880.

W. ALLAN.

*St. James's Vicarage, Bermondsey, S.E.*

## NOTICES OF BOOKS.



WORDS really fail us in noticing, year by year, the *Official Year-Book of the Church of England* (S.P.C.K.), the new issue of which, for the current year, is now before us. It seemed when it first started to be nearly as perfect as a compilation with such multifarious contents can be; but each year's volume is a distinct advance on its predecessor. Mr. Burnside and his colleagues spare neither pains nor labour in every department of the work; and such various subjects as Church Building, Parochial Missions, Lay Readers, Theological Colleges, Cathedrals, Temperance and Rescue Work, Sisterhoods and Deaconesses, Day and Sunday Schools, Extension of the Episcopate, Convocation and the House of Laymen, Diocesan Conferences, the Church Congress, the Lambeth Conference, Clergy Pensions and Charities, Church Defence, Church Literature, &c., &c., are dealt with in the most complete way. Foreign Missions occupy no less than seventy pages, and besides authoritative summaries of the work of the Societies for the year, there are short reports from most of the Colonial and Missionary Bishopricks. We hope our Mission Libraries in different parts of the world are duly provided with the Year-Book.

*The Bible in the Pacific*, by the Rev. A. W. Murray (J. Nisbet and Co.), is an admirably-designed book, and, so far as we are capable of judging, very well executed. It is a history of the work of Bible translation in the languages of Polynesia, Melanesia, Micronesia, New Zealand, &c. We earnestly wish that similar volumes could be prepared for all the great sections of the mission-field. Such a record would be most valuable, and would draw attention to a department of missionary work as important as any and as arduous as any, but one which receives little notice and is little appreciated.

*The Great Value and Success of Foreign Missions*, by the Rev. John Liggins (New York, 1888), is a handbook of testimonies regarding the results of Missions, gathered from every quarter. It is a book similar to the now familiar and very valuable *Are Foreign Missions doing any good?* and is much fuller and more comprehensive, though inferior as a literary production. It is emphatically a manual to have ready to hand for frequent reference. We hope it may be published in England. Meanwhile it can of course be ordered from America through the London houses (like Trübner and Co.) that have agencies there.

## NOTES ON OTHER MISSIONS.

THE S.P.G. can report an increase of 28,601*l.* in the year 1888 over the income of 1887. This is made up of two donations of 25,296*l.* and 2268*l.*, and an increase in the general income of 320*l.*

THE UNIVERSITIES' MISSION has a missionary fleet on Lake Nyassa, consisting of the following:—(1) The *Charles Jansen*, with two dingies; (2) a larger boat, capable of carrying several persons; (3) still larger rowing craft, known as the consular boat; (4) a delta metal central-board boat; and (5) the *Ousel*, a central-board sailing boat of galvanized steel.

On February 20th, the CHINA INLAND MISSION was able to send out 3600*l.*, in answer to a special appeal, for the relief of the sufferers by the famine in China. On the same date, a telegram was received in London from Mr. Hudson Taylor:—"Shantung, Manchuria. Frightful distress. Assistance is urgently required. Shanghai, 19th." This Mission has to report a good deal of sickness among their missionaries, and Miss MacKee, a valued worker, has been called to rest.

Mr. and Mrs. Polhill-Turner arrived at Pa-chau, in Si-ch'uen, on June 1st, 1888, and on November 7th they were able to report the ingathering of firstfruits. On November 4th, four were baptized; on the 7th, two vegetarian ladies and three other ladies. Four boys and a man are reported as hopeful inquirers.

J. P. H.

## THE MONTH.



THE Anniversary of the Church Missionary Society will (p.v.) be on Monday, April 29th, and Tuesday, April 30th. On Monday, at 4 p.m., there will be a Prayer Meeting at Sion College. At 6.30 p.m., the Annual Sermon will be preached at St. Bride's by the Rev. H. W. Webb-Peploe, Vicar of St. Paul's, Onslow Square. On Tuesday the usual Clerical Breakfast at Exeter Hall will take place at 8.30 a.m.; and at eleven, the Annual Meeting will be held in the Large Hall, the President in the chair. Among the speakers expected are the Bishop of London, the Rev. H. E. Fox, of Durham, the Rev. W. S. Price, of East Africa, the Rev. H. D. Williamson, of the Gond Mission, &c. A Conference of members of the Gleaners' Union (with tea) will be held at the C.M. House at four o'clock. The Evening Meeting will be at seven, when the Bishop of Moosonee will be in the chair, and Archdeacon Melville Scott (Lichfield) and several missionaries will speak.

IN accordance with the desire of the Archbishop of Canterbury, the Committee submitted to him the names of two clergymen for the vacant Bishopric of Travancore and Cochin. We have now great satisfaction in announcing that his Grace has selected the Rev. Edward Noel Hodges, M.A., of Queen's College, Oxford, formerly Tutor at the C.M.S. College, Islington, afterwards Principal of the C.M.S. Noble High School at Masulipatam, and now Principal of the C.M.S. Trinity College, Kandy. Mr. Hodges is well known to our readers as a devoted missionary, and if he accepts the Bishopric, as we earnestly trust he will, much prayer will be offered for him, not only in view of the work in the diocese of Travancore and Cochin, but in view of the position he will occupy in the Indian Episcopate.

ONE or two of the religious papers have announced that the Rev. John Barton, of Cambridge, has expressed his readiness to go out to Tinnevely for eighteen months. This announcement is premature, and extremely awkward and painful to Mr. Barton. The matter has been under consideration, but nothing is settled yet. We need scarcely say that Mr. Barton's presence in any part of India would be of great value to the missionary cause.

THE following have been accepted by the Society for missionary work:—The Rev. Herbert Knott, M.A., of Corpus Christi College, Cambridge, Curate of St. Simon's, Southsea; the Rev. Donald J. McKenzie, of the London College of Divinity, Curate of Christ Church, Derby; Miss Blanch Emily Bullock, daughter of the Rev. C. Bullock, Editor of *Home Words*, &c.; and Miss Ellen Dunkley, who offers for the Annie Walsh School, Sierra Leone.

A DEEPLY interesting and solemn gathering took place at the C.M. House on March 12th, to take leave of Mr. Graham Wilmot Brooke on his departure for West Africa, and of Mr. Ernest Shaw, a young Cambridge man, accompanying him. The President was in the chair, and a goodly company of friends assembled. After a hymn, and prayer by the Rev. John Barton, the Rev. R. Lang explained the arrangements under which Mr. Brooke was going out. Mr. Brooke and Mr. Shaw then each said a few touching words, earnestly asking for continual prayer; after which the Rev. H. W. Webb-Peploe

addressed them on Phil. ii. 17, 18. He pointed out that the New Testament only mentioned three sacrifices to be offered by Christians, viz., (1) the *person*, Rom. xii. 1 ; (2) the *purse*, Phil. iv. 18 ; (3) *praise*, Heb. xiii. 15 ; and he fervently exhorted them to present all three to God. Mr. Clarence Roberts then commended the two departing brethren in prayer to God, the hymn, "Speed Thy servants," was sung, and the President concluded with a few farewell words.

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On another page we give Mr. Mackay's last letter, which was received on February 25th, after our March number was printed. A telegram from Zanzibar, in the *Times* of March 10th, states that Mr. Gordon and Mr. Walker were on their way to the coast ; but we have no information of this at present.

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THE Consul-General at Zanzibar has sent a peremptory request up to Mr. Wray at Taita, Mr. Fitch at Chagga, Mr. and Mrs. Roscoe and Mr. Wood at Mamboia, and Mr. Price and Mr. and Mrs. Cole at Mpwapwa, to abandon their stations and come to the coast. Mr. Wray and Mr. Fitch have declined, affirming that they are in no such danger as would justify them in leaving their work. We thank God for their courage, and pray that wisdom may be given to the other brethren to decide rightly.

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THE announcement of Miss M. L. Whately's death has caused deep and general sorrow. Her splendid work in Egypt will long be remembered. Many Christian ladies go to the mission-field now. Mary Whately was one of those who led the way.

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THE Rev. G. H. and Mrs. Parsons, of Chupra, have sustained a sad loss in the death of a little daughter five years old. A vehicle in which Mrs. Parsons and her child were riding was upset and both were thrown out. The little girl was stunned and never recovered consciousness, but died in twenty-four hours. We deeply sympathize with the bereaved parents.

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A LETTER from Miss M. Goodall, of Lagos, states that she is grateful for restored health, and for being kept thus far from fever in spite of the almost entire loss of sleep since the carriage accident just before she left England ; "and," she writes, "I am sure this is in answer to the prayers of many friends in England." She has entered actively upon the work of the Female Institution. Besides the ordinary training work in the Institution, she has Bible-classes for the students, and one for outsiders every Thursday, from five to six, "just after your prayer-meeting. There are only twenty as yet, but that is a beginning, and it may form a nucleus for a Y.W.C.A. in the future." Miss Goodall has also undertaken the secretaryship of the Children's Scripture Union. (Miss Goodall has since had severe fever, but is better.)

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BISHOP CROWTHER arrived at Bonny on January 20th. A week later he opened the new church of St. Stephen at that place. The new church is of iron, and was built (at the cost of the people themselves) to take the place of another which had become much damaged. It has sitting accommodation for 1000 worshippers, but at the opening service no less than 2000 managed to squeeze into the building, and the schoolroom and its grounds were thronged by thousands of spectators. All the chiefs but two of the Bonny district were present with their attendants. The service was conducted by the Bishop and his son, Archdeacon Crowther.

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THE Rev. R. Burrows, of New Zealand, in acknowledging a letter of condolence sent from Salisbury Square on the death of his wife, writes:—

For forty-nine years was I privileged to have her as a "help-meet" indeed in my missionary labours; during which long period she, in a truly catholic spirit sought out, counselled, and relieved the afflicted and distressed. And when age and infirmity prevented her from continuing her visits of love and mercy, her pen was ever busy sending forth words of comfort, or advice, or warning, as the case might be. Her

sitting-room, where she held a Bible-class weekly, was to the last a meeting-place of Christian friends, and when she was past conducting it herself she begged it might be held at the same place that she might be present as a listener. A day or two before her death a slight stroke of paralysis prevented her from uttering a whole sentence, but a pressure of the hand and a look told us all was peace.

WRITING from Peel River, in the Mackenzie River diocese, on August 1st last, Bishop Bompas states that shortly before he had started to cross to the west of the mountains to admit Mr. Wallis and Mr. Ellington to Priests' Orders; but on attempting the passage of the mountains on foot as usual he was overtaken with cramp in the limbs from walking in the cold water, and was obliged to return. He speaks of the attention the Mackenzie River District is now receiving. The Senate of Canada are sending a committee to report on its resources, and Lord Lonsdale has been commanded by the Queen to report on the condition and needs of the Indians. There has been a large influx of miners and fur-traders on the Upper Youcon, and the French priests are pressing into the country. The Bishop appeals for reinforcements to counteract their influence on the tribes in the Youcon, where "the Missions are some of the most encouraging possessed by the C.M.S. in the world."

THE Bishop of Rochester spent a day at Colombo and Cotta on his way to Australia. The Rev. E. T. Higgins, of Colombo, writes, "I saw his name in the list of passengers by the s.s. *Victoria*, and went on board to meet him. He came off to breakfast, and afterwards I showed him one of the schools here, and took him out to Cotta. His Lordship seemed to enjoy the long day on shore, and expressed himself much pleased with what he saw of the work. I suppose he is the first English Bishop who has ever visited Ceylon."

THE *Punjab Mission News* says:—

Our readers will remember that some months ago Syad Shah, an Afghan convert in connection with the Peshawur Mission of the C.M.S., left for a second visit to that mysterious country of Kaffarastan. Letters have now been received from him dated from Kamdesh in Kaffarastan. He reports all well, and had reached safely after an extremely trying journey *via* Cashmere and Chitral. One of his ponies died in crossing a pass. He was hospitably

entertained by the Khan of Chitral for three weeks. He received a warm welcome from his old friends the Kafirs.

The messenger, a Kafir, brought Mr. Thwaites a Kafir bow and arrows, a hunting-knife, and a cake of compressed grapes. Syad Shah had sent for some Persian New Testaments, which are wanted by the chiefs, and various articles to be given away as presents. These have been sent him by Mr. Thwaites, who shortly expects further news.

THE Rev. W. Andrews, writing in December to announce his safe arrival in Japan, states that during his sixteen months' absence in England the work has increased very much. Fifty-four Japanese received baptism during that time. At Horobetsu, the Ainu village, where he had left two catechumens, he

found twelve Christians, one being the head-man of the village. There has been an addition of six to the Hakodate congregation, and there are five or six from the upper classes who he trusts will soon become catechumens. But the greatest advance has been at Kushiro, one of the stations about 200 miles from Hakodate, in the north island. When Mr. Andrews left there were six baptized members; when he returned there were fifty-six. These Christians, who are described as a strong, earnest, and independent class of people, sent a *telegram* to Mr. Andrews congratulating him on his arrival, and asking him to go up and see them as soon as possible! They have just completed building their church.

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THE Rev. Pundit Kharak Singh has given two sums lately to the C.M.S. Punjab Mission, Rs. 547 and Rs. 350—about 60%.

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THE newspapers announce that the Right Rev. Dr. O. Hadfield, Bishop of Wellington, has been elected Primate of New Zealand. They do not add that Bishop Hadfield was for thirty years a C.M.S. missionary to the Maori race, and that, though a bishop, he is still upon its roll. He was the intimate and trusted friend of Bishop Selwyn, but although the Biography of Selwyn frequently mentions him, it scarcely, if at all, alludes to his being a C.M.S. missionary.

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A RECENT letter from Persia speaks of the rapid move towards religious liberty to Moslems which has been taking place in the capital, Teheran, and in the part of the field where our American brethren are at work. A few facts will illustrate this. (1) At Tabreez, an American medical missionary was asked by the Vali Ahad, or heir-apparent to the throne of Persia, who is also Governor of the Province of which Tabreez is the capital, to give up his connection with the Mission and become his private physician on a large salary. The doctor had no wish to accept it, but was urged by his brother missionaries and the Mission Board to do so. He told the prince that he could do so on the condition only that he should be quite free to teach and preach his own religion, and to this the prince agreed. The appointment was considered so important that it was discussed by all the Legations and opposed by Russia only. The strangest thing was that the Mullahs approved of it, and said they could trust a man to attend to their women who was not ashamed to stand up for his own religion. (2) A convert from Islam in another city has not only made a public profession of Christ, but has also acted as a Mission agent under the American missionaries there, and was lately married to the daughter of the Native pastor. Great opposition was raised to the marriage by the Native Christian community (Armenians), but none whatever by the Moslems. (3) Not many years since an order was given by the Shah, through H.B.M. minister, that the missionaries should not allow any Moslem to enter their church or attend any kind of service. In December, when Dr. Bruce was returning to Julfa, he preached in Persian in Teheran to a crowded congregation of Christians, Jews, Parsees, and Moslems. After the service the whole congregation stayed for Sunday-school, and one of the missionaries had a class of some twenty-five Moslems, Jews, and Parsees, chiefly Moslems, whom he taught the Word of God, just as in any Sunday-school class. (4) After service one of the missionaries went out with a catechist to two Moslem villages and preached quite publicly to attentive congregations in the street. (5) There are now several converts from Islam in Ooroomiah who make a public profession of their faith. These five facts are significant signs of

progress, and give ground for belief that God's time to favour Persia, of which Dr. Bruce has so often spoken, is at hand.

THE following letter to Mr. Wigram, from Bishop French, late of Lahore, was not written for publication, but the extracts we give will be read with much interest :—

*Jerusalem, Dec. 2nd, 1888.*

Mr. Wilson seemed anxious I should add my independent testimony to the fact of the extremely grave and serious crisis through which this Palestine Mission is now passing, through the prolonged imprisonment of their colporteur, in contravention of the agreement made between the Porte and the European powers. . . .

It is a great joy and privilege, thus to be associated, as I am for a short time, with the brethren and sisters in Palestine; and to have a small remnant of strength still left, which I can place at their disposal, by their request, for addresses to the labourers, both European and Native, and for careful examination of their schools as they come across me in my journeys, e.g. at Nazareth, Nablous, Haifa, Jaffa, Lydda, Ramleh, and here more especially in Jerusalem. You are well aware with what extraordinary and (so far as *zeal* goes) praiseworthy vigour the Latin schools are prosecuted everywhere, and pushing their way in at every point, battling down all opposition with the most indomitable and unremitting determination; and the extreme delicacy of our relations with the Greek Church calls for the highest exercise of that wisdom which St. James describes as coming "from above."

The C.M.S. schools and Missions are interesting me greatly. I fear the journey to Salt may be more than I have strength for, but those in this neighbourhood I am devoting time and attention to, and comparing their work and results with our work in India; though it is difficult fairly to institute comparison, when the workers here are so hemmed in and regarded with such pitiless jealousies and antagonistic intrigues on all hands, as to remind one of Isaac's wells, and the weary processes through which at last he won his way to digging his "Rehoboth," and bear witness that "the Lord had made room for him at length"! I am

thankful to observe the quiet, manly, unostentatious resolve with which our brethren here hold their ground and plant their feet down, "well-shod with the preparation of the Gospel of peace," in spite of all obstacles: and I am persuaded the respect they have won is well earned, and that they can honestly adopt the Apostle's summary of the position they (he and his brethren) maintained: "Our rejoicing is this, the testimony of our conscience, that in simplicity," &c.

To what purpose I may be able to turn the Arabic studies I have steadily pursued the last nine or ten months, time and God's providence alone can determine; and openings may occur, into which a half-brokendown man may rather put others in the way of entering, and help them to enter, than that he himself can be of any material service. It is a comfort to me to be now able to preach, though with some hesitation, and not faultlessly, yet fairly intelligibly, in Arabic, within its own limits and borders; and in my stronger moments, sometimes to hope our gracious Lord has some little sphere which, of His forbearing love, He may permit me to occupy before He gives me my staff of dismissal as superannuated! With the Latins flooding the country, and beating down the Greeks and Syrians before them, if these Churches could but invite the establishment in their very midst of classes of preparandi, to be taken under instruction by some of that noble band of theological students whom Westcott, Bishop Lightfoot, Kay, Cheyne, Moule, and others, have been binding in rich sheaves for these long years,—the original Scriptures being the basis, and the grand old Greek and African, and some of the Latin Fathers, a part of the materials of the superstructure, with a few of our own best and choicest divines; how blessed a witness might it yet be permitted to our own beloved Church to render, in turning the hearts of the children to the

fathers, and enabling the Greeks—reformed as once our own was reformed—to form a hallowed and well-compacted bulwark against the antichrists of our day, Roman, Moslem, Humanitarian, Positivist, and the like! You will almost smile at my indulging, even as a distant dream, hopes which so many mock as utterly illusory and hopeless! But I fear I shall carry them to my grave, and breathe them with my last prayer; and they will go for what they are worth, anyhow witnessing (if I am kept faithful) to an undying craving to see the reproach of the Church's widowhood wiped off, by the rallying around the banner on which is graven, "*Unitas cum veritate*," of the ancient Churches of Britain and the East, as against the unity which treads truth under foot, as Rome *too often* does, happily, not *always*! as men

like Fenelon testify, and St. Vincent de Paul.

I have been addressing two of your Arab Mission congregations to-day—partly through a translator and partly without—on the blessed Advent thoughts of 2 Peter iii., "We then, according to His promise," &c.; "What manner of persons ought ye to be," &c.; "Give diligence that ye may be found of Him in peace;" and a privilege it has been to praise God for: as on St. Andrew's Day also, to address at Christ Church the Christian workers on Mount Zion, from the words, "O Zion, that bringeth good tidings," &c. But the visits to the schools, and catechizings, I set much store by, as so much seems to hang on these schools. The congregations and schools at Nazareth and Jaffa seemed to me most full of encouragement and hope.

THE Report of the "Centenary Conference on Foreign Missions," held in Exeter Hall last June, has had a remarkable circulation. It was published in November, and within three months two editions numbering 7000 copies were sold out, and the demand is such as to encourage the issue of a third edition of 5000—making 12,000 sets, or 24,000 volumes in all. The Report, which comprises two large 8vo volumes of 600 pages each, is offered for 4s. 6d., post free. Application to be made to the Rev. J. Johnston, Exeter Hall, Strand, W.C.

#### THE MISSIONARY EXHIBITION AT KENSINGTON.

ON Wednesday, Thursday, and Friday, April 10th, 11th, and 12th, a Missionary Loan Exhibition, arranged by the Kensington C.M.S. Association, and a Sale of Work, arranged by the Ladies' C.M. Union for London, will be held together in the Kensington Town Hall. The Exhibition will comprise objects of interest from West and East Africa, Egypt, Palestine, Persia, North and South India, Ceylon, China, Japan, New Zealand, North-West America, &c. There will be short lectures in explanation, by missionaries and others. The Sale will be furnished by contributions from all parts of London and the suburbs, which are being collected by many members of the Ladies' Union, including the Countess of Harrowby, the Dowager Lady Dynevor, Lady Emily Williams, Lady Kennaway, &c. *No raffling will be allowed*; and there will be none of the usual adjuncts of a "bazaar."

The Exhibition will be opened each day at 2 p.m.; on Wednesday, by H.R.H. the Duchess of Teck; on Thursday, by the Countess of Darnley; on Friday, by Lady Kennaway.

The Secretaries are the Rev. H. Stapleton, 79, St. Helen's Gardens, North Kensington; the Rev. G. F. Whidborne, 11, Sydney Place, S.W.; A. R. Pennefather, Esq., 7, Cheniston Gardens, W.; Col. M. Petrie, 14, Hanover Terrace, W.; Mrs. Fry, 55, Chepstow Place, W.; Miss Litchfield, 3, Vicarage Gardens, W. Programmes, Tickets, and all information can be obtained from them.

## NEW C.M.S. PUBLICATIONS.

Two of the series of parts containing the Annual Letters from the Society's missionaries are now ready, price 3d. each. Part I. contains Letters from Yoruba, the Niger, Eastern Equatorial Africa, South India, Ceylon, and North-West America. Part II. contains Letters from Ceylon, North India, and Western India. Five or six other parts will follow.

The three volumes of *Gleaner Pictorial Album*, published at 5s. each, are now issued as one volume, price 12s. 6d. The following new tracts and leaflets have been issued:—Eight Missionary Hymns and Poems, by Sarah Geraldina Stock, price  $\frac{1}{2}$ d. each; 6d. per dozen; 3s. 6d. per 100. *My Visit to West Africa*, by the Rev. W. Allan, M.A., price 1d. each; 1s. per dozen; 50, 3s.; 100, 5s. *A Finished Course of Four Months*, the story of J. B. Read, of the Yoruba Mission; *The Tukudh Indians*, a poem by the Right Rev. Bishop Bompas; *What I saw in Tinnevely*, by the Rev. A. R. Cavalier; *William Tytherleigh, or a Triple Call from God*. Each,  $\frac{1}{2}$ d.; 4d. per dozen; 2s. 6d. per 100. Three of Miss Stock's poems are also issued separately—2d. per dozen; 1s. per 100.

HANNINGTON-PARKER MEMORIAL CHURCH.—We print below a list of subscriptions received this month from the Rev. A. Downes Shaw, which brings the amount received through him to 356l. 5s. 1d. We learn from Mr. Shaw, also, that a friend has kindly promised 500l., to be paid in the course of a few months. Mr. Shaw would be glad to hear from any friends who could arrange for drawing-room meetings, at which he could advocate the needs of the church. He has many original photographs of East Africa, which are shown by the limelight, to illustrate his lectures.

Per the Rev. A. Downes Shaw:—Mrs. Baisse, 12s. Mr. F. Luck, 1l. The Rev. Prebendary Robertson, 2l. 2s. Sums under 5s., 5s. Collected by Mrs. Baring-Gould:—Mrs. Atkinson, 2l.; Miss Barnett, 10s.; Miss Halliburton, 5s.; Miss Lewis, 5s.; Mrs. Clarke, 6s.; A Friend, 5s.; Small sums, 1l. 9s. Colonel F. W. Newdigate, 5l. St. Michael's, Bournemouth (Meeting), 2l. 16s. Shaftesbury Hall, Bournemouth (Lecture), 32l. 19s. 6d. R., Trowbridge, 5l. Thankoffering, Trowbridge, 1l. 1s. Mrs. Geo. Harris, 5l. Collected by Miss E. Baisse:—The Rev. F. Rogers, 1l. 16s. 6d.; Miss Martin, 5s.; Sums under 5s., 8s. 6d. Mrs. Barter, Carnforth, 1l. Collected by Mrs. Barter:—Mrs. Lindon, 10s.; Mrs. Loxtie, 5s.; Mrs. Blomfield, 10s.; Miss Johnson, 6s.; the Rev. H. Tucke, 5s.; Miss Lindon, 10s.; Miss Langton, 5s.; Miss Murray, 10s.; Sums under 5s., 3s. Miss E. Wilton, collected by, 13s. 6d. J. W. F. Jacques, Esq., 1l. 1s. Per Miss Grace Shaw, Mrs. Bacon, 5l. Miss Mason, Drawing-room Meeting, 9l. S. Hannington, Esq., 5l. Collected by Mrs. Birney:—Mrs. Gane, 5s.; Sums under 5s., 1l. 5s. Mr. Payne, 3s. Per Lady Frere:—Sir W. Farquhar, Bart. 5l. Collected by Miss Frances Shaw:—G. Shaw, Esq., 1l. 1s.; Sums under 5s., 1l. 3s. George Hart, Esq., 2l. 2s. Collected by Miss Alice Shaw:—Giles Shaw, Esq., 1l. 1s.; Gleaner No. 264 and M. T. (5s. each), 10s.; Sums under 5s., 19s. Collected by Mr. Percy Causton:—The Misses Watneys, 2l. 2s. 6d.; Mr. Tombs, 1l.; Anon, 1l.; Mrs. Durnford, 1l. Collected by the Rev. G. S. Streatfeild:—Miss Leaf, Mrs. Scott (1l. each), 2l.; Mrs. Armstrong, Mrs. Streatfeild (5s. each), 10s. Collected by Miss E. M. Edwards:—The Rev. E. F. d'Auvergne, Mrs. Hatley (10s. each), 1l.; Mrs. Catt, Mrs. G. Waylin, E. M. E. (5s. each), 15s.; Sums under 5s., 7s. 6d. Meeting, Cambridge, Feb. 25th, 1l. 10s. 10d. Meeting, Cambridgeshire Union, Feb. 26th, 4l. 0s. 10d. W. Bower, Esq., 5l. P. E. S., collected by, 7s. 6d. Willie Barton, collected by, 8s. 1d. Collected by Miss Ethel Barton:—Mrs. Babington, 5l.; the Rev. J. and Mrs. Barton, 1l.; G. F. Grace, 2l. 2s.; Mr. Mackie, 2l. 5s.; the Rev. H. C. G. Moule, 1l.; Collected at Mrs. Babington's Bible-Class, 13s.; Mrs. Todhunter, the Rev. A. M. Sharpe, U. M. Young, Esq., Mrs. Death (10s. each), 2l.; Master D. H. Grace, J. O. Pain, Esq. (10s. 6d. each), 1l. 1s.; Mrs. Bodger, 5s.; by Pennies, 2s. Mrs. L. Pelly, 5s. The Rev. E. L. Younghusband, 1l. 1s. Mrs. Strong, collected by, 13s. Collected by Mrs. W. C. Burder:—W. C. Burder, Esq., 1l. 1s.; Mrs. Burder, 10s. 6d.; G. H. Wooley, Esq., E. S. Burder, Esq. (2l. each), 4l.; A. W. U. B., 10s.; Sums under 5s., 7s. 10d. Miss Alice Jarrat, collected by, 1l. E. Millar, Esq., collected by, 1l. 1s. The Rev. A. S. Tomkins, 1l. Total, 149l. 12s. 7d.

## HOME WORK OF THE SOCIETY.

**Andover.**—The Annual Meeting of the Andover Branch of this Society was held in the Town Hall on Monday evening, February 4th, at which the Bishop of Guildford presided. He said he felt it a solemn thing to come to a missionary meeting, because the facts they heard might influence their eternal destiny. He referred to the difficult problems which had to be solved in connection with missionary enterprise, and to the objections of Canon Isaac Taylor. Colonel Briggs stated that as one who had lived in the East, he had had many opportunities of meeting missionaries there—opportunities he greatly appreciated. He had also personally known many missionaries there, and could assure the meeting that they were doing, in many parts of the East, a very great and good work. The Rev. Canon Collier and others also spoke.

**Eastbourne.**—Meetings in connection with the Society were held at the Devonshire Park Pavilion, on Wednesday, February 13th, at which the Rev. E. W. Foley presided. The Rev. W. A. Bathurst read the Report of the Ladies' Auxiliary of the local branch, which showed that the receipts of the past year were 311*l.* 4*s.* 2*d.* The general report of the local branch showed the receipts of the year to be 890*l.* 15*s.* 3*d.*, as against 841*l.* 5*s.* 9*d.* at the close of 1887. After a brief but earnest speech from the Chairman, the Bishop of Moosonee gave a deeply interesting account of his thirty-seven years' work in his diocese. The Rev. H. E. Fox then gave an interesting account of his visit to South India, and said he had come back convinced of the necessity and usefulness of Missions there.

**Hatherleigh.**—The seventy-sixth Anniversary of the Hatherleigh branch (the oldest existing parochial association, established February 1st, 1813) of the Society was held on January 26th, 27th, and 28th, and was most encouraging. On the Saturday evening there was a prayer-meeting to ask God's blessing on the anniversary. On Sunday there were three services, at which the Deputation (the Rev. A. H. Bowman, Assoc. Sec.) preached; and on Monday a Public Tea and the Annual Meeting were held, when Mr. Bowman touched on various aspects of the great subject of Foreign Missions. The meeting was a splendid one, the room being filled to overflowing. J. W. B.

**Hoddesdon.**—The Annual Sermons on behalf of the Society were preached on Sunday, February 17th, by the Rev. C. H. V. Gollmer, missionary from Yoruba, West Africa. He also delivered an address to children in the afternoon. The Annual Meeting was held on Monday evening, under the chairmanship of Mr. Robert Barclay. The total collected during the year had amounted to 155*l.* 19*s.* 7*d.*, to which they had to add the sum collected at the close of the meeting. This amounted to 5*l.* 6*s.*, making a total for the year of 161*l.* 5*s.* 7*d.*, but this was not all that was sent from Hoddesdon, for their chairman sent 50*l.* every year direct to the Society. This made over 200*l.* from that town.

**Hove.**—The Annual Meeting of the Society was held on Wednesday afternoon, February 20th, at the Hove Town Hall. The chair was taken by the Rev. T. Peacey (Vicar of Hove). The report was read by Mr. Gurney, which showed that there was a steady growth in the Association. The financial statement was read by Mr. Benson, Treasurer, and showed that the total receipts had been 436*l.* 9*s.* 6½*d.* The Rev. Filmer Sullivan gave his impressions of his visit to India.

**Isle of Man.**—The Annual Meeting of the Insular Branch of the Society was held in St. James's Hall, Douglas, on Tuesday night, February 12th. The Bishop of the diocese presided. After the reading of the Report by the Rev. Beauchamp George, the Secretary, Mr. Vulliamy, read the balance-sheet, from which it appeared that after 300*l.* had been sent to the Parent Society, a balance of 13*l.* 12*s.* 6*d.* remained to be carried forward to the credit of next year's account. The Bishop drew attention to a recent attack on the Society on the grounds of

want of economy in its administration, and assured his hearers that there was no Society that had less fear of a scrutiny into its affairs than the Church Missionary Society. The Revs. J. G. Watson and Canon Green also addressed the meeting.

**Leamington.**—The Annual Sermons on behalf of the Society were preached on Sunday, March 10th, at the principal churches in the town by the Rev. J. Piper, from Japan, and the Rev. F. Bellamy, from Palestine. The Annual Meeting was held on Tuesday, March 12th, at the new Town Hall. Gen. Sir G. Malcolm presided, and there was a very large attendance. The Rev. F. E. Wigram (Hon. Sec.) gave a most interesting account of his missionary tour. He also spoke of the great opportunity at the present time for the extension of missionary work shown both by the open doors in all parts of the mission-field and by the numbers of clergymen and others offering themselves for missionary work. The Treasurer, Mr. W. H. Lloyd, reported that the Leamington Association had raised 791*l.* during the year, as against 690*l.* in the preceding year. At 5.30 p.m. the Hall was again well filled with children. The Vicar was unable to preside, owing to a death in his family. Archdeacon Phair (N.-W. America), who gave the address, thoroughly interested the large number of young friends present. At the evening meeting, at 8 p.m., Dr. Cosens presided, in the absence of the Rev. H. L. Maud. The Rev. J. G. Watson (Assoc. Sec.) appealed for liberal support at the collection, and asked that the sum of 30*l.* might be raised during the day. The sum of 28*l.* 12*s.* was obtained. The Rev. F. E. Wigram and Archdeacon Phair again spoke. J. G. W.

**Maidstone.**—Meetings of the Society were held in Maidstone on Thursday and Friday, February 28th and March 1st, when the Bishop of Caledonia gave addresses illustrative of foreign missionary work. At the first meeting, which was held in St. Paul's Schoolroom, on Thursday evening, the Rev. S. W. Darwin-Fox presided; at that in the Hollingworth Hall, on Friday afternoon, Captain Vansittart presided. Another meeting was held in the evening at St. Philip's School, when the Rev. E. F. Dyke presided, and the Bishop of Caledonia again spoke.

**Manchester.**—The Annual Meeting of the Manchester and East Lancashire Auxiliary of the Society was held, on March 11th, in the Free-trade Hall. There was a large attendance, and the meeting was presided over by Mr. J. W. McConnel. The Rev. C. Dunlop Smith submitted the Annual Report, which showed that the contributions of the Manchester Association for the past year were 3884*l.* as compared with 3917*l.* in the previous year. The number of churches contributing to the Society was 123. The Chairman in his opening remarks, referred briefly to the attacks made during the year on Mission work in general. Mr. Sydney Gedge, M.P., who was the next speaker, said it was a sad thing that towards the close of the nineteenth century it should be necessary, in an assembly of Christian people, to answer objections to missionary work which had been made by Christian men. The criticisms, it must be observed, were not merely criticisms as to the particular method adopted by this or that Society, but went to the root of the matter. He also referred to various points in Canon Taylor's article, and endeavoured to show that missionaries were not the inferior men they were represented to be; that they were not a "mercenary army," as they had been called, for the money they received only enabled them to pay the cost of living, and it was next to impossible they could save anything at all; and that the progress being made in India and elsewhere, was not by any means so slow as was represented, as we had it on good authority that while the Native population in India was increasing at the rate of ten per cent. in ten years, the Christian population was increasing at the rate of sixty per cent. But whether or not the progress was slow they were sure of the victory, for they were fellow-labourers with God. On the testimony of Mr. Caine, there never was a nation more ripe for Christianity than India. And who had produced that state of things? Was it the devil? No, it was God blessing the labours of the missionaries they had sent forth. He hoped that in encouraging missionary effort the rich diocese of

Manchester would do its duty in the future still better than it had done in the past. The Rev. H. D. Williamson and the Rev. B. Baring-Gould afterwards addressed the meeting.

A meeting of Sunday-school teachers was held in connection with the Society, on Saturday evening, March 9th, in the Religious Institute, Corporation Street, at which Mr. J. Dixon presided. There was a large attendance. Addresses on missionary work were given by the Rev. B. Baring-Gould and also by the Rev. J. B. Wood, from Lagos.

A Meeting of ladies was held at the Religious Institute, Corporation Street, on the 12th, for the purpose of forming a Manchester Ladies' Branch of the Society. The Meeting was presided over by the Rev. C. N. Keeling, one of the Society's local Secretaries, and addressed by the Rev. B. Baring-Gould. A Ladies' Branch was formed.

**Windsor.**—The Annual Sermons on behalf of the Society were preached at the Windsor churches on Sunday, February 17th, the special preachers being the Rev. A. Downes Shaw (East Africa) and the Rev. Canon Gee. In the afternoon Mr. Shaw gave a very interesting address to the Sunday-school children. The forty-first Annual Meeting in connection with the Windsor and Eton Branch of the Society was held at the Town Hall on Monday evening. The Rev. Canon Eliot, Vicar of Holy Trinity, Bournemouth, presided. The Rev. A. L. Whitlock read the Annual Report. Mr. Russell, the Treasurer, gave an account of the receipts for the past year, which amounted to 102*l.* 3*s.* 1*d.*, which was the smallest that had been sent up during the twenty-three years he had been treasurer.

**Trowbridge.**—On Sunday, February 10th, Sermons in aid of the Society were preached at all the churches, and on Monday evening a public meeting was held in St. James's Hall, which was very fully attended. The Rector, the Rev. H. Trotter presided. The Deputation was the Rev. A. Downes Shaw, from Eastern Equatorial Africa, who gave a deeply interesting account of the progress of the Society's work there, and the great need for more men to be sent out. The Chairman read the accounts of the Trowbridge branch, which showed that the sum of over 140*l.* had been sent to the Parent Society.

**Truro.**—Missionary services were held in St. John's Church and the Cathedral, Truro, on Sunday, February 3rd, when the Bishop of Moosonee preached. A Public Meeting took place on Monday evening, at the Concert-hall, and the attendance was larger than has been seen at a meeting of the kind in the city for a long time. The Bishop of Truro presided, and in welcoming the Bishop of Moosonee, referred to his earnest labours in his distant diocese, which reached almost to the North Pole itself. They thanked him for all he had done, and still more for what he had so willingly and joyfully endured for the kingdom of Jesus Christ. The Bishop of Moosonee then addressed those assembled.

In the course of February and March, the Society's cause has also been advocated by either Sermons and Meetings, or by both, at Haughton-le-Skerne, Dorman's Land, South Molton, Lenton, Heanor (Parish Church), Aldercar, Ibstock, Guildford, Wellington (Somerset), Dunchurch and Thurlaston, Enderby, Pocklington, Pannal, Stony-Stratford, Avington, Watchet, Southbourne, Chapel-en-le-Frith, Sheffield (Parish Church), Huggate, Herne Hill, North Leverton, Ingoldsbay, Folkestone, Ashford (Kent), Scarborough (Christ Church), Purleigh, Beccles, Henley, Felton, York (Juv. Assoc.), Gosport (St. Matthew's), Throwley, Norbiton (St. Peter's), Whittle-le-Woods, Bidford, Great Easton, Aldershot (Holy Trinity), Uppingham, Long Buckby, Redenhall and Harleston, Marlborough, Chesham, Bromsgrove, Gerrard's Cross, Petworth, Hastings, &c., Darwen, Warwick, Worcester, &c.

SALES OF WORK have taken place at Woodville (Ilfracombe), Wolverhampton (St. Mark's), St. Leonard's-on-Sea, Burton (Westmoreland), Walthamstow, Edinburgh, &c. At Edinburgh, the goodly sum of 200*l.* was realized.



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, February 19th, 1889.*—On the recommendation of the Ladies' Candidates Committee, Miss Elizabeth Milligan was accepted as a Lady Missionary of the Society.

Miss Adeline Clapton, who was accepted as a Lady Missionary on February 5th, was introduced to the Committee, and addressed by Archdeacon Hamilton, and commended in prayer to God by the Rev. Nevile Sherbrooke.

The Rev. Hsley William Charlton, M.A., St. Catharine's College, Cambridge, Curate of St. Benet's, Stepney, was accepted for missionary work.

In view of various difficulties involved in present work in Arabia, and on a letter from General Haig, written at Alexandria, recommending Egypt as a suitable sphere for medical missionary work, the Committee appointed Dr. Harpur to the Egypt Mission, to carry on tentatively medical missionary work in Old Cairo, or elsewhere, as may seem desirable after consultation with the Rev. F. A. Klein, it being understood that this transfer from Aden to Egypt was not to be regarded as in any way a withdrawal of the Society from Arabia.

The Committee considered the future of the work of the Rev. J. H. Horsburgh, of the Mid-China Mission, who had lately visited the interior of China, and directed him to consult with Bishop Moule and the Che-Kiang Missionary Conference as to the best locality to enter upon extension of the work on such lines as are already contemplated for the Revs. H. Knox and H. S. Phillips in Fuh-Kien.

Dr. Vernon Ardagh, late of the East Africa Mission, which his health prevented his rejoining, was appointed Medical Missionary at Metlakahtla.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, South China, Mid-China, Japan, North-West America, and North Pacific, various arrangements were come to with regard to those Missions.

*Funds and Home Organization Committee, February 22nd.*—The Committee took into consideration the question regarding missionary boxes, referred to them by the General Committee from the report of the Home Expenditure Sub-Committee. The following Resolution was adopted:—"This Committee have reason to believe that, as a result of parochial lists of box-holders in many instances not being kept, considerable loss falls upon the Society in consequence of missionary-boxes issued by them not being regularly and systematically sent in, and their contents collected; they therefore venture to urge on Local Secretaries the importance of taking every precaution against such loss, by carefully keeping, and from time to time examining, a list of the names of all those to whom missionary-boxes are entrusted."

The Committee considered the existing system of working the country by Association Secretaries, and, after full discussion, resolved that, in view of the hold the present system has upon the country, and the good work it is confessedly doing, they do not see their way to its abolition, nor to such reductions as might injure its usefulness, but they feel it desirable that the Association Secretaries should be placed in such a position as to enable them to bestow their best energies on the organization and development of voluntary help in the Home Work of the Society.

The Committee considered the plans for the lending of lanterns, slides, curiosities, diagrams, &c., to the voluntary advocates of the Society, and agreed upon certain arrangements in connection therewith.

*Committee of Correspondence, March 5th.*—The Committee took into consideration the Report from the Sub-Committee which had been sitting on the question of the Society's relation to the higher education in India, appointed July 31st, 1888, and agreed on the following Resolutions:—

"(a) That this Committee attach great importance to the Society's work in India in connection with the higher education, or, as more definitely expressed, secondary and collegiate education. That work has been undertaken principally with the view of gaining more effectual access by means of it for the Gospel to the higher classes of non-Christian youths, though it has in view also the benefit of the sons of the Society's

converts. So far as it is undertaken for non-Christians the Society's avowed object is and always has been the distinctly missionary one of imparting to them the Gospel and converting them to Christ. The Committee believe that abundant spiritual results have followed and continue to follow from it.

"(b) That this Committee are of opinion that under all the present circumstances of India the Society is called on, so far as is in its power, to improve, and if possible to extend, its existing work in this department; the distinct missionary aim as emphasized in the Resolution above of such educational work being always fully avowed and effectively acted upon.

"(c) That in view of the large extent to which the Society is already engaged in this missionary educational work, and of the difficulty at present of procuring a sufficient supply of suitable Native Christian teachers for the subordinate branches of it, the first effort should be to give thorough efficiency and such proper development as circumstances may show to be necessary to existing institutions, and that extension should only be undertaken in cases where there appears to be a reasonable prospect of the supply of a due proportion of qualified Native Christian teachers. The Committee strongly emphasize the importance of the Society's regulation: 'That every effort should be made to employ only Christian teachers, and that in no case should the head-master, or the Native teacher who would be regarded as head-master in the Superintending Missionary's absence, be a non-Christian.'

"(d) That a statement be prepared and sent forth giving expression to the Committee's views on this subject, and drawing the attention of men of suitable qualifications to the importance of this educational branch of missionary work, and inviting offers of service for it. The Committee would state as emphatically as possibly their opinion that for this kind of missionary work, and for taking the full advantage of the opportunities it gives of individual dealing with the souls of the young, there is no department of missionary work in which there is a greater need of a high order of spiritual character than this. They endorse to the full the words in the Society's regulations on education: 'The master of a High School or College should be one who has full confidence in the power of the Word of God, under the operation of the Holy Spirit, to convert the soul, and who not only desires but also expects that spiritual conversions will be, through God's blessing, the result of his efforts.'

"(e) That the statement referred to in the preceding paragraph should invite pecuniary contributions from the friends of Indian Missions, and from those specially interested in this educational branch of the work, for meeting any development of existing institutions which may be deemed desirable, and any extension which may prove to be practicable; the Parent Committee earnestly desiring that whatever is done in the direction of either development or extension may be done without interfering with the proper claims of the Society's work through its wide mission-field.

"(f) That the statement should also mention the existing Institutions, and state approximately and by way of illustration the amount per head spent in some of them upon the students, showing the proportion in which this amount is at present met by the students' fees, the Government grant, and the funds of the Society, and the extent (if any) to which it is considered that this proportion may in future be raised."

The Secretaries reported that the Rev. Worthington Jukes, M.A., of Peshawar, having had to sail on February 28th, had been taken leave of by one of the Sub-Committees on February 26th, when Mr. Jukes was addressed by the President, and commended in prayer to God by the Rev. Canon Money.

The Committee took into consideration the question of the Bishopric of Travancore and Cochin, and agreed upon certain recommendations to be laid before his Grace the Archbishop of Canterbury.

Miss Elizabeth Milligan, who was accepted on February 19th, was appointed to Ningpo.

The Rev. Herbert Knott, M.A., of Corpus Christi College, Cambridge, Curate of St. Simon's, Southsea, was accepted for missionary work.

The Committee took leave of Dr. F. J. Harpur, proceeding to Egypt. The Instructions of the Committee were read by the Rev. R. Lang. Dr. Harpur, having replied, was addressed by the Rev. Canon Money, and commended in prayer to the favour and protection of Almighty God by the Rev. F. Storer Clark.

In pursuance of Mr. Graham Wilmot Brooke's plans for his missionary journey up the Niger, the Committee agreed to the association with him as one of his colleagues of Mr. Ernest Shaw, B.A., of Caius College, Cambridge.

On the recommendation of the Sub-Committees in charge of the Missions in

**West Africa, Yoruba, Eastern Equatorial Africa, Palestine, North India, Punjab and Sindh, Western India, and South India, various arrangements were agreed to with regard to those Missions.**

*Funds and Home Organization Committee, March 8th.*—The Secretaries submitted a scheme for some arrangements in the districts allotted to the Association Secretaries, with a view to carrying out the Minute of February 22nd, which was approved in principle, and the Secretaries were directed to work it out in detail, and to bring it up again.

*General Committee, March 11th.*—The Secretaries reported the death, on February 10th, of Alexander Beattie, Esq., one of the Vice-Presidents of the Society and the oldest living member of its Committee. The Secretaries and several members of the Committee having expressed their high appreciation of Mr. Beattie's noble Christian character, and of his wise counsel and loving sympathy on all occasions readily and cheerfully given, the following Resolution was adopted:—"In recording their sense of the great loss which the Church Missionary Society has sustained by the death of their revered colleague, Alexander Beattie, the Committee desire in the first instance to express their gratitude to Almighty God for the grace given to His servant, and for the many years during which he was permitted to show his love to the cause of Missions in connection with the Society. Mr. Beattie first became connected with the work of the Society when he joined the Calcutta Corresponding Committee in 1830. His name first appears on the Committee List in 1842; and in 1880 he was appointed a Vice-President of the Society. He frequently took the chair in Committee with marked tact and graciousness; the last occasion being on November 20th, 1888. His last letter in reference to the Society's work was written in the last week of his life. The mere statement of his lengthened service is in itself impressive. But those who had the privilege of working with him in Committee learned to appreciate very highly his truly Christian principles and unprejudiced judgment, and to regard him with no small measure of love and respect. For many years probably no matter of serious importance has been decided without his intervention. His tender, loving consideration, combined with a firm, rigid sense of duty, and of the responsibility attending all dealings with what he frequently called 'our sacred funds,'—his lengthened experience, clear judgment, and prayerful spirit, united to make his guiding, soothing, and elevating influence a power in the Committee." The Committee directed that a copy of the foregoing Resolution be forwarded to his widow, with an assurance of their respectful sympathy with her in her bereavement.

The Committee accepted with thankful acknowledgment a copy of the Rev. Dr. Koelle's new work on Mohammed and Mohammedanism, presented by him to the Society's library.

The Committee took leave of Dr. Marcus Eustace, proceeding to Julfa, in the Persia Mission. The Instructions of the Committee were read by the Rev. W. Gray. Dr. Eustace having replied, he was addressed by the Rev. W. H. Barlow, and the chairman, Mr. Henry Morris, and was commended in prayer to the favour and protection of Almighty God by the Right Rev. Bishop Alford.

### NOTES OF THE MONTH.

#### ORDINATION.

*N.-W. America.*—By the Bishop of Mackenzie River, at Peel River, on August 26, 1888, the Rev. C. G. Wallis, to Priest's Orders.

#### ARRIVALS.

*Punjab.*—The Rev. H. and Mrs. Rountree left Bombay on January 11, and arrived in London on February 5.

*Mid-China.*—Miss Laurence left Shanghai on Dec. 28, and arrived in London Feb. 16.

#### BIRTHS.

*South India.*—At Madras, on February 15, the wife of the Rev. A. F. Painter, of a son.—At Palamcottah, on February 15, the wife of the Rev. H. J. Schaffter, of a child (sex not stated).

*Ceylon.*—At Kandy, on December 11, the wife of the Rev. E. N. Hodges, of a daughter.

## MARRIAGES.

*Eastern Equatorial Africa*.—On February 28, at Westleigh, Devon, Dr. Vernon Edmund R. Ardagh to Emma Frances Thelwall.

*Punjab*.—On February 18, at Karachi, the Rev. F. Papprell to Alice Jane Smith.

*Western India*.—On January 1, the Rev. W. C. Whiteside to Miss Surmon.

*South China*.—On December 2, 1888, the Rev. W. Light to Miss Poppitt.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the completion of the Society's ninetieth year. Prayer for all arrangements for the ensuing Anniversary.

Thanksgiving for good news from Che-Kiang (p. 224), Fuh-Kien (p. 233), Rupert's Land (p. 226), Japan (p. 239), Bonny (p. 250), Persia (p. 252).

Prayer for Mr. G. Wilmot Brooke and Mr. E. Shaw (p. 249).

Prayer for the Missionary Exhibition at Kensington (p. 254).

Prayer respecting the vacant Bishoprics to be filled up.

## Contribution List.

*In the following list of receipts from February 11th to March 9th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill .....	7	10	6	Essex: Chelmsford, &c. ....	100	0	0
Bedford .....	45	13	0	Childerditch .....	2	5	2
Berkshire: Faringdon .....	67	16	10	Forest Gate: All Saints' .....	10	10	0
Newbury .....	35	0	0	St. James's .....	4	9	0
Sandhurst .....	5	15	0	Greenstead Green .....	7	6	
Wallingford .....	104	14	4	Loughton .....	1	11	0
Wargrave .....	8	14	0	Salcott .....	1	16	2
Windsor and Eton .....	95	10	9	Stratford: St. John's .....	14	10	10
Windsor Castle: St. George's Chapel. 13	6	7		St. Paul's .....	20	3	8
Bristol .....	300	0	0	Theydon Bois .....	13	7	6
Buckinghamshire: Buckingham, &c. ...	49	5	4	Walthamstow .....	16	14	8
Foscott .....	4	0	0	West Ham, Stratford, &c. ....	15	0	3
Upton-cum-Chalvey .....	25	3	9	Woodford Wells .....	37	4	0
Worminghall .....	3	3	0	Gloucestershire: Charlton Kings .....	48	0	6
Cambridgeshire: Cambridge, &c. ....	700	0	0	Gloucester .....	150	0	0
Cheshire: Acton .....	16	9	3	Leckhampton: St. Philip and St.			
Barnton .....	1	8	6	James .....	18	15	2
Grappenhall .....	15	16	5	Stroud .....	134	2	0
Oughtlington .....	49	13	9	Wick St. Bartholomew .....	12	8	9
Tushingham: St. Chad's .....	18	14	6	Hampshire: Basingstoke .....	14	9	0
Cornwall: Falmouth .....	9	16	0	Botley .....	28	0	0
St. Breoke .....	1	2	1	Bournemouth: Holy Trinity .....	405	11	0
Cumberland: Bootle .....	1	0	0	Eastrop .....	7	13	6
Buttermore .....	11	10		Emsworth .....	10	1	
Derbyshire:				Holy Rood .....	1	10	0
Derby and South Derbyshire .....	150	0	0	Old Alresford .....	10	2	6
Fairfield .....	2	14	8	Ringwood .....	10	0	0
Hayfield .....	8	15	7	Tangley .....	11	6	
Horsley .....	4	5	0	Woolton Hill .....	5	0	0
Milford .....	6	0	0	Isle of Wight: Bonchurch .....	11	18	6
Devonshire: Combe Martin .....	46	0	1	Carisbrooke: Parish Church .....	11	8	4
Devon and Exeter .....	250	0	0	Sandown: Christ Church .....	5	13	7
Paignton .....	28	15	0	Wootton .....	1	1	0
Rame .....	3	9	8	Channel Islands: Guernsey .....	30	0	0
South Molton .....	8	2	0	Herefordshire .....	100	0	0
Dorsetshire: Buckland Newton .....	5	1	3	Abbey Dore .....	1	12	3
Cheshelbourne and Mappowder .....	14	3	9	Hertfordshire: King's Langley .....	9	14	0
Corscombe .....	17	1	7	Lyonsdown .....	85	0	0
Hilton .....	12	17	5	Watford .....	26	13	7
Little Bredy .....	59	4	9	Huntingdonshire .....	200	0	0
Long Bredy, &c. ....	48	0	7	Kent:			
Lyme Regis .....	9	3	3	Blackheath: St. Michael's Ladies' and			
Melcombe-Bingham .....	4	1	0	Juvenile Associations .....	118	4	2
Weymouth and Melcombe Regis .....	147	17	5	Deptford: St. John's .....	14	18	6
Wimborne: St. Giles .....	10	0		Faversham .....	7	3	10
Durham: Durham .....	1000	0	0	Lamorbey .....	8	6	9
Gateshead Fell: St. John's .....	9	13	6	Maidstone and Mid-Kent .....	80	0	0
				Northumberland Heath: St. John's .....	1	11	0
				Sidcup .....	28	14	6

Lancashire: Bretherton .....	5	16	2	Langport and vicinity .....	107	11	8
Colne: Christ Church .....	5	13	0	Luccombe .....	7	10	6
Dalton-in-Furness .....	4	0	6	Milborne Port .....	23	1	0
Dolphinholme .....	8	1	9	Sandford Oras .....	2	16	0
Glossop: St. James's .....	8	5	0	Selworthy .....	3	0	0
Horwich .....	23	12	8	Yatton District .....	69	6	3
Little Bolton: St. John's .....	16	0	0	Staffordshire: Colwich .....	1	5	1
Liverpool .....	150	0	0	Coven .....	20	0	0
St. Helen's: St. Thomas's .....	3	14	0	Darlaston: All Saints' .....	5	12	0
Whalley and Wiswell .....	21	4	5	Pazeley .....	21	6	2
Whittle-le-Woods .....	16	19	2	Himley .....	2	0	0
Leicestershire: Great Easton .....	3	2	6	Hixon .....	7	19	1
Harby .....	18	19	2	Northwood: Holy Trinity .....	9	15	10
Melton Mowbray .....	19	4	4	Ruzeley .....	6	19	9
Stoughton .....	2	15	9	Seighford .....	6	2	0
Thurcaston .....	2	0	0	Tamworth .....	9	15	0
Lincolnshire: Blyton .....	5	5	7	Tipton .....	24	12	10
Gainsborough .....	18	11	6	Suffolk: Bungay: St. Mary's .....	3	18	0
Grantham .....	25	0	0	Lowestoft .....	55	0	0
Low Tooton .....	5	0	0	Syleham .....	1	6	4
Sleaford .....	19	14	11	Weybread .....	1	0	0
Middlesex: Aldgate: St. Botolph's .....	2	0	0	Wingfield .....	8	3	8
Baywater: St. Thomas's .....	38	14	3	Surrey: Battersea: St. Andrew's .....	1	1	0
Bethnal Green: St. Matthias' .....	1	0	10	Brixton, North: Christ Church .....	56	5	8
Bow Common: All Hallows .....	4	10	0	Brixton: St. Jude's .....	118	3	7
Brunswick Chapel .....	50	13	4	Caterham Valley: St. John's .....	2	7	2
Denham .....	2	2	10	Caterham: St. Mary's .....	35	6	3
Ealing: St. John's .....	19	0	6	Clapham .....	150	0	0
Edmonton: St. Barnabas .....	8	8	0	Croydon .....	353	5	0
Hampstead .....	400	0	0	Dorking: St. Paul's .....	51	10	2
Highbury: Christ Church .....	50	0	0	Gipsy Hill: Christ Church .....	136	5	10
Holy Trinity, Gough Square .....	8	18	7	Herne Hill Road: St. Saviour's .....	18	3	11
Islington .....	200	0	0	Kingston-on-Thames .....	20	0	0
Kensington, South: St. Jude's .....	101	11	2	Lambeth: St. Andrew's .....	5	0	0
Kilburn: St. John's .....	30	8	5	Mitcham .....	33	13	11
Maylebone: All Souls' .....	32	0	0	Christ Church .....	16	5	0
St. Matthew's .....	2	10	8	Mortlake .....	28	8	9
Trinity Church .....	86	2	8	Newington: St. Matthew's .....	23	14	8
Muswell Hill: St. James's .....	23	8	9	Norbiton: St. Peter's .....	30	0	0
Pentonville: St. James's .....	2	0	0	Norwood, West .....	14	12	0
Potter's Bar .....	23	7	8	Peckham: St. Andrew's .....	3	10	0
St. Mark's, Hamilton Terrace .....	44	7	0	St. Mary Magdalene .....	22	0	0
St. Martin's-in-the-Fields .....	19	1	10	Purley .....	21	15	9
St. Mary-le-Strand .....	7	13	10	Reigate .....	5	5	0
St. Pancras: Parish Church .....	18	4	6	Richmond .....	150	0	0
Twickenham: Holy Trinity .....	11	10	8	Streatham: Immanuel Church .....	19	3	7
Twickenham, East: St. Stephen's .....	27	11	6	Christ Church .....	9	5	0
Wembley .....	30	0	0	Surbiton: St. Matthew's .....	14	7	3
Westminster: St. Stephen's .....	10	9	5	Tulse Hill .....	1	0	0
Whitechapel: St. Mary's .....	7	0	0	Wandsworth:			
Willisden .....	8	3	11	St. Mary's, Summerstown .....	57	2	7
Monmouthshire: Newport .....	20	0	0	Wimbledon .....	120	8	8
Norfolk: Brampton .....	7	6	0	Sussex: Burgess Hill .....	6	14	6
Dickleburgh .....	1	6	0	Eastbourne .....	500	0	0
Hales and Heckingham .....	10	0	0	East Sussex .....	500	0	0
Thetford .....	14	5	3	Hastings, &c. .....	428	19	0
Northamptonshire: East Haddon .....	2	1	1	Northiam .....	1	18	0
Furthoe .....	14	7	10	Petworth .....	30	0	0
King's Cliff .....	3	13	7	St. Leonard's-on-Sea: Parish Church .....	61	12	4
Moulton .....	2	10	0	Southbourne .....	6	14	0
Oundle .....	98	9	11	Westham .....	6	12	9
Northumberland: Alnmouth .....	18	9	0	Warwickshire: Bidford .....	10	10	6
Ford .....	3	6	6	Birmingham .....	650	0	0
Nottinghamshire: Nottingham, &c. .....	500	0	0	Leamington .....	169	0	0
Oasington .....	10	10	0	Newbold .....	3	13	2
Oxfordshire:				Nuneaton: St. Mary's .....	1	10	0
Banbury and North Oxfordshire .....	20	0	0	Preston-Bagot .....	29	10	4
Rutlandshire: Exton .....	25	13	0	Ullenhall .....	24	5	2
Market Overton .....	4	0	0	Westmoreland: Bolton .....	1	10	0
Uppingham .....	31	17	1	Wiltshire: Atworth and South Wrexall .....	3	9	7
Shropshire: Albrighton .....	8	0	5	Bradford-on-Avon: Parish Church .....	10	13	1
Broseley .....	22	1	8	Corsham .....	45	13	8
Coalbrookdale .....	4	9	9	Fittleton .....	1	10	0
Compton Bishop .....	7	10	10	Warminster .....	16	7	5
Market Drayton: Emmanuel Church .....	8	0	4	Worcestershire: Bewdley .....	12	15	6
North-West Shropshire .....	4	6	6	Bradley .....	1	5	8
Norton-in-Hales .....	2	13	10	Chaceley .....	3	2	9
Selattyn .....	7	6	6	Evesham .....	29	10	10
West Felton .....	4	2	10	Worcester .....	50	0	0
Willey and Barrow .....	6	8	0	Ladies' Association .....	10	5	2
Somersetshire: Allerton .....	9	0	11	Yorkshire: Bardsey .....	50	0	0
Bath, &c. .....	550	0	0	Brownhay .....	7	14	3
Bratton St. Mary .....	2	6	1	Eton .....	15	16	11
Cucklington and Stoke Trister .....	3	8	10	Hemsworth .....	5	7	0
Ilminster .....	8	10	10	Masham .....	50	5	8

Raskelfe.....	2	3	5
Rylstone.....	4	15	6
Wressell.....	5	1	0
York.....	1200	0	0

## ASSOCIATIONS IN WALES.

Anglesey: Llanbengan and Llanvaelog...	3	2	6
Brecknockshire:			
Crickhowell and Llangattock .....	41	1	9
Carmarvonshire: Plasgwyn .....	4	0	0
Flintshire: Overton .....	18	0	0
Rhuddlan .....	2	4	6
Rhyl .....	59	8	11
Glamorganshire: Porthkerry, &c. ....	1	12	3
Montgomeryshire: Churchstoke .....	8	11	3
Pembrokeshire: Lamphey .....	3	2	6

## IRELAND.

Hibernian Auxiliary.....	1000	0	0
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## BENEFACTIONS.

A Contribution from Y. M. ....	10	0	0
A Friend, by Miss S. H. Pett .....	20	0	0
A. M. S. A. S. ....	40	0	0
Anonymous .....	5	0	0
Anonymous .....	10	0	0
Buller, Henry, Esq., Chipstead .....	5	0	0
Chalk, Mrs., Oattham Valley.....	5	0	0
Cole, J. H., Esq., Lewisham High Road.	10	10	0
Champneys, Mrs., Hampstead.....	10	0	0
Credison, R., Esq. ....	10	0	0
Dumergue, Miss Beatrice G., per Messrs.			
Coutts & Co. ....	10	0	0
Faulconer, Mrs., Clapham Park .....	100	0	0
Frere, Mrs. Temple, Harley Street .....	10	0	0
From Readers of <i>The Christian</i> , per			
Messrs. Morgan and Scott .....	160	16	0
Gloucestershire C.M. Union, by Charles			
Pidcock, Esq. ....	5	0	0
"Gratitude" .....	8	0	0
H. D. ....	25	0	0
"In Memoriam" .....	5	0	0
Norman, R. M., Esq., Jermyn Street ...	5	5	0
Poole, Mrs. Jane, Leamington.....	5	0	0
France, Miss, Hampstead .....	20	0	0
S. C. H. ....	5	0	0
Scott, Miss, Norwich .....	20	0	0
S. G. ....	20	0	0
Thankoffering, per Rev. B. Baring-			
Gould .....	5	0	0
Western, G. A., Esq., Ravensbourne.....	20	0	0

## "CONFIDENCE IN C.M.S."

A Member of the C.M.S. Ladies' Union,			
Sydenham.....	10	0	0
Attlee, Rev. Simmonds .....	5	0	0
George, Mrs. and Miss, Hyde Park .....	10	0	0
S. W. C. ....	100	0	0

## COLLECTIONS.

A. M. A., L. F. A., and C. L. A. ....	2	11	0
Bradshaw, Mrs., West Brampton .....	7	8	4
Buckland, Mr. A. W., by Mr. Rusher ...	1	6	5
Chater, Miss Emma M., East Walton			
(Miss. Box) .....	10	6	
Clinton, Miss Margaret, Reigate.....	2	3	6
Dutton, Miss, Warrington .....	18	6	
G. F. S., Bible-class, Croydon, by Mrs.			
Watson .....	15	0	
H. A. and J. S. ....	2	6	0
Lash, Mrs., Ealing (Miss. Box).....	5	5	0
Langham, Mrs., Lordship Lane .....	10	0	
„Ombræ," collected by .....	2	0	0

Stanley, Miss Frances, Muncaster Castle	10	0
Tapson, Miss Ethel S. (collected partly by F. and E. Cuthbert) .....	1	3
Viveash, Mr. S., Winterbourne Monkton	10	0
Watson, Miss .....	1	1
Edwards, Miss .....	1	1
Hughes, Miss .....	1	0
Stokes, Miss .....	10	0
Gleaners' Union:—		
Pocklington, Mrs. J. P. Hornsey .....	12	0

## LEGACIES.

Crofton, late Denis, Esq., of Dublin...	13,441	11	4
Dawson, late Daniel, Esq., of Rochdale:			
Exors., Messrs. T. Kenion and J. M. L.			
Chadwick .....	45	0	0
Falkner, late Philip Richard, Esq., of			
Upton Hall: Exors., E. S. Falkner,			
Esq., Rev. W. J. Peacocke, Sir W. H.			
Houldsworth, Bart, and L. Broad-			
hurst, Esq. ....	50	0	0
Green, late Miss Mary, of Nottingham:			
Exor., Rt. Rev. the Bishop of Bedford:	12	10	0
Green, late Miss Susannah, of Notting-			
ham: Exors., Right Rev. the Bishop			
of Bedford and Mr. W. G. E. King....	11	5	0
Hill, late Miss Jane Margaretta, of Min-			
chinhampton: Exor., F. H. Baynes,			
Esq. ....	100	0	0
Lewis, late Miss Ann, of Milverton:			
Exor., Mr. W. Brazil .....	17	19	0

## FOREIGN CONTRIBUTIONS.

China: Shanghai .....	55	15	1
France: Biarritz .....	10	16	5
Paris .....	1	15	3
St. Servan .....	1	12	0
Tours .....	4	0	0
Italy: Rome.....	2	16	7
New Zealand: Appleby .....	4	15	1
Richmond .....	9	14	5
Stoke .....	1	13	0
Wellington .....	23	0	0
Switzerland: Clarens .....	10	0	0

## MEMORIAL CHURCH AT FREERE TOWN.

By Rev. A. D. Shaw .....	145	1	9
"In Memoriam" .....	5	5	0

## MOHAMMEDAN MISSION FUND.

Turner, Miss, Newbridge Hill .....	5	0	0
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## MOOSONEE ENDOWMENT FUND.

By Miss Lea:—			
Anon .....	5	0	0
Sums under 5 <i>l.</i> .....	10	0	
St. Mark's, Hamilton Terrace: Meeting,			
by F. P. Ward, Esq. ....	11	4	0

## DEFICIENCY FUND.

Cambridge, &c., Association .....	31	2	6
J. S. ....	5	0	0
H. D. S.:—			
Campbell, Rev. Colin, Weston-super-			
Mare .....	10	0	0
Garrold, Rev. W. J., Ipswich (coll.) ..	10	0	0
Harman, Rev. E. ....	10	0	0

## EGYPT, PALESTINE, AND PERSIA FUND.

F., for Egypt.....	50	0	0
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## GLEANERS' UNION.

Contributions .....	31	16	3
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*Errata.*—In our last issue, the amount placed to the credit of the "Moosonee Church Fund" should have been placed to the credit of the "North-West America Mission."—Also, under "Buckinghamshire," for "Great Marlow 6*l.* 0*s.* 4*d.*," read "Great Marlow 6*s.* and Little Marlow 5*l.* 1*s.* 4*d.*."—Also, in our February number, under "Benefactions," for Miss Gell "10*l.*," read "10*l.* 10*s.*"

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

MAY, 1889.

DR. KOELLE ON MOHAMMED AND MOHAMMEDANISM.

*Mohammed and Mohammedanism critically considered.* By S. W. Koelle, Ph.D.,  
Corresponding Member of the Royal Academy of Sciences, Berlin, &c., &c.  
(London: Rivingtons, 1889.)



STORY is related of an eccentric English traveller who, about half a century ago, when visiting the Church of St. Peter's, at Rome, bowed down in veneration before the statue of the patron saint which had in Pagan times done duty as Jupiter, but now, by the exchange of keys for a thunderbolt, had been transmogrified into a saint of the Church. As he was known to be a Protestant, he was asked what he meant by it. He explained that it was not impossible that in the whirligig of time Jupiter might turn up again as a Deity, and it was well to have a friend at court. Had this gentleman survived until now, he would have with justice plumed himself on his prescience. He would have witnessed, as in the transformation scenes in pantomimes, an almost complete reversal of historical, and of a very large number of theological verdicts. He would have had revealed to him that a large majority of those who had heretofore figured in the estimation of mankind as amongst the most vicious and degraded of the human race, were, if not absolutely paragons of virtue, yet in many respects grievously misunderstood. He would have learned to think well of Lucretia Borgia, and to have understood that there was a good deal to be said on behalf of Pope Alexander VI. So, too, in the matter of worship, it might have been all very well for Milton to have exulted over the downfall of Paganism, but that larger views now prevailed, and that Wordsworth would not have been reluctant to be "a Pagan suckled in a creed outworn," if he could have caught some glimpses of the ancient gods and goddesses long since relegated to the Limbo of vanities. It would have been hard if, in this modern revulsion of feeling and delight in paradoxes, so tempting a subject as Mohammed should have been passed over. He possessed every possible requisite for rehabilitation by any one desirous of making a sensation. For ages he had been the object, at one time of terror, and at another of hatred, to the Christian world. His followers had carried their arms almost into the heart of Christianity, and had with some difficulty been defeated on the plains of Tours and at the gates of Vienna. Briefs were being perpetually read in churches to raise money in order to rescue Christians from the cruel slavery into which they had been carried by

African pirates; and English peasants had been taught to hate him who was denounced as antichrist and the enslaver of their brethren. Learned men who had studied the subject according to the opportunities which they possessed, and at least understood and could read Arabic and Persian, had largely endorsed the popular verdict which even the learning and authority of Gibbon had failed to influence. For it was manifest, even to superficial readers, that one who so gloated over and revelled in the filth and impurities of the prophet of Mecca, was hardly qualified to set up new gods for popular worship. Upon the whole then, until very recently indeed, Mohammed had been passed by. So that the field was virtually left open for those who were willing, perhaps at some cost of decency and other qualities, to astonish the West End of London with something which should be quite new, and be the fashion for the season. The success has been ephemeral, for Col. Olcott and Madame Blavatsky have led inquiring souls further afield, and Mohammed hardly stands a chance with a Mahatma. A banjo drumming in Thibet resounds far beyond the call of the Muezzin. It is not clear that before long Mohammed, like the figures in Madame Tussaud's wax-works, will not have to do duty in some other guise, perhaps hardly escaping the Chamber of Horrors.

Meanwhile there still exists a sect of Taylorites. It may we think be permitted to us to coin a new and convenient expression. Not that Canon Isaac Taylor was by any means the originator of the sect: America is not now called after the name of its real discoverer. But in popular estimation the Canon is now the foremost representative of the party. He has been of late the most industrious puffer, and however singular may be the rôle for an English clergyman, has managed, perhaps in consequence, to draw what popular attention can be secured to the Arabian prophet, and himself into the bargain. In his valuable work on the *Faith of Islam*, Mr. Sell observes that the late Mr. Palgrave had "two essential qualifications for a critic of Islam—a knowledge of the literature and intercourse with the people." This is all very well, but it has its inconveniences. It might lead to a general acquiescence in the substantial correctness of the verdict of the past. In this particular question of admiration of Mohammed, it is distance, rather than nearness, that lends enchantment to the view. In order to be a Taylorite, it is well to have the least possible smattering of Arabic, and even that is best acquired after opinions are formed, and judgments delivered. Intercourse with Mohammedans may safely be confined to what may be gathered at *table d'hôtes* at Cairo, and wandering with "chivalrous" donkey-boys to the Pyramids. Under any circumstances a very short stay in Mohammedan countries, and a most superficial acquaintance with the inhabitants and institutions of them in their actual working will more than suffice for anything in the shape of local colouring which may be requisite. Mr. Palgrave gives a most delicious picture of how "Taylorites" can be personally conducted by judicious Turks and Egyptians, and so leave the lands of the Moslem more ignorant and prejudiced than when they entered them.\*

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\* Palgrave, *Essays on Eastern Questions*—"Mohammedanism in the Levant."



To persons such as those we have described, the book under review has already proved itself to be most offensive. It is the work of one who has spent the best part of a long life in intimate relations with Mohammedans in Africa, in Turkey, and in the Holy Land. He has not written his book first, and acquired a smattering of Arabic and Persian afterwards, but has long ago thoroughly mastered these languages, and is familiar with the most important works bearing on Mohammedan belief and practice. As a German, he is well versed in the critical researches of his fellow-countrymen, and has acquainted himself with their philosophical speculations. As a missionary of long standing, his attention has necessarily been directed to all those points which Mohammedans profess to be their religious belief. He has had, too, his sharp experience of the difficulties which attend the work of proselytism under Turkish rule. From the nature of his pursuits, and the devotion of his life, it would be difficult to imagine what more needful qualifications could be desired for the production of a work on so important a subject. He has not addressed himself to it merely as a literary *dilettante* or a philologist attracted by an interesting study, but has viewed the character of Mohammed and his teaching in the light of religion, and this with justice, for it was the claim beyond all others preferred by the founder of Islam. Whatever else, then, Dr. Koelle may be, he is not a sciolist, but has claims to be heard, and is deserving of respect even from those who may happen to differ from some of his conclusions. The work is timely in its appearance, at a period when there has been a deluge of superficial nonsense poured forth. It will, taken together with such works as those of Sir W. Muir and the Rev. E. Sell's *Faith of Islam*, enable the clergy, and those interested in Christian Missions, to understand that after all the preconceived opinions concerning Mohammed and Mohammedanism are not so very far wrong. They will learn the true attitude of Islam and its founder to Christ and to Christianity.

Some account of the scope of Dr. Koelle's argument ought now to be given. It is original and peculiar, but is amply justified by the nature of the subject. He proceeds by first viewing Mohammed in the "Daylight of History," which is in reality, in the case of the Prophet, tradition, as the earliest extant biography was written nearly 200 years after his death. A full and discriminating account of all these sources of information will be found in the latter portion of Sir W. Muir's valuable *Life of the Prophet*. As Sir Wm. observes, "It may be possible to establish from the Koran the outline and some of the details of his life, but tradition alone enables us to determine their relative position and to weave them into the tissue of intermediate affairs." Dr. Koelle has made good use of them from personal study. In presenting his historical picture he remarks, and we think all unprejudiced persons will agree with him :—

Our historical information concerning him being derived almost exclusively from his enthusiastic admirers and implicit believers, the picture with which they have furnished us is not the least likely to do injustice to the actual man. It might possibly have had to be drawn still more to his disadvantage, had the

stream of Mohammed's history flowed from purer and less partial sources. It was a plain duty for the author, in availing himself of the material at our disposal, to make use of a due measure of critical discrimination, and to put the reader on his guard against the exaggerations of blindly uncritical narrators.

Dr. Koelle then proceeds to view Mohammed in the "Moonshine of Tradition." This latter personage is the one whom Moslems venerate and believe in. In the absence of anything like the critical faculty, it would be difficult to conceive of anything too monstrous which the followers of Islam would not accept, and, unfortunately for their European admirers, the tastes in which they indulge are most difficult to reconcile with anything like the standard of decency and morality set up under the influence of Christianity. Nothing remains but to keep all which is really the faith and practice of Islam thickly shrouded from public view, and to substitute some pure abstraction, which if a Mohammedan could understand he might possibly venerate, but certainly would not be sensibly influenced by in his actions here or in his hopes for hereafter. It is, if we be pardoned the expression, the concrete "moonshine," not what may by acute criticism be distilled out of it, which sways the impulses and monopolizes the sympathies of the more than 200,000,000 who are said to have erected Mohammed into the Apostle of God.

In dealing with the historical Mohammed, so far as the account of him can be verified, it may be well to notice the divergence of view between Sir W. Muir and Dr. Koelle, especially as regards the earlier portion of the Prophet's life previous to the Hegira. It seems to us that Sir W. Muir would, as far as possible, establish a striking contrast between the Mohammed at Mecca and the Mohammed of Medina. No doubt there is a difference, but we think too much has been made of it. As the individual was still in both cases one and the same, it is far more probable that the germs of evil so conspicuous at Medina had taken root long before, and can be traced out by attentive observation in the earlier portions of the Prophet's career; that he was *semper idem*, but in different stages of development. Enthusiast he always was, but it is pretty evident that the ambitious schemings for power and the unbridled lust were not purely after-growth, but grew with Mohammed's growth and strengthened with his strength. A good deal has been made of the purity of Mohammed's life with Khadija. A curious counterpart of it might probably be found in the history of Henry VIII. with Catherine of Aragon; but our English king has not escaped as lightly in the hands of modern writers as the Arabian prophet has done. We think, upon the whole, that the view taken by Dr. Koelle is the more correct, and that he has done good service to the cause of truth by pointing out how early and how abundantly the tares sprang up which went so far to choke any good seed which might have been springing up in Mohammed's earlier life. The motives which prompted him may have been mixed, compounded of good as well as evil, but they originated early with him. As an instance, we may say that patriotic desire for the independence of Arabia from foreign conquest may have stimulated in him love for

power afterwards so conspicuous, but the latter mingled with his earliest aspirations. He was not borne onwards purely by the course of events, but he took a large share in making them subserve his own selfish personal ends.

As a psychological study, Mohammed may be a subject of interest to those who are curious in questions of this description. It can hardly, however, be profitable to waste time over settling how much of his career was influenced by hallucination or how much was conscious fraud. It may concern Mohammedans jealous for the honour of their Prophet, but is of slight moment for Christians. We rather turn attention to other points deserving of some notice and ably dealt with by Dr. Koelle.

In his introductory chapter, the author gives a careful account of the Hanifites, i.e. Separatists, Dissenters, Nonconformists, Protestants, called Hanifites "on account of their having turned away and separated from the national Polytheism and professing only the one true God." This movement had sprung up among the Arabs from Jewish and Christian sources. One indeed of the four leaders embraced Christianity, and died a Christian. The religious condition of Arabia, as Dr. Koelle remarks, about the age of Mohammed, was such that no new supernatural event, nor even uncommon originality of mind, was required for any one living in Mecca to perceive and expose the folly of idolatry, to profess Monotheism, and at the same time to retain the ancient customs and ceremonies of the national sanctuary, the Kaaba. In a very curious footnote he notices that the transient assumption of a similar name by a number of Turks who were disposed to break loose from orthodox Islamism became the direct cause of the interference of the Turkish Government with Protestant Missions in Constantinople in the year 1844. Rumours were then spreading that 30,000 or 70,000 or 120,000 Turks had become *Protestants*, and were petitioning the Government to hand over to them one of the mosques for their separate worship. This strange story led to considerable correspondence between the English and Turkish Governments, and in its effects seriously hindered the missionaries in the prosecution of their work.

It was in and from this Hanifite sect that Mohammed received his religious bias. Hanifism had obtained an extensive footing in the family of his wife, Khadija. He had therefore various inducements to fall in with the Monotheism of those with whom he was so intimately associated. He was in reality the creature rather than the creator of his surroundings. It is vain now to speculate what might have been the result had he been throughout his subsequent career more in accord with the views and tenets of his original associates, instead of lapsing from them into personal ambition and worldliness. It would exceed our limits if we were to dilate upon Dr. Koelle's account of Mohammed's career in Mecca. A curious instance of the absurdities retailed in order to exalt the idea of Mohammed is given in the explanation concerning his annual retirement to the cave of Hira. A good deal of grandiloquent declamation has been indulged in about "the earnest-

ness in the search after truth and the living God, which drove the affluent merchant from his comfortable home and his fond wife to make his abode for a time in the dismal cave of Mount Hira." We hear about solitude, which is the "school of genius," and "holding high converse with the unseen God of the universe in the silence of the heart." Dr. Kelle rudely dispels all this. In point of fact, the annual retirement to Mount Hira was a custom of the Koreishites in their heathen state. Neither Mohammed nor any one else indulged in this *villeggiatura*, as the Italians term it, after the fashion of an ascetic recluse. When he went to Mount Hira he always went with his wife Khadjia and his family, who were accommodated in tents round the cave, a small opening extending a dozen feet or so into the rock, a cool and quiet recess in hot weather for one or a few at a time. Religiously disposed peoples made special use of this leisure for religious exercises. "But such regular changes into the purer country air from the confined and not over clean city, especially during the heat of summer, have been of old and are still a widespread custom throughout the East for the purposes of health, retirement, or pleasure." The retirement was in reality the counterpart, *mutatis mutandis*, of a wealthy merchant in London or Paris, after the season, seeking rest and fresh air during July and August in some quiet nook in the Highlands, or the Pyrenees, or the Jura Mountains. No sort of blame attaches to the Prophet for this harmless summer outing, but we leave it to our readers to form their own conclusions as to the use made of it for the English market. The contemplation of it differs largely from our ideas of Elijah on the heights of Carmel, or the temptation of our Blessed Lord in the wilderness. It does not even reach the retirement of Moses into the lands where he found a wife and begat his children, but where he really had visions of the Almighty.

Some writers hold the "substantial unity" of Mohammed's character. We believe that this view is correct in all essential particulars, and that it may with truth be said that he was essentially,

"Ad imum Qualis ab incepto."

Others, like Sir W. Muir, who are fully aware of the difficulty of making out a case for the Arabian prophet on this theory, have resorted to the ingenious expedient of dividing him up into halves, and try to explain how, having begun well, he made such a disastrous finish. The solution of Dr. Koelle is a very plausible, and indeed a highly probable one. He holds with those who maintain the substantial unity, but explains that the difference between the beginning and the end is that Mohammed was not in reality the master-mind which he has been fondly imagined to be, still less the faultless, or well-nigh faultless character; but that he was apparently one man when under restraint, and unmistakably another, but in reality the same, when that restraint was removed. That restraining influence Dr. Koelle finds in Khadija. To her Mohammed owed everything, and her clear head and sound judgment, probably not unmingled with a fair amount of shrewishness, kept the libidinous Arab in restraint, and moulded him for his higher destinies. She was

probably a Hanifite before he was. He was by no means the first man who has been made by his wife, nor either the first or the last, who, when legitimate home influence has been removed, has come to utter grief by giving run to follies and passions long kept in check by the superior intellect of the weaker (?) vessel. At her death, the long repressed licentiousness immediately broke out. Two months after Khadija had closed her eyes, the Prophet married an attractive widow, Sewda, who was tall and corpulent, and was betrothed to Aisha, who was literally fattened up on gourds and fresh dates, so that at the age of nine she actually became the Prophet's wife. At a later period, when she was ill, she said to Mohammed, "I believe that on the same day thou buriest me, thou wouldest be bridegroom and bride, with a new wife, in my very room." His Excellency smiled.

Khadija died at the end of A.D. 619. Three years afterwards occurred the Hegira. Dr. Koelle remarks upon this period of his career that up to this time, his "failure in Mecca was complete, and all the Kabiles he tried were too wary to cast in their lot with his. All the means at his disposal as the unarmed prophet of Mecca—his personal virtues, his eloquence, his high social position, his family connection with the keepers of the Kaaba, his deistic teachings, the prospects of political domination and worldly gain which he held out with undisguised plainness,—availed for him only to procure a small number of partisans amongst interested persons. The many means in his favour proved wholly inadequate to convince the intelligence of Mecca, or even the bulk of the common population, that he was a messenger of God whose words had to be believed and his behests obeyed," (p. 104). Upon the same occurrence, Sir W. Muir almost pathetically observes: "Happy would it have been for the memory of the Arabian prophet if his career had terminated with his flight from Mecca. . . But the fruits of his principles, as exhibited at Medina, in connection with his prophetic office, will not permit the doubt that if he acted under a supernatural guidance, such guidance proceeded from no pure and holy source. Ambition, rapine, assassination, lust, are characteristics of his later life openly sanctioned by the assumed permission, sometimes even by the express command, of the Most High! May we not conceive that a diabolical inspiration was permitted to sustain the heart of him who had deliberately yielded to the compromise with evil?" and so on (Muir's Mohammed, p. 5).

Ten years after the flight to Medina Mohammed died. In the year he entered that city he married his betrothed Ayesha, thus definitely breaking the slender bonds which existed between him and Christianity, for polygamy was then held to be inconsistent with the profession of the Christian faith. In Medina, the ancient rival of Mecca, with which Mohammed had ancestral relations, Mohammed readily found not only a refuge but "helpers." Medina "snatched at the chance of supremacy now offering." It became the real birth-place of Islam. Owing to the influence of the Jewish colonies in Medina, there was already much familiarity with the Monotheistic doctrines upheld by Mohammed. There were not also the same

interested motives for upholding idol-worship which prevailed at Mecca. If we view the career of the Prophet at Medina simply as the work of an able and most unscrupulous political leader employing all arts and devices to secure his ends, high praise can be accorded him. It was crowned with success, for although much remained to be done by his successors before Mohammedanism became a power in the world, to the founder belongs the merit of having clearly set before his followers the course they had to adopt in order to establish the doctrines and the institutions of Islam as a great power in the world. The continuity between the work carried on by them and that inaugurated by their master is remarkable. What Mohammed was Mohammedanism has substantially ever since been in all quarters of the world where it has held the pre-eminence. It has been a genuine reflection of his crimes and of his vices. As we are reviewing Dr. Koelle's work, we take from it instances substantiating these positions, earnestly commending them to our readers, and with the hope of stimulating them to make more personal acquaintance with the subject. A most grossly false issue is raised when we are called upon to respect a man or a system because he or it has enthralled the consciences of myriads. There is not an abomination under the sun which might not claim consideration for itself upon grounds so deceptive and absurd.

It may be convenient to produce the several instances under distinct heads. In the first place we present

"MOHAMMED AS AN ASSASSIN."

When the Prophet first established himself at Medina, one of his chief aims was to induce the powerful Jewish clans to receive him as their prophet. He toyed with them, and went so far as, for a season, to substitute Jerusalem for Mecca as the Kibla of believers. But the Jews would have none of him in that capacity, and in lieu of cajolements he indulged in the extremity of bitter hatred. During his ten years in Medina he seemed in a fair way to show himself the brutal ancestor of the Old Man of the Mountains, who at a subsequent period organized assassination as an institution. Dr. Koelle informs us:—

The first to fall as victims of Mohammed's vengeance, were some individuals of the Jewish persuasion who had made themselves obnoxious above others, by attacking him in verse. He managed to produce an impression amongst the people that he would like to be rid of them. The hint was readily taken up by persons anxious to ingratiate themselves in the Prophet's favour. The gifted woman Asma and the hoary poet Abu Afak were both murdered in their sleep: the former while slumbering on her bed, with an infant in her arms; the latter whilst lying, for coolness' sake, in an open verandah. No one dared to molest the assassin of either of these victims; for it was no secret that the foul deeds had been approved of by the Prophet, and that he had treated the perpetrators with marked favour. (P. 169.)

Another instance is as follows:—

One of their more influential Rabbis was Kab Ibn Ashraf, who had looked favourably upon Mohammed, till he changed the Kibla from Jerusalem to Mecca. Then he became his decided opponent, attacking him and his religion in verse, and working against him in various ways. He was to fall first as a victim to Mohammed's vindictiveness. The Prophet despatched four men, amongst them Kab's

own foster-brother, to assassinate him, and sanctioned beforehand any lie or stratagem which they might see fit to employ, so as to lure him aside. It was dark when they arrived at his house, and he was already in bed; but they cunningly prevailed upon him to come out to them, and when they had him alone in the dark, they foully murdered him. Mohammed remained up, to await their return; and when they showed him Kab's head, he commended their deed, and praised Allah. But on the following morning, when the assassination had become generally known, the Jews, as Ibn Ishak informs us, were struck with terror, and none of them regarded his life safe any longer. (P. 172.)

Further on we read :—

But some time before it was actually carried out, the inhabitants of Khaibar were horrified by one of the dastardly assassinations to which Mohammed did not scruple to stoop, for the purposes of revenge. The victim selected this time was Sallam, a leading man of the Beni Nadhir who, after the expulsion of the tribe from Medina, had settled in Khaibar and enjoyed great influence there. He was accused of having had a hand in stirring up the Meccans to the war in which they laid siege to Medina. Mohammed never had any difficulty in finding amongst his followers willing tools for executing such secret missions. Ibn Ishak mentions it as one of the Divine favours to Mohammed, that "the two tribes of the Awsites and Khazrajites were as jealous about his head as two male camels." Accordingly, as the former had assassinated Kab Ibn Ashraf, the latter aspired after an equal distinction, and asked the Prophet's permission, which was gladly given, to do away with Sallam. Five Khazrajites, one of whom Mohammed had appointed chief for the occasion, reached Khaibar after dark, and, professing to have come for the purpose of buying corn, were admitted to Sallam's upper apartment, where he was already lying on his bed. But as soon as they had him thus in their power, they fell upon him with their daggers and massacred the defenceless man, without the slightest shame or compunction. By the time the startled Jews came to see what had happened, the assassins had decamped and were on their way to their master, to receive his thanks. (P. 179.)

Other instances might be adduced, but the foregoing may suffice under this head. We now pass on to

"THE PROPHET OF GOD SUPERINTENDING THE BUTCHERY OF THE JEWS."

He was now free to indulge his feelings of revenge against the Jews. They were to pay dearly for persevering in the denial of his pretensions to a prophetic mission. The women and children were torn from their husbands, brothers, and fathers; the men, all manacled, were penned up for the night in a large shed, and Mohammed ordered long ditches to be dug in the market-place. On the following morning the butchery began under the Prophet's own eyes, and lasted till night. The manacled Jews were led forth in small batches, made to sit down on the brink of the ditch, and, after being cruelly put to death, hurled into it as their common grave. According to the Mohammedan historians, 600 to 700 or 800 to 900 Jews were thus massacred in cold blood. Their lands, houses, and chattels were distributed among the conquerors, and the women and children appropriated as slaves. In dividing the booty, Mohammed assigned three portions to each horseman, one for himself and two for his horse, in order thus to encourage his followers to possess themselves of horses, which proved so invaluable to them in their future campaigns, especially when they undertook to invade the Roman empire and Persia. The spoil was so great that the Prophet's fifth alone included 200 women and children. He selected the beautiful widow Raihana for his own harem, and the rest he bartered away to Bedouins for horses and arms. By such means as these, a man who called himself an ambassador of God solved his difficulties, and smoothed the way to wealth and power for himself and his followers.

Seeing that Mohammed himself did not scruple to own and sell his fellow-men as slaves, how can we wonder that slavery has always been a recognized institution throughout the Mohammedan world? It is but natural that the religion of such a prophet should be as tolerant and favourable to the continuance of slavery,

as the religion of Jesus Christ tends surely, though perhaps slowly, to bring about the cessation of this degraded condition of humanity. (P. 177.)

“CRUELTY OF THE PROPHET OF GOD.”

The life of the Meccans taken captive was in jeopardy for a while. Such was the fanaticism of many of the Mussulmans, Omar foremost amongst them, that they wished to massacre them all forthwith. But, at the end, calmer counsels prevailed, especially by Abu Bekr's influence; and it was agreed upon to allow the captives to be ransomed at a high price, thus consulting at the same time the claims of humanity and the dictates of mercantile self-interest. Only a few of the prisoners who had made themselves specially obnoxious to Mohammed, in Mecca, fell as victims of revenge, being massacred in cold blood, before the victors reached Medina. One of them, just before being killed, asked the vindictive Prophet, “Who is to be the guardian of my little children?” and received the heartless answer from his lips, “Hell-fire.” (P. 150.)

Again :—

He (Zeid) seized the aged wife of one of their chiefs and ordered her to be torn asunder, by having a camel tied to each of her legs.

That such inhuman punishments were quite in keeping with the spirit of Islam, appears from one which the Prophet himself inflicted on some offenders about the same time. A small number of poor and sickly Bedouins, of the Orain and Okla families, professed their faith in the Prophet, and then obtained permission to stay on the pasture of his she-camels and drink their milk, for the benefit of their health. But as soon as they had recovered, they desamped with fifteen milk-camels, and slew the keeper who tried to prevent them. Mohammed sent twenty fleet horsemen in their pursuit, who easily captured them. When they were brought back to Medina he had their eyes put out, their hands and feet cut off, and their bodies impaled, till death delivered them from their miseries (compare also Sura v. 39). It argues no tender feelings of humanity to inflict such terrible punishments for these offences; and they are little creditable to a prophet claiming to supersede Jesus Christ, though they may not have been unusual amongst the Arabs in those days. (P. 187.)

We have no wish however to pursue further these sickening subjects, essential as they may be to enable those who are not familiar with the question to form a just estimate of Mohammed's real character. He was to all intents and purposes, in many important points, little if at all superior to his ruthless compatriots, as cruel and unscrupulous as they were. So little did he rise beyond them, that we cannot wonder at those who adopted his religion emulating his practices. It is to the credit of many of them that they have not defiled themselves with the lust and murder which were the conspicuous characteristics of the Prophet whom they venerate.

There is a further matter which ought to be brought forward in order to form a just estimate of the character of Mohammed. We refer to his relations with women. It is however of necessity shrouded from decent contemplation by its own superabounding brutality and filthiness. Dr. Koelle, as a matter of duty, has discussed the subject, but we must confess that in one instance at any rate we could wish the plain-spoken German had emulated the example of Gibbon, who, on a similar topic, veiled what he revelled in saying in a Latin note. The *fautors* of Mohammed are furiously indignant with the publication of these details, which even they cannot pretend to justify and hardly to extenuate. We must pass the matter over, simply noting that there are depths of filth in the Prophet's character which may assort well enough with the depraved sensuality of the bulk of his



followers, and in which the prurient imaginations of licentious persons of all creeds may revel, but are simply loathsome in the eyes of all over whom Christianity in any measure or degree has influence. Unquestionably, in Christian countries there is a superabundance of filthy literature, but it has never yet, so far as we are aware, formed the staple reading of religious persons, nor been pleaded as a justification for immoral actions.

If Mohammed were viewed simply in the light of a man of the world who, *per fas et nefas*, had elevated himself to a conspicuous position among his fellow-men, he unquestionably fills a remarkable place in the history of the world. When all deductions are made that ought to be made, he was certainly no ordinary man; and judged by worldly standards can be viewed as a success. When however a loftier standard is set up, and his claims as a religious teacher have to be considered, notwithstanding his zeal against idolatry, which was probably sincere, we can only marvel at those who set up such a personage as he proved himself to be for a leader of his fellow-creatures.

In a criticism which appeared in the *St. James's Gazette* (February 28th), exception is taken against Dr. Koelle for having taken his account of Mohammed and his religion from "a modern Turkish translation of a fifteenth-century Persian story-book." We had noticed this before, from circumstances, we had read the book for ourselves. A passing allusion is also made, but in a depreciatory tone, to Ibn Ishak, which would imply that it was not of any particular value. Now we would venture to ask the most advanced Taylorite, how he would set to work if he were to undertake the composition of a life of Mohammed? Would he proceed to evolve it out of his own inner consciousness? would he draw a fancy picture of what he thinks the Prophet ought to be? or would he attempt to use materials out of which to concoct his biography, and if so, to what would he have recourse? Ibn Ishak in its substance, although not its original form, is the earliest source available. In the opinion of Sir W. Muir, it is of the highest authority, but the writer in the *St. James's* holds it cheap. We presume, therefore, that he would not ground a biography on such authority. But upon what, then? He objects because it was embodied two centuries after the death of Mohammed. Is there any earlier account of the Prophet? And whence do Taylorites obtain their information concerning Mohammed, if they have any? It is quite intelligible that the statements of the earliest authorities should be received with discrimination, and, if necessary, be subjected to criticism; but as they were all written and gathered by those who had the most profound veneration for the Prophet, and whose sole object was to do him honour, it seems odd that those who profess to hold him in high esteem, now should seek to invalidate these early panegyrists. We were not a little surprised, after reading the newspaper criticism, to find Ibn Ishak systematically quoted by Dr. Koelle in support of nearly every statement in his section concerning "Mohammed in the Daylight of History."

The real fact is, that those who are exerting themselves to make out a case for Islam, find themselves sorely put to it, when they have

to account for the deplorable aberrations of their hero from the paths of moral rectitude, judged by almost any standard which would find acceptance among reasonable men. They therefore fall back upon the Koran, and will not for a moment admit that either the Prophet or his religion can be properly judged by any other test. They view it much as the Romans did the ancile, a thing dropped down from heaven, from which, in the case of Mohammedanism, there is and can be no appeal. All that cannot be found in the four corners of it is to be regarded as untrustworthy, and yet, when they can light upon any traditionary account which can make Mohammed at all presentable, they quote it from tradition with as little scruple as if it was in the Koran! How a life of Mohammed, or any historical account of the rise and progress of his religion, can be construed from this one source passes our imagination. Dr. Koelle's work does not profess to be a critical inquiry into the tenets of Islam, which can certainly be, to a considerable extent, discovered in the Koran, and naturally enough, for this reason, he quotes far more freely and extensively documents containing the materials for his special subject, distinguishing as far as he can the historical from the legendary accounts, the daylight from the moonshine.

Before quitting the subject, however, it is right to warn our readers that anything more misleading than the notion that the Koran, and nothing but the Koran, constitutes the creed of Moslems, cannot be imagined. Mr. Sell, in his valuable work, *The Faith of Islam*,\* most ably and successfully exposes this fallacy. It is most fortunate that English readers can, if they choose, through the medium of his book, obtain with some little pains a comprehension of the true state of the case. We do not know how we can more appropriately conclude this article than by quoting a few sentences from him in support of this view. He introduces his subject as follows: "The creed of Islam, *La-iláha-il-lál-láhu wa Muhammad-ur-Rasul-Ulláh* (There is no Deity but God, and Mohammed is the Apostle of God), is very short, but the system itself is a very dogmatic one. Such statements as 'The Quran is an all-embracing and sufficient code, regulating everything;' 'The Quran contains the *entire* code of Islam—that is, it is not a book of religious precepts merely, but it governs all that a Moslem does;' 'The Quran, which contains the whole religion of Islam;' 'The Quran, which contains the whole Gospel of Islam;'—are not simply misleading, they are erroneous. So far from the Quran alone being the sole rule of faith and practice to Muslims; there is not one single sect among them whose faith and practice is based upon it alone. . . . Amongst the orthodox Mussulmans the foundations of the faith are four in number, the Quran, Sunnat, Ijma, and Qiás. The fact that all the sects do not agree with the orthodox—the Sunnis—in this matter illustrates another important fact in Islám,—the want of unity amongst its followers. The really most important factor in the religion of Islam, practically,

\* *The Faith of Islam*. By the Rev. E. Sell, Fellow of the University of Madras. (London: Trübner, 1880.)

is Sunnat." "A command given by the Prophet, or an example set by him, is called Sunnat, a word meaning a rule. It is then technically applied to the basis of religious faith and practice, which is founded on traditional accounts of the sayings and acts of Mohammed. It is based on Hadis, or Tradition. It is the belief common to all Mussulmans, that the Prophet in all that he *did*, and in all that he *said*, was supernaturally guided, and that his words and acts are to all time, and to all his followers, a divine rule of faith and practice." Mr. Sell shows with care and precision that even the Wahhabis, while rejecting tradition in a certain sense, still hold that the Hadis, embodying the sayings of the Prophet, are an inspired revelation of God to man, so far agreeing with *all* Muslim sects. The maxim of Vincentius of Lerins may upon this point be said to hold good as relates to Mohammedanism, *quod semper, quod ubique, quod ab omnibus*, with the notable exception of English Taylorites.

What then may be said to be the conclusion of the whole matter? We will let Mr. Sell speak. "To the Muslim all that the Prophet did was perfectly in accord with the will of God. Moral laws have a different application when applied to him. His jealousy, his cruelty to the Jewish tribes, his indulgence in licentiousness, his bold assertions of equality with God as regards his commands, his every act and word, are sinless, and a guide to man so long as the world shall last. It is easy for an apologist for Mohammed to say, that this is an accretion, something which engrafted itself on a simpler system. It is no such thing. It is rather one of the essential parts of the system. Let Mohammed be his own witness: 'He who loves not my Sunnat is not my follower. He who revives my Sunnat revives me, and will be with me in Paradise. He who in distress holds fast to the Sunnat will receive the reward of a hundred martyrs.' As might be expected, the setting up of his own acts and words as an infallible and unvarying rule of faith, accounts more than anything else for the immobility of the Mohammedan sect, for it must always be remembered that in Islám, Church and State are one. . . . The Sunnat as much as the Quran covers all law, whether political, social, moral, or religious." With the glimpses we have afforded of the views and actions of Mohammed which form Sunnat, we leave our readers to draw their own conclusions as to what must necessarily be the condition of the world of Muslims.

We hold that both Dr. Koelle and Mr. Sell have deserved well of Christianity by the unsparing exposure they have made of the delusions propagated by foolish people, we hope not intentionally, at the expense of truth and righteousness. For our own part we have written as jealous for the honour of our Lord and Master Jesus Christ; being most indignant at the attempt made to place a cruel and licentious impostor anywhere upon anything like a pedestal in any degree approaching to the eminence upon which He who in the language of the Nicene Creed is "Very God of Very God" is revealed to mankind as their God and their Lord. And now we lay down our pen,—*sat prata biberunt.*

K.

## LETTERS FROM CAMBRIDGE MEN.



BETWEEN October, 1885, and February, 1888, the following Cambridge men sailed for service in C.M.S. Missions :—For *West Africa*, the Revs. J. A. Robinson and H. McC. E. Price; for *East Africa*, the Rev. R. H. Walker; for *Palestine*, the Rev. H. Sykes; for *North India*, the Revs. P. Ireland Jones, E. Corfield, C. Hope Gill, and A. I. Birkett; for *South India*, the Revs. T. Walker, C. W. A. Clarke, E. S. Carr, H. J. Tanner, and C. E. R. Romilly; for *China*, the Revs. J. Neale, C. J. F. S. Symons, and W. S. Moule; for *Japan*, the Revs. W. P. Buncombe and W. Weston. It will interest many to have together the Annual Letters lately received from some of these brethren.

*From the Rev. H. McC. E. Price, Fourah Bay College, West Africa.*

*Freetown, Dec., 1888.*

We are thankful to be able to record a new effort which has been undertaken this year in acknowledgment of our debt to our heathen neighbours. We pray, and we ask the prayers of others, that God's blessing may rest upon it, and that it may lead the way for many more similar efforts in other districts of the colony. I will state briefly the work that has been done, but it must be remembered that this is only a beginning, that it has been a time of breaking up the ground, and of sowing the seed, not of watching the corn spring forth and ripen.

During the Epiphany term, Mr. Nevill set on foot a College Visiting and Missionary Society, and at the same time began the Temne gatherings at Cline's Town on Sunday afternoons. The members of this Visiting and Missionary Society have various districts apportioned to them, which they visit on Friday and Sunday afternoons during the term. In the rainy season the outdoor work was much interrupted, but this we must expect, and we must make the most of the dry weather. In most of the districts the members have met with attentive and interested listeners, sometimes only two or three together, sometimes as many as thirty. Six districts are being worked in this way, besides Cline's Town, where our largest gatherings take place.

At Cline's Town on Sunday afternoons we have first the usual evening prayer in English, and then the Temnes who have been brought in are addressed through an interpreter. It is impossible to guess accurately the number of those who have in this way heard the Gospel. Many of them come in

from the country to stop for a week or fortnight, and then return. Consequently, though we have found some attending the services regularly for several Sundays together, yet at each service a large proportion of them are apparently new-comers. Latterly this work at Cline's Town has been strengthened by the addition of week-day classes.

In connection with the Visiting Society, I may also mention that during the vacations, except in the rainy season, some of the students have gone to Mission or pastorate districts to help in the work. Thus the Port Lokkoh and Bullom stations have both been visited, also several of the pastorates, and I have had letters from those in charge, expressing much appreciation of this little help.

In the College we have had several missionary addresses, the last being from Bishop Crowther, who told us in a delightful way about the early days of the College and himself, and pressed home the lesson that we should be ready, without choosing for ourselves, to go wherever we may be called in Christ's service.

With regard to our regular College work, the examination results, which I give, may tell their own story. In the examinations held in December, 1887, for students in the first year of the (Durham) Arts Course, we had six successful candidates, and for the B.A. Final two, whilst a third gained the License in Theology, with Second Class Honours. In the June examinations (B.A. Final) of this year we had some failures, though all passed in the Theological part (Greek Testament, St. John's Gospel, and the Acts of the

Apostles, Paley's Evidences and Natural Theology). It is only fair to say that the unsuccessful candidates were under certain disadvantages. One, the Rev. N. Boston, of Bullom, had had to prepare for his papers alone, and amidst the various duties of his Mission station. Another had had his work much interrupted by sickness; and the third, who was just about to marry and proceed to the Niger Mission, had much too short a time to prepare the necessary subjects (e.g. Tacitus, Annals i.—iv., and Plato, four books), especially as he had not had the benefit of a grammar-school training. We were glad, however, to get the news of one candidate's success in this examination, and also to learn that our senior student had taken Third Class Honours in Theology.

We have just received results of two more examinations. The Durham Certificate of Proficiency in General Education has been gained by all the candidates who presented themselves last September. Amongst them are

two of the "Annie Walsh" School pupils (the first ladies who have gained this certificate here). Our only school-master student was placed in the first-class in two of the mathematical subjects in the same examination.

For the First Year (Arts Course) Examination, held in October, our two candidates have both passed successfully. Our Entrance Scholarship Examinations, also held in October, gave us two new C.M.S. scholars, who came into residence at once. Two successful candidates for the General Scholarships will, we hope, join us in January.

Besides the work for Durham Examinations, to which I have referred, we have begun the study of Arabic, and lessons have been given throughout the year in Yoruba.

Eight men have left us for missionary or pastorate work. Two students—S. A. Coker and E. S. Elliott, B.A., who have been educated here for the Lagos Native Pastorate—will (D.V.) shortly leave us for Lagos.

*From the Rev. P. Ireland Jones, Divinity School, Calcutta, North India.*

*Calcutta, Dec. 27th, 1888.*

The year now closing finds me in the work to which I was designated by the Committee in 1885, but which, in God's providence, I have not been able to share in till July, 1888. The Rev. A. Clifford returned from England in March, relieving me of the secretariat work, in which, during the year's tenure, I had numberless causes for thanksgiving for grace granted in time of need. Till a new term commenced, I was assisting Mr. Clifford, while taking up again the threads of the work which he had dropped for so long a period. In July regular work began here. But, alas! my Bengali had received a serious check owing to continued English work, and I find myself, after three years in India, with a very imperfect knowledge of the vernacular. There is, however, abundant occupation in teaching, with an English-speaking student reading for deacon's orders, Trinity, 1889. I heartily regret, however, that for the lectures, which in preparation and delivery could as well be given to twenty as to one, we cannot yet have a larger number of suitable students. My brother, missionary, Mr. Ball, and our Bengali tutor, the Rev. J. Biswas, supply my

deficiency in the vernacular work; but I am eager for the time when I can add my effort to theirs, in order that together we may accomplish even more.

*Students.*—Our resident students are of four kinds: A catechist who is reading for orders, in English; schoolmasters training for pastoral-catechist work; colporteurs; and recently-baptized converts or inquirers. During this year we have had in each of these sets one, eleven, three, and five respectively, the last-named being necessarily a fluctuating number. Next term two new men will be reading here for priests' orders. On the whole, we have much cause to be thankful about our students, and, as most of them have nearly three years before them, we expect, under God, great things from their residence here. The former set of men were passing out as I commenced residence, and in them we saw tokens of real heart-preparation for their work.

*Work.*—We have the usual studies of a Divinity School; and though men in their first year are not very apt at note-taking, yet they soon improve, and are interested in the lectures. For deacon's orders, the Bishop of Calcutta requires all the usual subjects of Arti-

cles, Liturgy, Church History, Scripture, Pearson, and Butler—a considerable amount of theology for a student to cover in one year. But the graduated system of examinations for readers, teachers, and catechists which prevails in this Mission, if rightly used by the men, is a long course of preparation for the intellectual side of their future work, and gives us men who, if they have the spiritual qualifications, are ready for a good deal of higher teaching. The men also have homiletic work, and, weekly, a mutual improvement class for reading or brief discussion of suggested subjects connected with life and work. Open-air preaching is a regular part of the work, the students going out in two bands twice a week. Tract distribution, and taking a week-day service by turns, are usual.

*Converts, &c.*—There have been some; with inquirers, during the year; and Sunday afternoon is given to seeing visitors who come for conversation on divine truth, some very regularly. I have had intercourse with three converts, in each case reaping where others have really done all the sowing. A Tamil and his wife and child were baptized at the Old Church in December last by the Rev. D. Wood, of the Ceylon Mission, who was in Calcutta for rest and change. The man is a draughtsman in the Public Works Department of India, and was chiefly influenced by connection with a Christian family in which he was a servant many years ago; the wife was in a C.M.S. school in South India, and knows her Bible well. Both of them are giving tokens of growth in grace.

The other case, known to me through preparation of the candidate for baptism, is that of a Bengali gentleman, who has been led to Christ after many years by the influence and teaching of a Christian kinsman, long a faithful C.M.S. worker. The circumstances are stated in our local *Gleaner* thus:—"In the early morning of August 2nd, in the River Hughli, at Agarpara, R. L. S. was admitted into the Church of Christ by baptism. Thirty-eight years ago, in the Scotch Free Church Mission School near Bonhugly, our friend, then a lad, was ready for baptism. His wish was, however, frustrated by the determined opposition of friends. Some years later, coming under the influence of the Roman

Catholics, he was about to join their communion. Doubt as to the doctrines of that Church providentially hindered him. Since that time, a Christian at heart, engaging in educational work, and year by year publishing books for the Calcutta University Entrance course, R. L. S. has remained nominally a Hindu. Now, after many days, having received special instruction since February, he has been led by the grace of God to open confession of Christ crucified and risen, and we commend him and his still Hindu family to the prayers of our readers." He is, I believe, consistently seeking now to lead others to the truth among many known to him in the educated ranks of Hindu society in this city, and intends to do volunteer work in connection with our Calcutta Mission, being fairly well off.

We are willing to see all who come to us, at any rate to learn their motives, and, situated as the school is, in a Native quarter, the possibilities for usefulness are great. Here are two typical instances of the way in which we make new friends, occurring in the last ten days. An elderly gentleman, a Bengali deputy-magistrate (retired), comes into our book-depôt, which is in this building (by the way, doing an excellent work), and asks for two or three small volumes by St. Francis de Sales and Fenelon. Happening to be in the shop, we had some conversation, and in reply to my saying, "I am afraid you are not a Christian," he said, "No, not a Christian, but not an idolater." His address was given, a call promised, and a book lent. On Christmas Day a letter is brought introducing a Hindu gentleman, getting on in years, of whom the writer, a Christian Bengali, says:—"One whom we highly respect, a sober, religious man, and who likes to read Christian theology. He wishes to be introduced to you."

Other cases might be given. And perhaps the critic of Missions may smile, and contrast our humble slowness with the imposing ranks of converts whom his imagination or missionary spirit would like to reckon over. But it is this quiet dealing, this work unknown to many onlookers, by which each missionary is bearing witness for Christ, answering questions, seeking to remove difficulties, here a little, there a little; helping to make all men feel

that Christ's servants seek not theirs, but them, and truly long for the highest good of those among whom they sojourn. The results may never be tabulated in a statistical return, but the Day shall reveal it.

*English-speaking Students.*—It is true that I have one student doing his work in English, but we have not yet met with suitable *graduates* ready to give themselves to Christ's work; so that we must wait, in the hope that in due time we shall have such men. A scheme is now coming into effect by which we may eventually have some suitable men of this class, who have been educated in the C.M.S. Boys' Boarding-school, have then served as schoolmasters in connection with our Society, and have given tokens of fitness for the calling of catechist or pastor.

We are still the Cathedral Mission College, applied to its new work as a Divinity School, when the C.M.S. withdrew from higher educational work in Calcutta. Mr. Ball and I shall be very thankful for books or useful pamphlets to add to our shelves. Engravings, too, we need for our library walls. Our sole pictorial possession now is a portrait of the late Bishop Wilson of Calcutta, to whose generous sympathy the C.M.S. in Calcutta owe so much in valuable endowment and otherwise. He has a place of honour, and we should like C.M.S. Secretaries or friends to favour us with like means of remembrance.

*From the Rev. T. Walker, Tinnevely, South India.*

*Palamcottah,*

*November 20th, 1888.*

In sending a short account of my work, I feel that I ought to begin by expressing thankfulness that the close of my third year in Tinnevely leaves me apparently as strong and healthful as I was in England. Surely we may apply to physical as well as to spiritual force the word of joyous confidence, "Thy God hath commanded thy strength"! A review of the past year, from a point of view of personal privilege, shows me a pathway of comparative smoothness, brightened by the kindness of Christian friends both in England and India, and by many tokens of God's loving providence. Perhaps one of the brightest features in

*Scholarships.*—We are happy in the possession of several, kindly provided by the help of friends past and present. The Cathedral Mission, Dublin Theological, Bengal Divinity School, Wilton, and Leyton Scholarships (for some of which we have to thank Mr. Barton and Mr. Blackett), are the names of our present endowments. They greatly relieve C.M.S. general funds, and are a direct means whereby English friends can assist missionary work, in addition to their regular contributions to the Society's General Fund. Wilton and Leyton are Somerset and Essex parishes, to whom we are most grateful; and parochial associations, or kind individual donors (*always in addition* to their regular contributions), can render most effectual aid by gifts for scholarships. An annual gift of about 10% to 12% would provide for one student for the year. Contributions of books or money to our prize fund are welcome.

*Conclusion.*—In concluding this brief summary of our work in its general bearings, I earnestly unite my appeal with those of all brother missionaries writing home at this time, for continued prayer on our behalf; for us personally, wife and self, and fellow-workers, that we may increase and go forward in the knowledge and faith of God; and for those among whom we work, that they may in large measure receive the spirit of love and power and of a sound mind, that neither they nor we may be ashamed of the testimony of our Lord.

the retrospect is the very real bond of unity which binds together our little company of Tinnevely missionaries. But the mention of Tinnevely leads me to say that I fear that many of God's people at home *have ceased to pray for this part of the mission-field*. Other and newer fields of labour engross the attention of friends of missionary work, and we are lost to memory and to prayer behind the more pressing and romantic interests of newer enterprise. My own impression is that this neglect, if I may call it so, is telling seriously upon our work. If you would preserve us from stagnation, if you would see this Native Church a living and expanding Church, if you would see the blessing of God rest on our evangelistic

work, "*Brethren, pray for us.*" Though we would not say, "Go not to glean in another field," yet it is right to remind you of the words of our spiritual Boaz, "*Thou shalt stand fast by my young men, until they have ended all my harvest.*" Who will dare to say that "*all the harvest is ended*" in Tinnevely yet?

A few events of the past year deserve special mention. Mr. Carr's arrival has strengthened our hands and encouraged our hopes. The Special Winter Mission, too, was a great help by the way. Two months of my year were occupied solely in connection with that special effort, and months of holy privilege they were. Since then, in the course of itineration, I have been over some of the ground covered at that mission season. Though, as is usual in such cases, many features of promise have proved fallacious, yet I consider that the mission was distinctly an *epoch* in the history of the Native Church, and there are not a few of our agents and others who received real blessing and help at the special services. Even those who, to all appearance, remained untouched, learned then, as perhaps they never knew it before, the difference between intellectual conviction and heart appropriation of the Gospel of Christ.

And now, turning to the subjects which this year's experience and observation have pressed home upon me, I feel that there are one or two questions upon which I ought to touch with all the earnestness and energy at my command.

1. *The value of Educational Work as an Evangelistic Agency.*—These are days when much is written and said against the employment of Mission High Schools and Colleges as an evangelistic agency. Now, though I am not called upon to enter the arena of the controversy, nevertheless I should like to record my own experience on the subject. Again and again, in the work of itineration, I have found my way prepared and my work made easy by the presence of those who, though still heathen, were once pupils in Mission schools. It is no small encouragement, on going to a large heathen town, to be accosted by those who, as the result of Mission educational work, know at least something of the Bible, and are prepared to listen to the claims of the

Gospel. Such men are not converts, in some cases they may even be secret opponents, but at least they form a link of contact for the missionary with the higher classes of Hindus, and a means of access for the evangelist to the society which ordinary street-preaching cannot reach. Moreover, there is little doubt that educational work, conducted on proper lines, is itself a most *direct* means of evangelizing the higher castes. My experience in one large town, where the higher educational work has been imprudently allowed to slip into heathen hands, shows me plainly that if the Missionary Society were to abandon all its work of education, we should soon find whole communities of high-caste Hindus to whom the evangelistic missionary would find no means of access. I speak, of course, humanly, of probable effects. Only give the Bible its proper place in our colleges, only let the souls of the Hindu youth be yearned over and prayed over by the educational missionary, and we may expect great results. As I write, I have just returned from our C.M.S. Tinnevely College. There, through Mr. Schaffter's kindness, I have had opportunities for speaking as plainly to the students as ever I spoke from a Christian pulpit. What other platform than that of a Mission College would furnish the opportunity for speaking so freely to that class of Hindu youth? I would, therefore, plead, not as an educational missionary, but as an *evangelistic* one, that we may have not less but *more* educational work, on Gospel lines, among the higher castes. I believe it is the most effectual way, under present conditions, of reaching them.

2. *The claims of the North Tinnevely District on the attention and prayers of friends of Missions.*—It was with something of reverent interest that I spent two and a half months of my working year in the district which has been halloved by the devoted work of Ragland and his coadjutors. I was struck by the large extent of the district, and the comparative weakness of the Christian agency at work. Mr. and Mrs. Finnimore are doing what they can to raise the spiritual tone of their Native agents, and are casting about for more adequate means for overtaking the vast work of evangelization which lies before them. Thank God for all which has



been accomplished in the past, but no one could itinerate through the district without being forcibly impressed with the fact that North Tinnevely calls for much vigorous evangelistic effort. On the whole, the mass of the people there give ready ear to the Gospel message, but they seem strangely indifferent to its claims upon the heart.

3. *The Work of the Itinerancy.*—I have purposely left this till the last, because I cannot help feeling that it were not well to make it prominent. We are seeking, I trust, more and more, to work quietly and humbly, carrying the "witness" through the district as opportunities present themselves. It would be an immense relief to my mind if there were other brethren with whom I could share this work. It needs organizing systematically, so that all the ground might be covered and recovered at periodic intervals. At present our work is too desultory, from the fact that we are only one little band in such a vast field of work. I have had cause to be thankful for the love and work of my Native fellow-labourers. We have been invariably encouraged, too, by the ready assistance of the local

pastors and catechists in our journeys through the district. We have sought to "sow beside all waters." In towns and in villages, in streets and in school-rooms, amongst heathen and amongst Christians—we have sought to be "witnesses" for the Master. Our methods have been much the same as those enumerated in my last year's letter—open-air preaching, in-door services, musical bajanies, English lectures for educated Hindus, &c., &c. Many have heard the Word. "Who hath believed our report?" In some cases we have been encouraged to hope that our "labour is not in vain in the Lord." But we sow, and look to God to give the increase. A wave of opposition to the Gospel is at present passing over South India, and we need the prayers of all friends of the work that God may cause this hostile movement to conduce to "the furtherance of the Gospel of Christ."

What shall I say further, except to repeat my request for *prayer*? "That God would count us worthy of this calling, and fulfil all the good pleasure of His goodness and the work of faith with power."

*From the Rev. E. S. Carr, Palamcotta, South India.*

*Palamcotta, Nov. 28th, 1888.*

"Unto whomsoever much is given, of him shall much be required," and I do not know where the 'much' of the second clause is to come from," is the expression of a friend's feelings in a letter I received a few days ago. That very much expresses my own feelings, as I sit down to write my first Annual Letter. Few can have started their missionary career under such favourable circumstances as I have. To leave England with a brother and sister, and to be one of a party of upwards of fifty missionaries, is not the lot of all. To have the blessing of special missionaries from England within two months of one's arrival is that of very few. Further, when I arrive here, I find a band of men and ladies, very different in personality, but "all one in Christ Jesus." No disturbing element. Thank God for a united missionary party! I do not mean to suggest a different state of things in any other station, but I must express a note of praise that there is unity here.

Bishop Sargent's absence has been a great loss to me, except perhaps in one point. That is, it has driven me to begin to talk in Tamil before I should otherwise have done so. Since I passed my first language examination, on August 7th, I have been talking, albeit with a very faltering tongue, to the servants and school-boys at prayers. All this is very different from sailing for Africa on May 11th of this year, as I thought at one time I should do. But the rest and blessing of following the Lord's choice is untold. He would not have sent me here if He did not mean me to work for Him here. I should always advise an unreserved placing of oneself in the hands of the Committee, with earnest prayer that they may be guided aright in the choice of location. Of course there are instances of men being very definitely led by the Lord to some special field, and I have not a word to say against it. But He knows our longings, and the exact place in which it is best for us to be, and I am convinced will guide the Com-

mittee accordingly. If He has led us to offer for missionary work, surely He will not make a mistake and put us in the wrong place, if we put ourselves unreservedly into His hands.

As you will understand, my chief work has been learning this "sweet" (as the word Tamil signifies) language. I have also been reading for my priest's ordination examination. I hope to be ordained here by Bishop Sargent on December 23rd, if he is well enough, as I trust he will be. It will be very nice being ordained with some Natives, the service being in Tamil.

With regard to the direct spiritual work which one has been enabled to do, it has not been much. In fact, I received an indirect warning from dear Bishop Sargent that it ought not to be too much. To learn the language is our first work (and it is no light one). I have, however, had a class on Sundays for heathen, which Mr. Walker started when he was in here learning the language. That is, of course, only for those who know English. I have also had several opportunities of private talks with them in my bungalow. One must not make too much of it, as they always come to see the new "padiri," to put to him their old stock objections, and to improve their English. Still one has the opportunity of putting the Gospel before them. I am not a believer altogether in answering their objections (perhaps because I have not always the readiness or the power!), as they do not, as a rule, ask them with any honest desire to find out the truth. "I, if I be lifted up, will draw all men unto Me" holds here, as everywhere else, and is better than our power of argument. To give you an example of the fruitlessness of one's arguments: I was talking to a young fellow one day, who seemed perhaps more real than most of them, about the difference between Christianity and Hinduism. They so often now say that they are only different roads to the same goal. He at last seemed convinced that that could not be. My next points were, "They cannot both be of God," "The right one ought to be preached to the wrong one." He concurred. "May Hinduism be preached to all people?" He did not know, but said he would go and ask his Brahmin priest. If it could not, he would not believe any more in

Hinduism. He came back after a few days, and told me, as I knew very well, that the Vedas might not be preached to the "Sudras" (the lowest of the four great castes). "Well, then," I said, "you cannot any longer believe in Hinduism." "Why?" he asked. I said, "Don't you remember our talk last week?" No; it had gone in at one ear and out at the other. He seemed to have no recollection of it whatever. Such is our argument. And, thank God, that is the very thing which throws us more and more upon our God. The greatest blessing I have got since I came here has been the greater realization of my own incapability to deal with these people. Their minds are so absolutely different from ours, and seem incapable of taking in solid proof. But when God deals with them by His Holy Spirit, it is another matter. So we cannot do anything but cast ourselves entirely upon Him, and trust Him to do the work. Of course it must be so everywhere if real work is to be done for God; but here, and generally amongst heathen foreign minds, one is driven to it.

One thing one notices very much as a "freshman,"—that is the unconscious influence which Christianity has over a nation. Go to the most depraved wretch you can find in England, and he has probably got a conscience, if only one can get at it. But here the result of heathenism seems to be to destroy men's consciences. They never feel sin, as such. They are only sorry for themselves when the consequences of their sins come upon them. Let no one think that the heathen-hardened sinner is more easy of access or more easily won for Christ than the Gospel-hardened one. If a man cannot win souls at home, let him not imagine it a certainty that he will do so if he goes abroad into the heathen world.

A striking feature here, at the present time, is the great opposition, and that organized against the preaching of the glorious Gospel. "Why do the heathen rage and the people imagine a vain thing?" They are taking counsel against the Lord's Anointed. "Do they imagine that they can stop the steady advance of the Gospel flood? Does it not rather go to show that the devil sees and fears this sure advance of his great enemy? Will the Lord not

thereby work out His own purposes, and purify His Church? Yes! To all this I say, "Praise the Lord." It is also a

sign of the near approach of the glorious day when we shall see our Saviour in the clouds. Ἰδοὺ ἔρχομαι ταχύ.

*From the Rev. C. W. A. Clarke, Noble High School, Masulipatam, South India.*

*Masulipatam, June 2nd, 1888.*

As I have written no Annual Letter as yet, I must go back to the beginning of 1887, and try to give you an idea of what I have been doing since then. I was sent out with instructions to study the language for six months, and then to take charge of the Noble College, but on getting out I was obliged to give myself almost wholly to school work at once, as the Rev. W. G. Peel, who had been single-handed for a long time, was so prostrated by the extra work and anxiety which had been thrown upon him, that he was ordered at the end of March to take complete rest for a few months.

During my first term, being quite inexperienced, and knowing nothing of the country, I had to depend almost wholly upon the kind and generous assistance and wise advice of Mr. Peel, who put me into the way of things as quickly as possible. We had the privilege of having the Lord Bishop of Madras in the chair at our Prize-giving early in the term; he is one of the warmest supporters our school has, and he received a very hearty welcome. There was one incident in connection with my first term which gave me some insight into the social condition of the country at the present time. There was a slight rebellion in the Middle School class, because it was thought that two boys of Mala origin were to be admitted. The outbreak arose under a misapprehension, but was only quelled by prompt and stern handling of the ringleaders. I did not altogether regret its occurrence, as it gave me an opportunity of speaking out upon the caste question, and explaining one's views clearly at the outset. This is the only trouble of the sort I have had, though non-caste students read in every class almost, but in small numbers.

During our second term, which is the great strain of the year educationally, ending, as it does, in the Middle School and University examinations, we were able, by God's blessing, to do good, steady work. Mr. Peel returned in renewed health soon after we began, and

we had no further interruptions. It is a pitiful sight to see the candidates as the examinations draw near. They are tempted to work beyond their strength, and in spite of all advice and entreaty and command on our part, some of the weaker ones invariably get ill, and I am quite sure many failures are due wholly to this cause. On the whole our results were satisfactory. Especially our results in the College Department were encouraging, as we passed five F.A.'s, and two obtained good places in the first class. This was mainly due to Mr. Peel's energetic work, as he took complete charge of the two subjects which in the two previous years had proved fatal to many of our candidates, viz. history and physiology.

Although our matriculation results were poor in the abstract, being only six out of nineteen, they were relatively good, as there was a general slaughter throughout the Presidency. One very satisfactory feature was that our two Mission schools got the only three first classes in the whole district, our school two, and Bezvada one. Amongst these the highest place was secured by a Christian boy, son of one of our Native agents in the Raghavapuram district. He stood forty-eighth out of the 6500 candidates who appeared for the examination, and is now reading in our F.A. class.

Towards the end of the term it became generally known that Mr. Peel was to leave us at Christmas in order to take up the Secretariat work at Madras; and unknown to him or to me until the thing was almost accomplished, the masters and boys got together a handsome testimonial, consisting of a very pretty gold watch-chain and two addresses, one from the masters and boys, and the other from the boys alone, who insisted on expressing their sentiments for themselves, as well as in conjunction with us masters. I must say both addresses were extremely well conceived, and happily expressed, and clearly showed how much Mr. Peel's indefatigable exertions, both in school and out of it, had been appreciated by his co-workers and his pupils, past and

present. The testimonial was presented at a meeting specially called for the purpose, and well attended by boys, masters, and the missionaries of the station. At the same meeting we also bade farewell to D. Anantham Garu who has laboured loyally and indefatigably in the Noble School for over sixteen years, and is a great loss to our staff. The European missionaries had decided to give him a few volumes likely to be useful in his ministerial calling, but were unable to get them in time to give them at this meeting. You may be sure we all felt very deeply the loss of these two old and well-tried workers from our midst.

Christmas brought us Mr. Tanner to replace Mr. Peel in the school work, and now, with God's blessing, we hope to have some years of uninterrupted work and influence.

We had the deep joy of welcoming the Rev. H. E. Fox amongst us for a period of a fortnight, during which he took prayers and gave an address each morning to our upper-class boys in the school. It was a great privilege to have another servant of the Master full of love and zeal to present Christ to the boys in fresh ways, and to bring home to their minds the Gospel message, and I think it did impress the more thoughtful, that a messenger should have come all the way from England, not to teach in the College and get them through examinations, but simply to tell them the truth of "the old, old story" they had heard about in their Bible-classes. Mr. Fox gave six lectures to educated Natives in the Poole Memorial Hall. They were fairly well attended, and created a good deal of interest amongst the classes for whom they were intended, as was proved shortly afterwards, when we took up some of the chief points of the lectures for discussion at a public meeting in the Hall. There is no doubt that a fresh spirit of activity, both in the way of interest and of opposition, was generated by his lectures.

The Poole Memorial Hall has proved a very great boon to the Mission. It is in the very heart of the town, and thus easily accessible for the Native gentry. Since Mr. Fox left we have had two large meetings there, and I am trying to organize a system of monthly lectures on religious subjects, to be supplemented

by lectures on general subjects as often as possible. At present we have a reading-room and library open every week-day from 7 a.m. to 9 p.m., which is fairly well used. Last term, on Saturday mornings, I held a class in the Hall from 6.30 to 7.30 for our F.A. students, the subject being "The Argument from Prophecy," by Maitland, one of the Christian Evidence Society's books. About twelve to sixteen boys attended, and we had some very interesting classes. I hope to go on with similar lectures each week.

The great drawback to my work I feel to be the pressure of the teaching, &c., which really exhausts all one's energies, and it is very hard indeed to find time for lectures and for personal contact with officials and past and present boys. Nevertheless, I believe that no missionary in the world can have finer opportunities for influencing and moulding the educated classes of a country than the educational missionary in India. Here, unfortunately, our boys leave us just as we are getting to know and love them, for most of our College Department boys come to us after matriculation, and have to go off to Madras or Rajahmundry to study for another two years for their B.A., where in many cases they unlearn all that they have learnt with us.

I should like to say, in conclusion, that coming out here to educational missionary work from a densely populated city parish in England, I have found the work and the opportunities all that I desire or expected, but that the trials of the life while physically far lighter than I anticipated, are far greater spiritually. The lack of any answering sympathy amongst the people whom you teach, the loss of many of the Christian privileges to which you are accustomed, the absence of the friends who were wont to cheer you on,—these things weigh heavily on the heart of a new missionary, and these things must be reckoned on and prepared for by those who hear the Lord's voice calling them to labour in the foreign field.

I think one of the greatest blessings of the Special Winter Mission was the refreshing and cheering of the missionaries' hearts by the loving sympathy and words of faith of those who came to be in our homes and share our cares and labours for a few short days.

*From the Rev. W. S. Moule, C.M.S. College, Ningpo, China.*

*Shanghai, Jan. 3rd, 1889.*

From September 25th of last year till the second week in December I was in bed, but have since then been, by God's mercy and help, gradually gaining strength, and am now, I trust, on the way to perfect restoration and a new life in every sense. I hope in God's time to return for many years' work at Ningpo.

I left England, as you know, on January 12th last, and after a quick and comfortable voyage, as far as it can be so to a bad sailor, arrived at Shanghai on February 27th; where I stayed till March 16th, and then took steamer to Ningpo, my father going also, to be present at the coming ordinations, and to introduce me to my birthplace. I was in Ningpo until August 10th, the school breaking up on July 25th. The term had begun shortly before my arrival.

I had better divide what follows into three divisions: 1. My doings. 2. My surroundings. 3. Some additional words. The two first divisions may at times overlap, for by God's merciful gift I have been drawn very near in heart to those surroundings, and those who are working in them.

1. *My doings.*—(i.) Here first, of course, stands as determined an attack as possible upon the language. In the character I have read with my excellent teacher nearly through the *Analects*, Book I., and have finished the sermon on Filial Piety in the Sacred Edict; also the first three chapters of St. John. Before beginning these I toiled for a long time over the 214 Radical characters. During my stay at Shanghai in the summer I also read the Epistle to the Galatians with a catechist. In the colloquial, too, my teacher has greatly helped me since the day that he acted tripping and falling to get me to understand the meaning of the word. He is full of life and vigour. We began with names of parts of the body, and so worked on, Mr. Hoare testing in the evening what I had learned. How necessary this was a small incident will show. I had the phrase, "Sing we ts'eng." From the pantomimes of the old gentleman, I took this to mean, "Stomach can digest," and wrote it down gaily, and read it out proudly in

the evening. There was much laughter, and I learnt that its real meaning was "Mind can think." But the stomach in China is the seat of thought—hence the pantomime. I have had many opportunities lately of a talk with this man over St. John and the Prayer-book—the former he read with avidity. He is not a Christian. One day he said to me, "You are always talking of and confessing sin. You get up in the morning, you go to worship, you learn your radicals, and go your ways, and in the evening worship again. Where is the sin?" I believe he thinks that to be outwardly moral and to reverence and study the classics are all that is desired, and this latter perhaps not to be required necessarily of a foreigner. The chapel-bell rang all too soon; but what little I could say brought home to me that there is only one Convincer of sin. We pray for this man. Besides my regular work with the teacher, whom I had access to at all times, as he lived in the College, the whole air, so to speak, is full of Chinese. If I open my door I hear it all round me. The masters, students, and all the boys are very friendly, and as a rule ready to come in for a talk; or, failing this, there are plenty of boys to be found just below in the schoolroom. I have also found great help in reading the Romanized New Testament twice a week with Mr. Sing Tsae-Seng, the senior master. As we read alternately verse by verse, he explained what was new to me, and then we each brought our lessons from the passage. These, to me, very delightful readings, were only too short, though we used to go on for an hour and a half sometimes. There was just room for us both, with a small table, in my little mosquito-house in the verandah. This is two square wooden frames connected by mosquito curtains, the upper fixed, the lower pulls up and down. Here on summer nights I took refuge, when reading, from mosquitoes, white ants, &c., which flocked to my light placed on the window-sill outside the house. I used also, latterly, to bring my notes of the Sunday afternoon sermon to be corrected by the preacher, usually one of the theological students. I prized these opportunities of talk with them,

not only for the help in the language. Besides this, Mr. Hoare has always been ready to help and advise. Both Mr. and Mrs. Hoare have indeed made me at home, by their unvarying kindness, and spurred me on by their example. I should also add that taking my turn in reading prayers in chapel has latterly helped me much.

(ii.) In the school itself I have been able to do but little as yet, but my work has been—(a) Five days in the week, arithmetic and algebra with the boys. In arithmetic, the first two classes with which I worked seemed to me very fairly forward. Class I. can work fractions, decimals, proportion, and interest sums very well. Class II. have not done interest or decimals. Class III. are engaged on the simple rules. The difficulty is books. Our English books have so much that is useless—weights and measures, English money, &c. The first four boys do algebra; they are very quick at problems. Last September the first two were doing problems in simultaneous quadratics, the other two were in simple equations. They work straight through Todhunter's *Smaller Algebra*, a new edition of which, in Chinese, Mr. Hoare has just completed. I was just going to begin algebra with two or three other boys. I do not know whether Mr. Sing has found time to do it. (b) Geography with the first two classes. They filled in an outline map of China. Mr. Hoare thought their knowledge of it fair, I believe, in the examination. We were just beginning Asia in September. (c) On Sunday afternoons I have had the 3rd Class in my room to repeat the "100 Texts." Then we had a little talk about them, and looked at Bible pictures together for about three-quarters of an hour. This was very happy. (d) In September I had just begun, twice a week, a Bible-class with the first two classes. Our subject was the Epistle to the Galatians. Three times only, I think, I took it, before I became ill.

(iii.) Out of doors, among the masses of heathen round us, I have been able to do nothing, except the distribution of a few tracts and cards, and the speaking of a word or two now and again. One day, feeling rather heavy, I set out to walk round Ningpo City on the wall. I met several who did not even know the name Jesus. Many

gladly received the "yellow tract," &c. Looking in at the guard-house over one gate, I was cordially pressed to sit down by the officer, captain of the guard, a thorough gentleman, to my mind. He spoke Mandarin, I believe, and I a little Ningpo, and thus, without understanding each other *much*, we talked pleasantly. He was most hospitable, instantly, in spite of my protest, sent one of his men, who was standing near, to buy varieties of fruit, five or six different sorts, and brought forth splendid tea. I told him why I had come to China; he seemed to understand. He knew of the Roman Catholics, who worshipped the "Lord of Heaven," their term for God.

I must now just mention my first itineration. It was to the Eastern Lakes (Tong Wu). I started by boat with Mr. S Yüih-ming, one of the students, on Saturday, 22nd September. During the night we reached Moh-ts-in, at one end of the lake. Sunday we spent with the Christians there. There was to me an air of reality in that band of Christians gathered together. One old lady is called in the country-side "the praying grandmother." She is a baby-doctor of some fame, and never loses an opportunity, I am told, of witnessing for her Lord to those who come to her for advice. Several there had suffered for the blessed Name;—aye, and were despised even then, and might suffer again any moment. In the afternoon I ventured to speak, Mr. S taking up my points as I went on, and enlarging on them. Thus we preached together. It was long, but they did not seem tired. My head was aching severely, and I left the boat along with Mr. S, and a young Christian fisherman of the place, who had joined us after service, for a ramble on the hill-side, as the sun was low. Soon I left them, wishing to be alone for a time, but the young fisherman came and sat down on the grass, and we had a happy talk of the Saviour. Very lovely it was, looking out over the Ningpo plain, with the great islands looming on the horizon. I afterwards went to this man's Christian home. Monday was spent in visiting the Christians all along the lake. We took boat,—walking shook my head, and it was very hot. Hundreds of fishing-junks were on the banks of the lake—these would a little later be all putting out to

sea. We met most of the scattered Christians; missing some, however. In each place a small crowd gathered round the door, and Mr. S told them the good news. We saw Peter, one of the first-fruits, and he led us through, I believe, the dirtiest village of the province: propriety forbids details. On again reaching Moh-ts-in, we found a Christian waiting to take us to his village for preaching. He is alone there—formerly he was most cruelly treated by his elder brother for his faith, but the brother is now dead. He is a most earnest, simple soul, and an aggressive Christian; a brick-maker by trade. I cannot recollect his name. In the little courtyard of his house, common to several houses, he made us sit. Several people were sitting about, and some men playing or gambling with cash at a table. Our guide was very eager in bringing chairs for the listeners. Mr. S talked a long time with them. I did what I could. A clanging, banging, sad funeral procession, with sleepy priests and sham mourners, and real mourners too, passed by. Oh, that they would welcome the Prince of Life! "Having no hope and without God in the world." After a long time spent thus, we were invited into the house for prayer. Our guide knelt by his bedside; clearly an action familiar by blessed use: we knelt, and Mr. S prayed, the people crowding in. Then we went to another place, where was an old woman our friend had been instructing, and who was an inquirer. She was out, but sixty people or so collected in the courtyard. Mr. S preached long to them, and then called on me. I did my best for a short time, and Mr. S explained, and enlarged on, my words. A blessed privilege even to try! We then returned to the boat, bade farewell to our brother, and made for Ningpo. My head became worse and worse, and the next day Dr. Daly sent me to bed, where I stayed for so long. Often did I thank God for letting me have this one trip. He was with us to cheer us with His Word, which we talked over in the boat.

(iv.) I have been able to give some help in the services at the small Settlement Church. Our congregation on Sunday morning varies from five or six to twenty-five or thirty.

So much, perhaps, for my doings. Now a few words on what I have seen.

2. And here, first of all, heathenism, heathenism, heathenism! I wish I dared to go on much longer, describing the vast processions, the temples, the superstitious observances I have in this year met with. But in *fact* "the Lord reigneth;" and there is a fight going on. I will just mention the agencies as I have seen them. (a) *The College*—for I saw this first, and love this best; is it not natural? It *must* do good, if carried on in firm reliance upon God. It has turned out good men; I have met them, and known them. The boys' knowledge of Scripture is very remarkable, as far as I can judge; and that knowledge has effect on the lives of several. There are many in whom are seen, I think not unclearly, the works of the Spirit. The freedom during the year from any known serious fault among those thirty-six boys shows God's presence, I believe. Quarrelling seems scarce, and I have good opportunity of observing from my window; yet there is no want of "go"—the boys "go" at football, tennis, rounders, &c., very freely, and are full of fun, and pluck too, some of them, as I found out in our games together. Our mid-day prayer-meeting, at which one, or more rarely two, offer prayer, is often most helpful. The longer Saturday evening Prayer Union meeting, with an address from a master or elder boy, I have always enjoyed. The boys, I believe are truly fond of singing. They always seem to welcome the Sunday evening hour for hymn-singing in Mr. Hoare's house or my room. Each, as a rule, started his own tune. I often heard them singing alone,—even the little boys together on Sunday. Alas how different yet from English boys,—so few books, so few helps, and the blackness of darkness all round. One's heart seems very sad for them sometimes, and very closely drawn towards them. To see also the little children, such numbers in the streets, moves me again and again as I walk,—and to see the small coffins lying about, or the baby towers under the wall, into which the bodies of very little ones are cast! Perhaps sadder to see grown-up men and women bowing down to a gorgeous, hideous idol. In the summer, instead of the singing, we had a magic-lantern on Sunday evenings, a picture each night. Mr. Hoare, or one of the students,

explained it, and drew out its lessons. We had also hymns thrown on the sheet; our subject was the life of Moses. The nurse who was with me during my illness, helping my mother in the long watchings, became so interested in the boys. They seemed so happy, she said, and thoroughly at home,—that she gave me ten dollars, that is about thirty-five shillings, to spend for them. I thought you would care to hear of this. The work she found going on was a discovery to her. I have as yet seen only three of the schools connected with the college—Hao-meng-fông (in Ningpo), Moh-ts-in and Tsông-gyiao (in the country). I walked over to the latter place with my father when he was in Ningpo. We partook of the Holy Communion together there. I have also been with Mr. Hoare. The site for the new Mission buildings is excellent. I look forward to regular visits to these schools. The teaching of Gospel truth to so many heathen boys must bring forth fruit. The four theological students in the College I have found to be Christian friends and helpers, and this more especially have I found in the senior master. I believe Mr. Morgan greatly valued his friendship.

(b) Other agencies are—(i.) *For women and girls.*—Mrs. Hoare's class of women from the country, who come up for instruction. They board in our bursar David Armstrong's house. I met them at a display of the magic lantern in the courtyard of the house, before they went home. They seemed to enjoy it greatly; many heathen neighbours came, and the joyful cries of the Christian women as they recognized what they had been reading about, were very pleasant to hear. The girls' school seems prospering, but will no doubt be reported on by the proper persons to speak. I cannot help referring here to the compact body of women in the church on Sunday, a witness to the stability of Mrs. Russell's work, and the blessing given to it. The work of the Bible-women also you will hear of elsewhere.

(ii.) *General Agencies.* (a) *The daily preaching*, usually to a full church at the Jing-eng-dông (Grace Church). This is a long way from us, and I have been very busy, so have scarcely visited it. I have been only twice; once with the students and once with Mr. Hoare. The last time I tried to speak—it was a

strange feeling, facing for the first time a large number of Chinese. I told them it was the truth, "Woe is unto me, if I preach not the Gospel," that made the preachers there go on day by day, whether their hearers would hear, or whether they would forbear, and that made me speak, be the Chinese good or bad—and it *was* bad, I felt it. Results of this public preaching are not easily seen, but it spreads the knowledge of a Saviour from sin; those who feel the burden of sin will then know where to come for release. Frequently, in Shanghai, men are met with who have heard the Gospel at these daily preachings, and remember it, and this is the case in other places too. Any way, we are fulfilling the Master's command in preaching the Gospel to the ever-changing crowds that throng to the great new temple hard by.

(8) *The Hospital.*—The way in which this agency has been used to open up work in the T'ae-tsin (T'ai-chow) district you already know. The daily prayer, the visiting, and the preaching on dispensary days have been blessed. One man I know who received the Gospel, as he came from a district where we have no church, has been taken care of by the Baptists. He is an applicant for baptism. A little boy died in the hospital from consumption, trusting in the Lord Jesus. When I saw him, he answered brightly to my mother's question as to where his hope was placed. The students conduct daily prayer and the preaching on dispensary days. Mr. Hoare visits when he can, and has more than once spoken of most interesting conversations with patients. The fame of the hospital is spreading. We hope for a resident medical missionary; Dr. Daly is entirely alone, and of course non-resident in the hospital. His labours are untiring. I myself owe the deepest debt of gratitude to him for skill and kindness unceasingly bestowed on me through those twelve weeks of sickness. I tried to be of some assistance at the operations, but I fear I am not made of the requisite stuff for a doctor. The one unsuccessful operation, I believe, of the year I was present at—amputation of the arm very high up. The poor woman died in the afternoon. It was a very solemn event to me. She was not baptized, but had heard the Gospel in the hospital, and in the



morning, I was told, had been praying to the Lord Jesus.

(γ) *The Evangelistic Band*.—God has indeed worked mightily by these devoted men. Mr. Hoare will no doubt have given you full particulars of his visit later in the year, when he baptized thirty-seven, mostly adults, and of the peculiar earnestness and zeal of these converts, and the remarkable spirit of inquiry stirred up in the district near Tai-chow.\* I saw some of the inquirers who had come up to Ningpo on business in the summer. On the return of the band in July, we had a missionary meeting in the church, and each of the three gave an account of their journey and its results. It is very encouraging to note that the applicants for baptism, on their leaving the district, numbered at the outside twenty; seventeen were therefore added after the departure of the band by the independent efforts of the converts themselves. Well do I remember how Mr. Dzing Teh-kwōng used to rejoice when he received news of these additions. One old man of seventy-two was among the converts; but I must not say more about this. The work of the evangelistic preachers, as distinct from the band, others will describe. They have been up more than once to the College for a devotional week. A colporteur of the Bible Society has been working under Mr. Symons.

3. *Miscellaneous*.—I have found considerable help in our Saturday afternoon prayer-meetings; the members of our Mission meet regularly there. The day has now been changed to Friday, as one or other of us hopes to be away in out-stations each Sunday. I was looking forward to the prospect. We have also enjoyed a monthly adminis-

tration of the Holy Communion for the members of the Mission. It seems to be the custom, both at Shanghai and Ningpo, for the missionaries of every society to meet monthly, except during the hot weather, for hearing a paper on some subject connected with the work, and for discussion and social intercourse. I have been present at three such meetings, each most interesting to me. The subjects were, "The best way to encourage the Native Christians themselves to evangelize" (at Shanghai); "The gods of the classics," by Mr. Hoare; and "Discipline in the Native Church" (both at Ningpo). This last was particularly useful, I think, in opening the eyes of a young missionary like myself to the immense difficulties that must be met, sooner or later. For small problems or great, when they arise, Jesus Christ will be made unto us wisdom. The inconsistencies of Christians that one hears of from time to time how very saddening, but no new thing indeed. Part of our summer holidays I spent at Shanghai, and was very glad indeed to go with my father to the daily evening preachings in the chapels. I spoke a few words sometimes, and twice wrote out short addresses, which, after correction by my father, I learnt, and tried to deliver. One of the nights was the birthday of the Chinese god of hell; on every side were lights, candles, incense, paper-burning, gongs, processions, and general excitement. Many crowded into the little room, the Thorne Memorial Chapel—opening, as it did, straight into a busy street. There are four baptisms in the City Church to-morrow—a boy of fourteen was baptized at the afternoon service here last Sunday.

*From the Rev. C. J. F. S. Symons, Ningpo, China.*

*Jan. 18th, 1889.*

My work has been daily the study of the language. Of late I have had the assistance of a British and Foreign Bible Society's colporteur under my charge, the assistant at the hospital next door, and a catechist; and we have read together St. John in the classical style, and the First Book of the Classics.

We are in the midst of the work of our beloved Society. The girls' school

is next door, and my dear wife has tried to be of a little assistance there in playing the harmonium for the singing practices. The hospital is on the other side of us, and is a bright spot for work. You have already heard of the Tai-chow work and know the connection of that opening with the hospital. Dr. Daly has been giving himself untiringly to hospital work.

At Mrs. Hoare's women's class, Mrs.

\* See *C.M. Intelligencer*, April, 1889.

Symons has assisted in teaching the women to write the Romanized colloquial.

I have had one happy week up-country with the British and Foreign Bible Society's colporteur; he acting as preacher, teacher, bookseller and cook. Our goal was Kwun-hæ-we, in the Sæn-poh district. We left Ningpo in a hired Native boat at night, and awoke next morning in the midst of most lovely scenery. The river seemed transformed into a lake, with hills on every hand. After two days of this same lovely scenery, we left the river and were hauled over a "puo" into the canal, and drew up in the afternoon of the third day at Mih-ngoh-dziang. Here we landed, the colporteur loaded with Gospel portions, and I with tracts, amidst a noisy crowd who escorted us to our first halt, the house of one of the catechists. Here we partook of the usual proffered beverage—weak tea. Of course a crowd collected round the house to see the foreigner, and the colporteur, took the opportunity of explaining the foreigner's cause for coming to China and preached Christ unto them, offering the Gospel in confirmation and explanation of what he said. We then went, with the same escort, to the C.M.S. school and chapel-room, and thence walked through the town selling books; on returning the crowd became very noisy, and the people all came out of their doors to see. We had no need of drum or any instrument to attract a crowd. But our time was passing, and we were desirous to get to Kwun-hæ-we that night, so we made for our boat, and

having dispensed some quinine from the medicine-chest you sent me, we said good-bye to Mih-ngoh-dziang, thankful for the opportunity of leaving copies of God's Word behind. We arrived at Kwun-hæ-we at night, and were warmly received by Sing Sin-sang, the pastor.

The next morning Sing Sin-sang, the colporteur, and I set off for the city. We soon attracted a crowd. Drawing aside to an opening in the street, Sing Sin-sang explained our object, and asked permission to read from God's Word. He then explained it, preaching Jesus Christ to an attentive audience, and Jü-seng, the colporteur, outside the crowd sold Scriptures. We then removed on, stopping to preach and sell books; now in a cooper's shop, now in a rice-shop by invitation, and again in the open street. Having reached the end of the city we returned again and followed the same programme—and many were the invitations to our pastor, who seems very well known and respected, to come in and preach. In the afternoon the same happened, only we went by back lanes, and, except in a temple where the crowd were too noisy, had no opposition to preaching. How one longs for an untied tongue.

In the College I have attempted to teach arithmetic to some of the smaller boys. In the English settlement I have had the privilege of holding Sunday services in the little English Church for foreign residents. I have also had the duties of secretary and treasurer for Ningpo, hoping to relieve those who were able to use their tongues.

*From the Rev. W. Weston, Kumamoto, Japan.*

*Kumamoto, Jan. 3rd, 1889.*

I arrived at Osaka on Easter Day, April 1st, and my first six months in Japan were spent in the house of the Rev. and Mrs. W. P. Buncombe, who kindly took me in until I left for Kumamoto in October.

Whilst at Osaka, I, on one occasion, was present at an interesting meeting in connection with the Native Y.M.C.A., held in the large hall belonging to that body. The meeting was one of a series held every fortnight, I believe, when addresses on Christianity are given by students from the C.M.S. Divinity school, and others, to audiences entirely

composed of young men. Three of the students spoke in Japanese and I followed in English, taking as my subject the "Wordless Book," and though the listeners, numbering from 500 to 700 (most of them being non-Christians), could not have understood much of what one said, they seemed attentive and quiet.

I left Osaka on October 15th, and, after spending two or three days at Nagasaki, where Brandram met me, went on to Kumamoto, being obliged to start, owing to the delay of the coasting steamer, on Sunday morning, October 21st. The journey was an

interesting experience, though not of a kind to call for repetition. After leaving Nagasaki, we had eight hours of fairly rough weather, and at last anchored off Hiakkwan, the nearest landing place to Kumamoto. Here, owing to the tide being low, we had to get into a sampan which, notwithstanding the prodigious efforts of our two boatmen, after an hour and a half of tossing about, finally grounded on a sandbank. Our next step, there being no other alternative, was to get out and wade ashore, which we did in half an hour, with some difficulty, for the mud was soft and deep; our baggage was brought after us by coolies. After a six or seven miles walk from Hiakkwan, we reached Kumamoto, which is situated in a plain of rice-fields, &c., surrounded by a fine amphitheatre of hills, including Aso San, a semi-active volcano some 4000 feet high.

For the first six weeks after my arrival at Kumamoto I stayed in the house occupied by Mr. Brandram and his sister, who very kindly allowed me to do so until it was possible to find accommodation elsewhere. As this city was almost completely burnt down in the Satsuma Rebellion, twelve years ago, and has not yet been properly rebuilt, it is at present somewhat difficult to rent a suitable house. However, a short time ago I was able to obtain a bedroom and sitting-room in the upper storey of one belonging to a "Parcels' Express Company," the lower rooms being used as offices, &c., and occupied by the clerks.

Since arriving here I have shared the English teaching at the boys' school with Mr. Brandram, who, after we have taught for an hour, gives a Bible-lesson of ten or fifteen minutes. Several of the boys are Christians, and one or two are catechumens, besides several others who are interested, and, we hope, will soon ask for definite instruction. Amongst these latter is a son of the governor of the prison, a bright, gentlemanly boy of sixteen or so, in whom I am much interested. He was brought to church by a soldier who at one time was a most earnest Christian, but has lately been backsliding, chiefly, I think, owing to drink. It was, curiously enough, in the very midst of his own backsliding that he brought this boy to church, and now

the latter is rarely absent from any of the services, Sunday or week-day. Only last night, as I was leaving church, he came up to me, and, asking if I was returning home, said he would walk back with me, and we had a nice little talk, in the course of which he said that he was studying his New Testament, and earnestly hoping to become a Christian. God grant that he may be, and become the means of bringing back his friend, who has caused us such disappointment! I think it must be that God allows us to meet with cases like that of this backslider, in order to keep us from being unduly elated at the many other signs of the progress of the work, and to teach us that after all we are but instruments—and deeply dependent ones—and not free agents, able of ourselves to do anything whatever; that it is not by human "might nor by power," that a single soul can be converted or kept, "but by My Spirit, saith the Lord of Hosts."

Some time ago, Mr. Brandram and I were calling on the schoolmaster here, whom we much wished to get interested in the Gospel. He is a man of great intelligence and power, and has a considerable command of the English language. He has a private school of some twenty pupils, all young men, whom he teaches philosophy, history, &c., as they are all intending to become schoolmasters themselves.

During the course of our visit he asked if we would come to his school for an hour or two every week to teach reading, as he was anxious for them to learn the pronunciation from an Englishman, since no Japanese could teach it properly himself. We promised to think over the matter, at the same time explaining to him that our sole object in coming to Japan was to teach Christianity, and that we could only help in his school on condition of being allowed to bring it before the students whenever we came. A short time afterwards he called on us himself, and the result of his visit was that we agreed to go—one or the other of us—twice a week, and teach for an hour, at the end of which time we should speak for ten minutes or so about the Bible. Since then, with the exception of two occasions on which I was unable to go, I have been every Tuesday and Friday afternoon, and after teaching

for three-quarters of an hour—instead of an hour—I have given a Bible-lesson, beginning with St. Mark's Gospel.

I need hardly tell you how deeply thankful we are at this wonderful opportunity, so unexpectedly given us, and earnestly ask for your prayers, that not only the students themselves, of whom several have lately been to speak about Christianity privately, may become learners of the Gospel, but that the schoolmaster himself may soon be led to accept it. A short time ago I called on him, and we had a long and most interesting talk. He showed me some of his English books—of which he has a large number—chiefly standard works on philosophy and political economy, and told me that at present he does not see his way to accept any form of religious belief, and that he is not yet convinced

of the existence of a personal Supreme Being, although he feels there must be some great controlling force at work in the universe. As to the existence of a spiritual world, he wishes to find it out by experiment; and then he proceeded to show me the Annual Report of the Psychical Society of London, saying that he used to attend its meetings when he was staying in England, and that by means of what we call spiritualism, he hoped to solve the question of a spiritual state. And then he said, "When I find that religion commends itself to my heart, I shall be prepared to defend it with my life and property." You can well understand our feeling that such a man as this might become, as a true Christian, a powerful instrument on the side of the cause of Christ. His influence is very great in this part.

## A BAPTISM AT BENARES.

(From a Missionary of the Indian Female Normal Society.)

**B**ENARES is a hard stony place for the incorruptible seed to spring up in and bear fruit; yet, out of this ground has come "something pleasing to the mind." This is the meaning of the name of a woman who was baptized in Sagra Church, by the Rev. A. Clifford, on August 8th, 1888.

I have been asked to write a short account of Monmohini. She spent her early childhood in a village near Calcutta. Her parents were Koolin Brahmans. All their children died in infancy save Monmohini. She was married when three years old to a young man twenty-five years of age.

Monmohini was seven years old when her husband ran away. There was search made, her father employed the police to seek out his son-in-law, but they were unsuccessful, and he has never been heard of since. At this time the family were comparatively rich, as the girl's father was a *parohit*, or family priest, and received large fees for such ceremonies as the putting on of the sacred thread, marriage, &c. He also brought his wife and child with him on pilgrimages to Benares, Jagarnath, and other places.

When Monmohini was twenty years old her father died; a year or so after-

wards she was brought by her mother to live in Benares. They had with them gold jewellery, and it was sold piece by piece to provide a living. This was a very frugal living, one meal a day for the widow. Three years ago the last gold ornament was sold, and they became poor. Sometimes they were called to feast with Brahmans, other days went fasting. The mother and daughter were always together, and, though poor, were much respected.

About six years ago Miss McKenzie, a young lady who was educated in the Normal School, Calcutta, and prepared there for her confirmation by the Rev. A. Clifford, was the first to instruct Monmohini, and teach her of the true and living God. Monmohini came in contact with other lady missionaries, and learnt also from them the same story of God's love in Christ. Monmohini was always attentive and wishing to learn, but she learnt slowly, and had none of the brightness of intellect and memory that many Bengali women have, but what she did learn she kept, and thought over.

In 1886 she came to the decision that those who love the Lord should confess Him by baptism. Then Miss McKenzie told her that this meant separation, reproach, many unpleasant things; yet

she kept to her desire, "I love my Saviour, I want to do as He has commanded me." When thinking on this step she often used to come to the I.F.N.S. Mission-house, and spend a day and sometimes a night with us. The old mother was friendly to us, and did not forbid her doing so; although she found her Brahman friends did not like it, and she bore many reproaches for allowing her daughter to be so much with Christians. The mother said, "They are good people, no harm will they do my daughter."

Monmohini has a round smiling face, the old mother is fine-featured, and much better-looking. At the beginning of this year Monmohini was given an infant class in Miss Bennet's school (Bengali). She was very proud of being a teacher, and called one of the Mission ladies "mother," and the others "sister." At this time the Brahmans got rather shy of mother and daughter, and called them to few feasts,—they were poor, and now were despised.

A great longing to become one of us indeed possessed Monmohini. She saw with her own eyes how Shushila, though much younger than she, came out of Brahmanism, leaving all for the Lord's sake, and how she died loving Him, and loving those who nursed her. This strengthened her faith, and she clung more and more to Miss McKenzie, who was also the honoured messenger of the Gospel of Christ to Shushila.

About five months ago, when Monmohini was thirty years of age, I asked the mother and daughter to come and live in my compound. The old mother was suffering from rheumatism, and the daughter needed to live near Miss McKenzie, who was to prepare her for baptism. This removal was of great good to both; the mother got stronger in body, and Monmohini grew in knowledge. I thought how nice it would be, if we would wait until mother, as well as daughter, were ready to confess Christ. However, we saw that the desire for baptism grew and grew, Monmohini expecting some great blessing from the Sacrament, and often speaking of the Holy Spirit coming down and causing to be born in her a holy heart; also speaking of the great Name, Father, Son, and Holy Ghost,

in whose name the wonderful good was to come to her. The Rev. A. Clifford was in the N.W.P., and on being asked, kindly promised to come to Benares, and see if this woman had faith and knowledge. Monmohini answered most of Mr. Clifford's questions clearly, and was not the least shy to speak of what she knew, although it was the first time in her life she had spoken to a clergyman. She repeated the Creed and Commandments, sometimes using her own words.

On Wednesday afternoon there were many assembled to see Monmohini received into Christ's visible Church. Among the number were two other women of high caste, who have learnt to love God, and who also long to obey the Lord, but who have not the courage. It was a solemn service, in the Bengali language. The girls from the C.M.S. Normal School, Sigra, sang two Hindustani hymns, and after Mr. Clifford had finished, the Rev. B. Davis gave a thoughtful address in Hindustani on Baptism, and how to help those who have lately come out of Hinduism.

When Monmohini returned from church she found her mother in a sad state. She wept sore, and would not be comforted. She chanted a kind of funeral dirge, and mourned for her daughter as dead. This went on for seven days, when she became really ill from fasting. However, some Christian ladies persuaded her that she was behaving foolishly, and got her to take some nourishment. Now they are living happily together, and the mother finds her baptized daughter is just as loving and good to her as before her baptism.

Some weeks ago the little stone idol (Mahadeo) that the mother had worshipped for years, was given to me to throw away. Monmohini said her mother wished to give this idol up. She had learnt the Lord's Prayer from her daughter, and is getting to know something of the way of salvation.

May this account be an encouragement to go on sowing, for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him!"

*Benares.*

M. P.

## FOREIGN MISSIONS IN THE NEW TESTAMENT.

SOME NOTES ON A RECENT SERIES OF ARTICLES.



UCH interest has lately been aroused, in the large circle of godly people who are readers of *The Christian*, by a series of articles that appeared in that paper, signed "A Missionary." The writer was Mr. E. F. Baldwin, who was for three or four years a missionary of the "North Africa Mission" (an organization similar to the China Inland Mission), but is now entirely a "free-lance" on his own account. Mr. Baldwin's articles were forcibly written, and appealed with considerable success to the fervent and very independent spirit now so widely prevailing, which rebels against all systematic method and organization, which undoubtedly God may use (and does sometimes use), but which very often produces the most disastrous results. The gist of the series of eighteen articles may be thus summarily expressed:—(1) Modern Missions are a failure as compared with the Missions of the Early Church; (2) this is because New Testament principles and practice have been departed from by modern societies; (3) that the Divine order of missionary work is laid down in the instructions of our Lord to the Twelve recorded in Matt. x.; (4) that therefore missionaries should go forth without purse, scrip, change of raiment, staves (i.e. convenient appointments of travel), and salutations by the way (i.e. the engrossments of human friendship); (5) that our Lord's own life was the typical example of this, and should be followed, not only in its spirit, but in its external features, such as "not having where to lay the head," &c.; (6) that after Pentecost the Apostles and early Christians strictly followed Matt. x.; (7) that thousands of them spread themselves over the earth, their faith giving them miraculous power, and their life of asceticism winning multitudes to their cause; (8) that similar faith and similar asceticism can now produce similar results (including miracles); (9) that "the average missionary" ruins his influence by his unscriptural worldliness; (10) that no money collections for Missions were made in the Early Church, and that the prominence of Money in our Modern Missions is fatal to their success; (11) that the only missionaries whom God blesses are the "free-lances" who "live on the Lord."

The Editor of *The Christian* requested the Editorial Secretary of C.M.S. to follow this series of articles by another series replying to them; and the latter, knowing how widely Mr. Baldwin's arguments had been read in important circles of C.M.S. friends, agreed to do so. His articles began in *The Christian* of April 5th, and are being continued week by week. A great part of what is said in them would be quite superfluous in the pages of the *Intelligencer*; but the remarks made on Mr. Baldwin's Scriptural argument may perhaps be useful in some quarters, and are therefore appended:—

*How far is Matt. x. binding on us?*

... I submit that when we have numerous passages containing counsels and instructions given by our Lord specifically to His Apostles, we have no right to take *one* (or at most two) of them and base all our principles and methods upon what we there find. His discourses to the disciples occupy the equivalent of at least twenty-seven chapters in the Gospels. By picking out one or two, we are liable to get a very inadequate view of His teaching.

But while I enter this caveat against "A Missionary's" method, I am quite willing to meet him on his own ground. And, while I contend that Matt. x. has

no such exclusive and separate authority as he gives it, as the one Divine manual for missionary work, I entirely concur that the principles there laid down are, so far as they go, binding on the Church always and everywhere. Only when we apply those principles to the details of work, we must have regard to differences of circumstance, and period, and country. "A Missionary" calls this a yielding to worldly expediency. I call it the exercise, under the guidance of the Holy Ghost, of the reason and judgment and common sense that God has graciously given us.

"A Missionary," however, himself qualifies in a later article the very strong statements of his earlier ones. He says that Christ's teachings "were called forth by the exigencies of the moment, and wore the drapery of the hour that gave them birth." Excellent!—but why was not this said seven chapters earlier? Then he uses this later principle of interpretation to reply to the obvious remark that the injunction in Luke xxii. to *take purse and scrip* must be set against the injunction in Matt. x. not to take them. He urges that the command to take purse and scrip was temporary, and that the additional direction "to take the sword" was figurative. "Provide no purse"—that, says our friend, is literal, and of perpetual obligation; "Take a purse"—that was a direction for three days only; "Take a sword"—that is entirely figurative. Such, in a nutshell, is our friend's exposition of Scripture. Is it possible that one who reveres the Word of God can so treat it? . . .

What is the real relation of Matt. x. and Luke xxii. to one another, and to the rest of our Lord's teaching, and to the Church's missionary work?

(1) In Matt. x., Jesus sends out the twelve on a short evangelistic tour among their own countrymen, in districts familiar to them. Their detailed instructions are exactly suited to the occasion, and governed to a large extent by the ordinary customs of the country and people. It is strictly a Home Mission, the Mission of a band of working-men evangelists sent out (as it were) from Bedford to spend a week or two in preaching in the villages of Bedfordshire. Allowing for the difference between Galilee and an English county as regards customs and manner of living, I think such a band would not be very unlike the twelve, even in external details. But the case is utterly unlike that of a missionary going ten thousand miles to a country entirely new, a people utterly strange, and a language of which he knows not a word.

(2) In Luke xxii., Jesus reminds the Apostles of that tour. "Lacked ye anything?"—He inquires. "Nothing." "But now?"—He rejoins. What does that "But now" mean? It is as if He said this: "Ye lacked nothing then, because I sent you among your own people, and, moreover, at a time when I was popular, and My messengers were everywhere welcome. *But now*, you will find all different. I am rejected; I am going to be put to death; and though I shall rise again, and ye shall see Me, yet hatred and persecution will henceforth be your portion, even in your own country. And when you go forth into distant lands to preach My Gospel, you will find few friends; you will be among strangers, and often among enemies. *Now*, then, you will want purse and scrip; yea, even a sword; that is to say, you may rightly use earthly means to fight your way through your host of foes. You may fasten your doors when you meet, 'for fear of the Jews;' if any one of you should be a 'Roman citizen,' you may use your privileges and claim exemption from cruel treatment; you may appeal from unjust local rulers to the imperial Cæsar." Now, observe the difference between my interpretation and "A Missionary's." He actually limits the application of this verse to the dark period of three days during Christ's

absence, and paraphrases His words thus: "I cannot now care for you as heretofore. . . . Therefore, look out for yourselves, and betake yourselves to your natural resources, as you did before I called you from your nets and boats." As if the Lord's three days' absence could make the smallest difference to *His* care of them! I, on the other hand, give the passage exactly the same force and authority as that in Matt. x., both being in principle perpetually binding, but both being (to use our friend's own language) "called forth by the exigencies of the moment, and wearing the drapery of the hour that gave them birth."

(3) But what of the instructions given between the Resurrection and the Ascension? If any directions to the Apostles on their missionary work would be specially important it would be those given at that solemn time. What are they? They are general directions, applicable to all ages and climes. There are no minute details about earthly equipment and behaviour in Galilean villages; but the work of the Apostles is seen in its greatness. It is *not* merely, as "*A Missionary*" again and again states it to be, "preaching the Gospel." In Matt. xxviii. it is described as (1) discipling—i.e. in the parlance of modern Missions, winning "adherents;" (2) baptizing; (3) teaching all things commanded. In other words (1) evangelization; (2) the founding of churches; (3) systematic instruction and training. Again, in John xxi., we have missionary work pictured to us—first, as *fishing*—i.e. the bringing of outsiders into the Gospel net; and secondly, as *shepherding*—i.e. the care of both the sheep and the lambs that are already in the fold—meaning by the fold the visible Christian community. I appeal confidently to all my readers whether all the varied work thus indicated (and I have not cited all the passages) is not represented far more truly by the diversified operations of our missionary societies than by the limited range of "*A Missionary's*" method of evangelization. His method may have its place; but it is but a small part of the whole.

*Modern Missionaries do observe Matt. x.*

But I promised to meet "*A Missionary*" on his own ground. Let me, therefore, assume that the equipment of the missionary is as described in Matt. x. 9, 10. Twice over in these articles are the verses interpreted admirably. I most heartily accept the following from No. 13: "He has no purse, that is, no certain income; no scrip, that is, no possessions; no change of raiment or shoes, that is, no provision for bodily ease; a staff only, that is, without convenient appointments of travel; saluting no man by the way, that is, separated from the ordinary engrossments of human friendships." And, again, in the ninth chapter, I read as follows:—"These five things (the purse, the wallet, raiment, comfort in travelling, the making and retaining of friends), from whose help they were debarred, stand for those appliances by which the world is appropriated and enjoyed by those who love it." This, also, I am willing to accept. But both these sentences imply that the five points of equipment are expressed figuratively; yet, again and again the "average missionary" is disparaged in these articles, and told that his work receives no blessing, because he carries with him a literal purse, wallet, and so forth. . . .

Now, I earnestly submit that the "average missionary" does follow the Divine regulations of Matt. x.

(1) He has "no purse, that is, no certain income" (I use the language quoted above). His allowances from his society are entirely dependent upon an enormous number of small contributions coming in to the society at the right time. It may be said, Oh, he knows they will come in! Why does he know it? Simply,



because he knows that "the Lord will provide." Again, it may be said, Oh, his "allowance" is a fixed sum. Yes, but merely for economy and convenience. If he is an honorary missionary, indeed, having private means of his own, then he may be said to have a "purse." But it should be noted that Jesus does not say His servant is not to *have* a "purse"—only that he is not to "provide" it. He may keep and use what he has got, but he is not to take trouble to get more. The Greek word implies this, and the Revised Version well renders the words, "*Get you no gold.*"

(2) He has "no scrip, that is, no possessions." That is, as above, unless he is a missionary at his own charges. The "average missionary" has nothing that he can call his own. The bungalow in India, or tent in Africa, or log hut in North America, or boat in the South Seas, belongs to his society. Perhaps, after thirty or forty years he comes home in shattered health. His brothers, perhaps, who went into professional or business life, he may find prosperous men. He himself has not a shilling except what the Lord's people (through their society) find him.

(3) He has "no change of raiment or shoes; that is, no provision for bodily ease." This, as a general rule, is a most true description of the "average missionary." There are two qualifications, however. First, the Christian friends who support him insist on two provisions for bodily health, for the sake of the work that has to be done. Secondly, outward circumstances must differ; and the most rigorous ascetic in Calcutta or Shanghai *cannot* contrive to suffer the privations of an African mangrove swamp or of a blizzard on the shores of Hudson's Bay. Certainly a missionary in Morocco will meet with nothing of the kind.

(4) He has "a staff only, that is, without convenient appointments of travel." Take the most "luxurious" missionary's "outfit," and compare it with that of the "average traveller"! It is true that friends will now and then give loving keepsakes to lady missionaries going to China or Japan in the shape of travelling writing-cases and the like. I suppose we must call them injudicious friends, and must regard the said lady missionaries as sadly worldly for not selling them or throwing them overboard.

(5) He goes "saluting no man by the way, that is, separated from the ordinary engrossments of human friendships." It is true that Bishop Taylor conducts a large band of men and women together to the Congo, and thus "human friendship" is provided for them. True, also, that we have all read with sympathetic interest of the delightful gatherings of China Inland brethren and sisters, even in far-distant provinces. But the "average missionary" is often for months alone. Bishop Bompas, to whom I referred in a previous article, has several times left his wife at one log-hut in the Great Lone Land for the winter, and gone himself to another, two or three hundred miles off, because at neither place was there flour enough in store to last them through the long months of ice-bound rivers.

Nevertheless, I do not doubt that "A Missionary's" exhortations are needed. Human nature does assert itself, and absolute dedication to the Lord and separation from the world are not so common as they should be. I only ask, first, ought we not to know something of the facts, and recognize them? secondly, ought not our loving sympathy to go forth towards the "average missionary," rather than our inconsiderate criticism? thirdly, if here and there we do detect what seems to us a little shortcoming or inconsistency, which of us is fit to cast the first stone?

*After the Ascension.*

... In the very first paragraph of the first article a statement is made regarding the Apostles, upon which almost the whole of the subsequent arguments are based; and yet it is a statement without any evidence at all. A striking picture is drawn of the disciples returning from Olivet after the Ascension, oppressed with the burden of the great work before them. "What was their resource?" it is asked. "They betook themselves to *'the very words of Jesus.'*" They obeyed His detailed instructions." The words I have italicized are put in inverted commas as a quotation. Whence are they quoted? Not from the Bible, at all events. Then, in subsequent articles we are told that the regulations of Matt. x. were the "very words," the "detailed instructions," which the Apostles obeyed. But the Bible does not say so! The proof offered is this, that they actually did obey those regulations; and that this shows their belief that the regulations were binding on them. On this point more presently. I am now only showing how much is built on a foundation which simply does not exist. It is merely a specimen of what is called arguing in a circle.

But I shall be asked, Is it not certain that, as a matter of fact, the Apostles would refer back to the very words of Jesus? I do not doubt it for a moment. Of course they would. They would delight to talk together of all His sayings and doings; and of two things in His ministry (the first cleansing of the Temple, and the public entry into Jerusalem), we are expressly told that when He was risen from the dead they remembered them, and then understood them (John ii. 22, xii. 16). If I were to imitate the method of expounding Scripture adopted in these articles, I might remark that of the two incidents thus specially remembered one was a case of Jesus using physical force (not indeed a "sword," but a "scourge of small cords"), and the other a case of His using a "convenient appointment of travel," to wit, a young ass to ride upon. This, in my judgment, would not be a fair application of Scripture; but it would be quite as fair as much that finds place in the arguments of "A Missionary."

One of the offices of the Holy Ghost was to bring all things to their remembrance whatsoever Jesus had said unto them (John xiv. 26). He was not to "speak of Himself;" "He shall glorify Me" (xvi. 13, 14). It is a lovely picture of His gracious work on the minds and hearts of the disciples. But it is a very different thing from the scene presented to us in these articles of the disciples "betaking themselves to the very words of Jesus," as if they were all at a Bible-reading with reference Bibles on their knees, and then fixing on one discourse, and resolving unanimously, "Yes, we have a tremendous task before us: we need our beloved Master's well-remembered counsels; and these were that we were to take no purse, no wallet, no change of clothes," &c. I am constrained to say that, when, in the great Missionary Society I am connected with, the solemn farewell "instructions" of the Committee are given to departing missionaries, they are occupied with far higher things than purses, and wallets, and changes of clothes. They deal with the spiritual work to be done, and with the spiritual power in which alone it can be done. No! when the Apostles, in loving gratitude, recalled their Master's directions, they were not thinking of the external accidents of dress, and baggage, and money, but of the wondrous example He had set them of love, and patience, and wisdom. They would remember that when He said, "I have given you an example, that ye should do as I have done to you," He was referring specially to His having washed their feet (John xiii. 15), and the spirit He then manifested would be the spirit they would seek to cultivate, and if occasion should arise they would be quite ready to "wash one another's feet." But

would they set about a literal and formal imitation of that significant act? No: *that* was left to the Popes of Rome on Maunday Thursdays in ages yet to come.

The Day of Pentecost came and went; and that blessed period of infant Church life followed which we read of in Acts ii., iv., v. The features of that life are wonderfully beautiful and full of teaching for ourselves; but "A Missionary" passes over without notice all of them but one, viz. the community of goods. On this I will only say, first, that we do not find this feature reproduced in any other Church. There is not a hint of it as prevailing at Antioch, or Philippi, or Corinth, or Ephesus, or Rome; nor is there a word in the Epistles suggesting that it ought to have prevailed. And, secondly, beautiful as it was as a manifestation of brotherly love and dedication of all things to the Lord, it was, as far as we can see, only temporary and partial even at Jerusalem. Peter does not blame Ananias and Sapphira for only giving the Church part of the proceeds of their land, but for professing to give what they were not giving. "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" But "A Missionary" may reply that Ananias and Sapphira were not missionaries, but private Christians, and, therefore, were entitled to have moderate possessions. What, then, becomes of the community of goods? But take Barnabas, who certainly was a missionary, and who is specially commended. He had land, and he sold it, and gave the money to the Church. This is exactly what some missionaries in our own day have done. I could tell of some on the roll of the Church Missionary Society. But did they leave themselves without a penny? Did Barnabas? There is no hint that he did. His sister Mary, at all events, continued to hold property; for she had a house in Jerusalem big enough for "many" disciples to have a prayer-meeting in (Acts xii. 12).

#### *Money in the New Testament.*

All that "A Missionary" says about the place of money in the New Testament is most extraordinary. First of all, he asks, "What do we read of *money in relation to the work* in the Holy Ghost's book upon foreign missions—the Acts of the Apostles?" And he answers, "NOT ONE WORD." Is there anything so very startling in that? Take up the biography of any "average modern missionary," or the history of any "average modern mission;" how much will you find in it about money? In the Life of George Maxwell Gordon you may find it mentioned that he spent his fortune upon the Lord's work, and in the "Story of Uganda" you may find an allusion to the two gifts of 5000*l.* each that started the Mission; but these are parallel with the record of what Barnabas did, or Dorcas, or Lydia. But beyond this you will find "not one word." What Paul and Barnabas and Silas and Timotheus paid as passage-money on their numerous voyages is not recorded; neither does any missionary report record things of the kind. But the silence in either case does not imply that nothing was paid. That regular "fares" were not unknown in Bible lands and days we see by Jonah paying his "fare" to go to Tarshish! But, really, the Acts, though not a missionary report, but a history, is not unlike even a modern report, which has to "provide things honest in the sight of all men." The last Annual Report of the Church Missionary Society is about five times as long as the Acts. The finance paragraphs in it occupy a space relatively equal to about three verses.

Then the remarkable statement is made that no disciple in the New Testament is mentioned as possessing or accumulating money, except Judas Iscariot and Ananias and Sapphira. In passing, observe that we are not told of Judas "pos-

sessing" money, though he stole some, and sold his Master for more. There is no reason to doubt that, like the rest of the twelve, he had "left all and followed Jesus." So that even on that side the statement is misleading. But what of the women who ministered to our Lord of their substance? What of Joseph of Arimathæa? What even of Zacchæus, concerning whom there is no hint that the fourfold compensation for his extortions made him a poor man? What of those at Ephesus, whose "silver and gold and apparel" (Acts xx. 33) Paul had not coveted? What of the Corinthians, whom Paul exhorts to large liberality? What of the "rich," whom Timothy is to charge so solemnly—not to "sell all," but "to do good," to be "rich in good works, ready to distribute, willing to communicate"?

We are told that the only instances of commendation of giving in the New Testament are (1) the widow casting her mites into the treasury; (2) the Philipians and other Macedonians helping St. Paul's collection for the poor Jewish saints; (3) the same persons contributing to Paul's personal need. Yes; and very significant these are! The first was a gift to church expenses, the second to the poor, the third to the support of a missionary! If this were the rule and proportion of Christian contributions, I should be quite content.

We are told that there are only two gatherings of money in the New Testament, and that neither were for missions, but both for the poor. It is dangerous to argue from the silence of short and fragmentary accounts like those in the New Testament. Suppose I were to say that of the twelve Apostles only Peter and John ever did any missionary work. Nothing is recorded about the others. Would that be reasonable argument? There very very special reasons why the distribution to the widows and other poor persons at Jerusalem should be mentioned, and still more important reasons why Paul's Gentile collection should be mentioned. This latter is one of the most interesting things in the New Testament. It was much more than a collection for the poor. It was a peace offering to unite the Jewish and Gentile sections of the church. The scattered but cumulative evidence about this is of extreme interest; but I must not occupy space by detailing it.

One thing very striking we learn from the accounts of these two collections. *Both were taken charge of and administered by what we may fairly call finance committees!* It is a popular thing now to speak contemptuously of committees. "A Missionary" does so more than once. But the Word of God is against him. In Acts vi., because the Apostles would not "serve tables," they suggested a committee of seven, on purpose that there should be fairness, and regularity, and system in the apportionment of the money; and that committee was duly elected by the votes of the members of the society! In 2 Cor. viii. we find Paul explaining that he sends Titus and two others to Corinth to make the collection there, and that these (or one of them at all events) had been elected by the contributors ("chosen of the churches") to travel with him all the way to Jerusalem in charge of the money. The names of these, and others elected by other churches, are no doubt given in Acts xx. 4. But why all this careful machinery and organization? "Avoiding this, that no man should blame us in this abundance which is administered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men." It is a wonderful thing that, amid all the lofty spiritual teachings of the Epistles, the Holy Ghost should condescend to such a matter as the importance of having a finance committee to manage church funds!

*The Work of the Early Church.*

To revert now to the missionary work of the Apostles and early Christians. A very glowing picture is drawn of it in "A Missionary's" first chapter, for which I find no evidence in Scripture. He tells us that "many thousands, greatly outnumbering those we have in the field, and all young converts in the glow of their first love, 'went everywhere, preaching the Word,' with memorable success. They were flushed with constant victory; they were supernaturally preserved and sustained; they had the mighty power and demonstration of the Spirit, 'the Lord working with them, and confirming the Word with signs following.' Their commission was to 'preach the Gospel to every creature.' This, the Apostle Paul tells us, they did. To all the then known world they gave the glad tidings." I venture to say that this is almost pure imagination. Certainly there is nothing like it in the New Testament, nor does Church history give the least warrant for it.

In the first place, two totally different things are confused. Mark's Gospel does say that "they went forth and preached everywhere," and St. Paul does speak (though in obviously hyperbolic terms, Col. i. 23) of the widespread proclamation of the good tidings. But this was done, in the main, by the Apostles and evangelists, not by the "many thousands" of the early believers at Jerusalem. The statement about these latter in Acts viii. 4, that "they that were scattered abroad went everywhere preaching the Word," is quite a different thing. What are the facts? Under Saul's persecution the Jerusalem believers were "scattered," and wherever they went they made known the Saviour they had found. But where did they go? Evidently, for the most part, not beyond Judæa. Philip's going to Samaria is mentioned as the most important immediate result of the scattering. And how did they go? "A Missionary" pictures them going "shorn of outward comforts," and contrasts them with modern missionaries going forth with outfits and backed by societies. Really it is hard to comment on this with patience! The scattered disciples were not missionaries at all in any proper sense of the word. They were private Christians of various occupations who fled before violent persecution. They were, indeed, probably "shorn of outward comforts" by the persecution (though we are not told so); but this was not a voluntary poverty adopted in obedience to Matt. x. When the persecution ceased (Acts ix. 31), many (to all appearance the great majority) came back again to the city; see Acts xxi. 20, and the many references to "the poor saints at Jerusalem." Some, indeed, of the scattered ones ultimately went beyond Judæa; but the limits of their travels are given in Acts xi. 19, "as far as Phenice and Cyprus and Antioch." But it is evident that they were private Christians, and the wonderful results of their preaching at Antioch are a striking illustration of what the informal and volunteer evangelization of private Christians may do. When the Church of Antioch afterwards sent forth *missionaries*, it was not "many thousands," but *three men*, Paul, and Barnabas, and Mark, of whom one came back almost immediately.

But, again, "A Missionary" repeatedly tells us that these "many thousands" of missionaries went without purse, wallet, change of raiment, &c. I ask for the evidence of this—I ask for the evidence that even the Apostles did so. There is not a shred of it! Not a single verse is adduced in proof. In point of fact, the Acts is almost silent on this subject. We do, however, find mention of the "baggage" of Paul and his companions (Acts xxi. 15, see R.V.), and from the same passage (ver. 16) we find that it was arranged beforehand at which house they should sojourn while at Jerusalem. They certainly did not arrive there without

purse, and wallet, and change of clothes, nor did they have to take their chance for a lodging. On this latter point, see also Philemon 22, where Paul writes beforehand to his friend, and asks him to "prepare him a lodging." To me it seems extremely probable that the Church of Antioch, in the first instance, provided Paul and Barnabas with what was needful for their missionary journey. It does not seem likely that the Antiochene Christians would be less careful of their own honoured leaders than the barbarians of Melita were, who, says Paul, "laded us with such things as were necessary" (Acts xxviii. 10). I cannot prove this; but what evidence is there to the contrary? Silence is no evidence, for, if my conjecture is right, there is no reason to suppose that the fact would be recorded. Even modern missionary reports do not give details of this kind. On the other hand, Paul and Barnabas may have been at their own charges. I have already expressed an opinion that Barnabas was probably well off. How was the "two whole years'" rent for Paul's "own hired house" at Rome paid? I cannot say; but this I can say, that the unconverted heathen did not pay it.

It is urged sometimes (though not by "A Missionary") that Paul maintained himself by his tent-making. The allusions to this in the Epistles suggest that he only did so occasionally, either in case of actual need, or for a special purpose, as at Corinth (2 Cor. xi. 8)—"I robbed other churches, taking wages of them, to do you service." Observe that he did "take wages" of some churches; so a "stipend" can hardly be such a wicked thing, after all. I do not suggest, of course, that St. Paul received regular remittances from a missionary society! It is quite true that there was no elaborate organization. But so it is true that ships in those days, on that voyage from Egypt to Italy, would stop some months "to winter" in the harbours of Crete and Melita (Acts xxvii. 12, xxviii. 11), which voyage now takes a few days. In both respects the progress of civilization has brought large changes. But is there any more harm in fixing dates for the payment of the missionary's "wages" than in fixing dates for the departure and arrival of the steamer that carries him?

But is not the normal practice in the Early Church revealed to us in a passage not mentioned by "A Missionary," 3 John 5—7?—"Thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort (R.V., 'worthily of God'), thou shalt do well; because for His name's sake they went forth, taking nothing of the Gentiles." Here we see the primitive missionaries, not depending upon the heathen they went to, nay, "taking nothing" from them, but supported, and travelling arrangements made for them, by well-to-do Christians. Had Gaius lived in the nineteenth century, he would have been a leading member of a missionary committee, "setting forward" (R.V.) missionaries on their journeys, that is, providing for their passages and outfits, and doing so without stint or grudging, but "worthily of God."

Another question is that of miraculous power. I will not enlarge on this, as "A Missionary" does not lay great stress upon it. But I agree with him that we have no warrant for saying that the age of miracles is past for ever, and no right to limit the honour it may please God to put upon faith. I would only observe that he attributes far too much to miracles in the early Church. They were really very few and far between, so far as we know. Many were wrought in Jerusalem in the very first days. Except those, we only read of miracles being worked by Peter, Paul, and Philip. Paul certainly could not command the power always. It was not a question of faith only. God strictly kept the power in

His own hands, and permitted its use on rare and special occasions. The idea that the "many thousands" so incorrectly supposed to have gone forth as missionaries had or used any such power, is at all events without warrant in Scripture.

"A Missionary," in common with most people, estimates far too highly the results of primitive missions. On this much might be said. It is, according to the best authorities, extremely improbable that the results achieved in the first century were equal to those achieved in the nineteenth century. I suppose all will acknowledge that Bishop Lightfoot is *facile princeps* as an authority on early Church history. In an extremely able and interesting lecture by him, "Comparative Progress of Ancient and Modern Missions" (published by the Society for the Propagation of the Gospel in Foreign Parts), he examines the evidence very carefully, and concludes that, two centuries and a quarter after Christ, the Christians were one in 150 of the population of the world; and the vast majority of them were people speaking one language. And in the towns, too, chiefly. Even then, the rural population was scarcely touched; and so markedly was this the case, that the very word "villagers," *pagani*, came to be used as an equivalent for heathen, and our word *pagans* is the perpetual reminder of the fact. There were, in fact, none of the "Pentecostal scenes" which "A Missionary" describes, after the first Pentecost; and that "Pentecostal scene," be it remembered, had nothing to do with missionary work among the heathen. Our progress in the one century that missionary societies have been at work among all nations, and kindreds, and people, and tongues, is proportionately much greater. Certainly it ought to be greater than it is. With our enormous resources we ought to have done much more. Still, God has blessed what we have done, and it is unthankful to minimize what His own grace has accomplished.

## JAMES FREDERICK SCHÖN.

### In Memoriam.



IN the *C.M. Gleaner* of March appeared a photograph and a notice of one of our most aged and esteemed missionaries, Dr. Schön. They passed under his eye. His daughter wrote me word that her father appreciated the kindness, but considered the notice too flattering. This letter was dated on the 7th of March. The good man passed away to his rest on March 30th, in perfect peace, and surrounded by the members of his family.

He had worked on to the last at his linguistic studies in the interest of the three great societies, the Church Missionary Society, to which he belonged, and the Society for Promoting Christian Knowledge and the British and Foreign Bible Society, which he served. Like the Venerable Bede, he fell asleep over his books, and in some page of the translation of the Prayer-Book, or of his revised edition of his great Dictionary, a marker might be placed betwixt the leaves with the following words:—

"He fell asleep here ;"

or, as the Italian poet beautifully expresses it,—

“Sulle pagine  
“Cadde la stanca man.”

His was a life full of work for the Lord to the last, and far beyond the ordinary age of man. He was not content to be called a “disabled missionary,” and to wear out the last days of his prolonged life in idleness. His sentiments were different :—“ Lord, Thou hast given me one talent : behold, I have consecrated it to Thy service, up to old age, up to failing strength, up to the time of my departure ” ! So it has proved.

On the other side of Africa, another great Bible translator, Bishop Steere, late one night folded up a portion of the corrected proof of Isaiah, directed the cover to the printer, and retired to his rest, from which there was no awakening in this world. How the lot of such servants of Christ is to be envied !

I have so lately described Schön's work in the *Gleaner*, that I refrain from repetition. He was a German, born in 1803, trained at Basle, and at the C.M.S. College, Islington, and employed in West Africa. The languages with which he was connected were Mende, near Sierra Leone ; Ibo, in the Basin of the Niger ; and Hausa ; the great *lingua franca* of the Western Sudán. I am glad that he read what was written in the *Gleaner* of March, and felt that his labours were appreciated ; but those who survive him feel that his loss is not easily supplied. Somebody is wanted to fill up that gap, and we have to go as far as Archdeacon Johnson, on the Upper Niger, to find a man to finish the work which the old veteran was carrying on. He was nearly the last of the band of German scholars whom the prescience of Mr. Venn had brought over from Germany to elucidate the languages of West Africa. His life covers the whole period of the existence of the Society, and fifty-six years elapsed betwixt the date on which he landed at Sierra Leone, in January, 1833, and the date of his death. He belonged to a type of missionaries which has almost entirely passed away. We may see as good, but we shall never see better.

His life was not without trial, for he buried two wives in West Africa : their names are recorded in the Memorial Tablet in the Church Missionary House. His own health was so impaired by the climate, that he was unable to return to the scene of his labours ; but he did what he could to carry out the purpose to which he had devoted his life. He did what no other living man could have done so well, or could have, perhaps, done at all ; and in after ages souls will be converted and brought to God by his translations of the Scriptures. The new Christians will know nothing of the good and holy man who had paved the way for their salvation ; but his name will be recorded in the Book of Life, as the servant who only closed his labours for his Master when he ceased to breathe. He died, as he lived, an example to those who come after him.

ROBERT CUST.

*April 6th, 1889.*



## THE MISSIONARY LOAN EXHIBITION AT KENSINGTON.



THE friends of the C.M.S. in Kensington and South Kensington have been seeking to arouse fresh interest in the cause of Missions by holding a Missionary Loan Exhibition, like those which have succeeded so well in some other places. It took place in the Kensington Town Hall, on the 10th, 11th, and 12th April. Much time and thought had been devoted for many months to the task of preparation, and immense stores of curious and valuable objects were collected from all quarters. The C.M. House contributed its quota; Mr. Malaher, of the Missionary Leaves Association, brought his collection; and friends in all parts of the country very kindly sent their curios. The whole formed a most interesting exhibition, and was well calculated to give an idea of the extent of the Society's operations, and of the many countries touched (in some measure at least) by its influence.

On Tuesday, April 9th, the carpenters had done their work, and had surrounded the large hall with a series of courts, which were destined to represent various parts of the world. The ladies and gentlemen who had undertaken the arrangement of these courts, then entered into possession, and a busy scene ensued; but steady work soon reduced the chaos to order, and all was ready for the opening at two o'clock on Wednesday the 10th.

The general view was really striking. At the upper end, the platform was occupied by the Zenana Court, where were ingeniously constructed models of the dwellings occupied by the Indian women, together with dolls dressed in costume, to illustrate their ordinary employments. On one side of the room were to be seen, "Africa," "North and South India," "Ceylon, &c."; and on the other, "China," "Japan," and "North-West America;" while "Palestine" was situated at the end of the room. Each court was filled with objects descriptive of the part of the world whose name it bore. "China" and "Japan" were gay with hangings and ornaments in their peculiar style of art, which lent themselves very effectively to decoration. "India" showed beautiful ivory carvings, and interesting models. "North-West America" transported the visitor to the region of ice and snow, and introduced him to snowshoes, sleighs, furs, and canoes. But, perhaps, it was round "Africa" that the greatest interest was concentrated. The objects exhibited here were not ordinary, but extraordinary; not beautiful, but grotesque, and in some cases horrible; such, for instance, as the iron collar with spikes, which was actually unriveted from round the neck of a slave who had worn it constantly; and the hideous idol which was given up to Bishop Crowther by the King of Brass when he became a Christian. Here, too, might be seen relics invested with a profound and melancholy interest, namely, the last pages of Bishop Hannington's diary, the Bishop's compass, and a brass necklet made by Walukaga, one of the Native martyrs of Uganda. In West Africa, Mr. Gollmer, missionary from Lagos, added greatly to the interest of the collection by his vivid descriptions of the various articles exhibited, and he was always the centre of a throng of eager listeners, while holding forth now on the idols, now on the superstitions or customs of Western Africa. There were missionaries also in some of the other courts, notably in "Palestine" and "North-West America," who in like manner gave the benefit of their own experiences, making those who heard them realize that the word of the living witness is worth more than any written record.

The Exhibition was preceded each day by a prayer-meeting in the Vestry Hall, presided over by the Hon. and Rev. E. Carr Glyn, the Rev. H. W.

Webb-Peploe, and the Rev. G. R. Thornton, respectively. On Wednesday the opening ceremony was to have been performed by H.R.H. the Princess Mary, Duchess of Teck, who however was prevented by her recent bereavement from being present. Her place was most kindly supplied by Lady Dufferin. On Thursday the exhibition was opened by Lady Darnley, and on Friday by Lady Kennaway; the addresses being given, on the first day by the Hon. and Rev. E. Carr Glyn, on the second day by the Rev. H. W. Webb-Peploe, and on the third by Sir John Kennaway, President of the Society. Lectures on missionary subjects were delivered at intervals in the Board Room. Those on Wednesday were entitled, "East Africa and Uganda," "West Africa," and "Palestine." On Thursday, "The Gónd Mission," "China," and "The Hill Tribes of India," were described; and on Friday, "North-West America," "Japan," and "China" had their turn. During the afternoon selections of music were performed in the Town Hall by different bands, and each evening there were orchestral concerts in the same place; while in the Board Room there were vocal and instrumental concerts every evening, supplied by the congregations of St. Mary Abbots, St. Paul's, Onslow Square, and St. Barnabas, respectively.

In connection with the Exhibition, a sale of work and fancy articles, including oriental ornaments and curiosities from India and other countries, was carried on in the smaller hall; and at the head of the stairs were stands covered with beautiful flowers, while in the Town Hall itself were two tables well stocked with C.M.S. publications, at which those in attendance were kept constantly occupied by the demand for missionary literature. Nor must the entrance to the large hall be forgotten, where Bibles and Testaments, as supplied to the mission-fields, were on view in the seventy or eighty different languages into which the Word of God has now been translated by the indefatigable labours of missionaries, who, in most cases, have had to reduce the language of the country to writing before the work of translation was possible.

The weather was unfavourable on Wednesday, which doubtless affected the attendance; but on Thursday and Friday (especially on the latter day) the rooms were thronged, locomotion being at times somewhat difficult, particularly at points of special interest, such as the Africa Court, to which much attention was directed, as well by the recent events in Uganda, as by the remarkable character of the exhibits; and the Zenana Court, where a constant stream of visitors made themselves acquainted with the scenes in the midst of which the holy missionaries in India work. It was much regretted that the Exhibition could not remain on view for a week at least, especially as notices in some of the daily papers were calculated to draw attention to it, and would doubtless have attracted visitors to whom perhaps the work of the C.M.S. is not familiar; but it was impossible to obtain the further use of the hall, and so Friday evening had to witness the close of what has proved a most interesting and satisfactory experiment. Sir John Kennaway, in his address on Friday, paid a tribute to the labours of those who had gathered and arranged such a wonderful collection of curious objects, and lamented that the next day would see them all scattered again; suggesting, at the same time, that it would be a good and fitting thing if the Society's House in Salisbury Square contained a museum, where many of these valuable curiosities might be sent for safe keeping, and hoping that the day would shortly come when such a museum might be provided.

Of the financial success of the undertaking it is too early to speak positively, but hopes are entertained that a substantial sum may be cleared for the Society. Especially, however, is it the earnest hope and prayer of C.M.S. workers in the Kensington Rural Deanery that interest may be awakened, and inquiry

aroused, as to the work which is really being done, and that many may be led to realize the binding nature of the Master's last command, "Go ye into all the world and preach the Gospel to every creature," leading not a few to ask themselves whether it is His will that *they* should go forth; and causing others whose place is at home to devote their time, their energies, and their money to the great work of evangelizing the world, and thus preparing the way for the return of their Lord, who only tarries until the number of His elect is accomplished, and who asks what each one of His servants is willing to do to bring about that grand consummation, when He will take to Himself His great power and reign, and when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

L. P. S.

We wish to add a few particulars to the above account. First, it should be mentioned that the stalls for the Sale of Work promoted by the Ladies' C.M. Union for London were furnished by members of the Union in different quarters of London. The Belgravia and Chelsea stall was superintended by the Countess of Harrowby and Mrs. Gage Brown; the Kensington stall, by Mrs. Carpenter and Miss Litchfield; the Marylebone stall, by Miss Wellesley; the Hampstead stall (including Paddington, Kilburn, Harrow), by Mrs. Durrant; the Bloomsbury stall (including Islington and North London), by Mrs. Barlow and Miss Wharton-Thompson; the City and East London stall, by Miss Pratt and Miss White; the South London stall, by Mrs. Forrester, Miss Hewett, and Miss K. Boyson. There was also a Missionary Leaves Association stall, superintended by Miss Hooper; two stalls filled with choice foreign goods imported specially from India, China, and Japan, by Lady Emily Williams, Lady Kennaway, and Mrs. R. Williams; a Produce stall, by Mrs. Abel Smith; a Confectionery stall, by Mrs. Dashwood; a Flower stall, by the Dowager Lady Dynevor and Mrs. Webb-Peploe; a Refreshment stall, by Mrs. Round, Mrs. C. T. Ware, and Lady Fox; and a Book stall, by Miss Fry. Mrs. Fry, Hon. Sec. of the Ladies' Union, was in general charge of the Sale.

The lectures were given by Archdeacon Hamilton on West Africa, Mr. Stock on Uganda, Rev. W. Allan on Palestine, Rev. H. D. Williamson on the Hill Tribes of India, Dr. Van Someren Taylor on China, Archdeacon Phair on North-West America, Rev. H. Burnside on Japan, Rev. C. C. McArthur on Ceylon. Most of the missionaries just named were also in constant attendance in the courts of the Exhibition explaining the articles; as also were the Rev. W. F. Connor of Palestine, and the Rev. J. Lofthouse of North-West America.

The Zenana Court, with its very interesting models, was arranged by Mrs. Beynon, with much taste and labour. Her husband, General Beynon, who was Treasurer of the Exhibition and Sale, was formerly H.M. Political Agent in Rajputana.

The greatest credit is due to the Hon. Secretaries, the Rev. H. Stapleton and G. F. Whidborne, Colonel Petrie, Mr. A. R. Pennefather, Mrs. Fry, and Miss Litchfield; also, very especially, to Mr. H. G. Malaher, Secretary of the Missionary Leaves Association. Mr. Stapleton prepared an admirable Handbook, containing brief accounts of the C.M.S. mission-fields.

More than 1100*l.* was taken at the doors and at the stalls in the three days, so that after paying all expenses, a "substantial sum" (as our correspondent above expresses it) will have been cleared for the Society. More than 50*l.* was taken at the Book stall alone by the sale of missionary books, &c.

## NOTICES OF BOOKS.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES: AN AUTOBIOGRAPHY.  
London: Hodder and Stoughton.

“**T**HEM that honour Me, I will honour,” is the thought which rises uppermost to the mind as, with a sigh of regret for having come to its conclusion, we lay down this deeply-interesting volume. We have no hesitation in affirming it as our opinion that the work is one which will have a distinctive mark of its own in missionary literature. While, as the author himself modestly confesses, there is no attempt made at exceptional literary merit, the thrilling scenes and hair-breadth escapes through which he passed are all graphically portrayed with a simplicity and naturalness that constitute the special charm of the book.

The autobiography has been edited by Mr. Paton's younger brother, who tells us, in his prefatory remarks, that he publishes it “because Something tells me there is a blessing in it.” He who believes that the record of every true and Christ-like life is a call from God to see that his own life may be the sublimer from the perusal, will readily acknowledge the blessing; while he who could read it and fail to have his zeal for missionary enterprise quickened to a flame must indeed be hard to rouse!

Brought up in the healthy and happy atmosphere of a Scottish village home, the eldest of a family of eleven children, blessed with parents whose simple, cheerful, and fervent piety shed a radiance over their early days that even now constrains them to look back through the long vista of changeful after-years with a loving and tender gratitude to God for having bestowed on them so rich a dowry, the future missionary to the New Hebrides early contracted those habits of sturdy independence and strength of will, dogged perseverance in overcoming difficulties, and calm fearlessness in the face of danger, which, combined with a simple, manly faith that never seemed to waver, stood him in such good stead in his after dealings with the savages of the South Seas.

When only twelve years of age, John Paton, who had already given his heart to the Lord, was inspired with the thought of one day becoming a missionary of the Cross, and, with this purpose in view we find him using every means in his power to provide himself with a good education, working diligently at the rudiments of Latin and Greek during the hours that could be spared from his daily work. By dint of hard pinching, he managed by degrees to save sufficient from his weekly earnings wherewith to pay for a six-weeks' course of study at the Dumfries Academy; this, however, only served to quicken in him a yet keener thirst after knowledge. By means of employment as district visitor and tract distributor in a Reformed Presbyterian Church at Glasgow, more help was obtained towards the furtherance of his heart's desire, resulting, however, in much bitter disappointment, owing to a complete breakdown of health from hard work, hard study, and hard living. On his recovery, and after several more vain attempts to obtain a collegiate course of study, he eventually joined the ranks of the Glasgow City Mission, one of the most degraded districts being assigned as his sphere of labour, where the only available place for holding a religious meeting was a hay-loft above a cow-shed, and many families telling him they had never been visited by a minister of the Gospel. Here he remained for ten years, by unwearying patience, and indefatigable energy and perseverance, turning the wilderness into “a garden of the Lord.” But here, we cannot doubt, was the training-ground on which, after all, the best kind of experience was gained; here the missionary was brought into contact with all sorts and conditions of men; here was encountered evil in its

most debased form ; and here, too, was found scope for the exercise of those qualifications so essential to the making of a true missionary, and in which, if a man fails at home, it may be taken for granted he will prove a failure in the foreign field.

In the year 1857 came the call for which he had so long been waiting. In December, the "licence" to preach was conferred upon him, and early in the following spring, home and friends, and the scene of his late beloved labours, were left behind. For what? Hard, thankless toil amongst a horde of savage barbarians on an island in the South Pacific. Of course, the undertaking had first to encounter the most strenuous opposition from devoted friends, who saw every reason why any effort to reduce *cannibals* to a state of civilization should be powerless :—

" 'Why forsake the work in which God is so richly blessing you here?' say some. 'Why not attend to the heathen perishing at your very door?' say others; to whom the retort might very reasonably be made, 'That may well be left for you to do.' Amongst many who sought to deter me was one dear old Christian gentlemen, whose crowning argument always was, 'The cannibals! you will be eaten by cannibals!' At last I replied, 'Mr. Dickson, you are advanced in years now; and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honouring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms; and in the great day my resurrection body will arise as fair as yours in the likeness of our risen Redeemer.' "

That the difficulties of the work before him were enough to fill the bravest heart with dismay is not to be denied, but that the task of seeking to Christianize these benighted heathen by the regenerating power of the Gospel was beyond the mark of Matt. xxviii. 19 we fail to see. Any way, John Paton did not flinch. The remarkable change wrought by God's grace in the neighbouring island of Aneityum filled him with encouragement. "It could be done—that we believed, because they were men, not beasts; it had been done—that we saw in the converts on Aneityum; and our hearts rose to the task with a quenchless hope!"

But it was a "sowing in tears" indeed! The loss of his wife within a year of his residence on Tanna—a woman in every way fitted for her position—was a blow from which he found it hard to rally. "Soon after her death," he writes, "the good Bishop Selwyn called at Port Resolution in his mission-ship. He came on shore to visit me, accompanied by the Rev. J. C. Patteson" (afterwards the martyr-bishop). "And standing together beside the grave of mother and child," he continues, "the godly Bishop Selwyn poured out his heart to God amidst sobs and tears, during which he laid his hands on my head, and invoked Heaven's richest consolations and blessings on me and my trying labours. The virtue of that kind of Episcopal consecration I did and do most warmly appreciate!"

With the terrible opposition he encountered from the sandal-wood traders—a godless class of men whose cruelty and wickedness had the most demoralizing effect on these islanders—we can fully sympathize; and that it was solely owing to these unprincipled men that Paton had eventually to flee from Tanna, reminds us very forcibly of the story lately told in these pages of the expulsion from Uganda of our own brave missionaries. But if, as we have every reason to believe will be the case, the sequel to Uganda be as bright and cheering as that of the Tanna Mission, there will be no cause for regret that the victory was gained by the way of suffering and loss. As it was, that he lived through so many attempts on his life seems nothing short of miraculous, and it is

not surprising if at last the Natives came to imagine that he led a charmed existence.

This volume brings us down to 1862, when the Tanna Mission was for the time destroyed. We shall look forward with much pleasure to the publication of the sequel to its deeply interesting pages, which will have a story of marvellous blessing to tell. Many in England had the privilege of seeing and hearing Mr. Paton's thrilling narrative from his own lips two or three years ago, and we are glad indeed that many more will now be able to read it in print. V.

We heartily welcome the biography of the veteran Gollmer, which has been prepared by his son, the Rev. C. H. V. Gollmer, and published under the title of *Charles Andrew Gollmer: His Life and Missionary Labours in West Africa* (Hodder and Stoughton). Mr. Gollmer was one of the noble band of men that the C.M.S. has owed to the Basle Missionary Seminary. Africa and India are indebted indeed to that institution. Gollmer came from Basle to Islington in 1840, the fourth to join the Society from one village in Wurtemberg, Kirchheim-under-Teck. He was ordained by Bishop Blomfield in 1841, and sailed for Sierra Leone in that year. He was one of the three founders of the Yoruba Mission (H. Townsend and S. Crowther being the other two), and was particularly identified with Lagos, at which place he was the first resident missionary. He left Africa finally in 1862, having buried two wives there. His latter years were mainly occupied in the arduous work of revising the Yoruba Bible. This volume consists mainly of extracts from his journals and letters, which are full of interest. It is well, when we sometimes see clearly enough the deficiencies of West African Christianity, to be reminded of what West Africa was forty years ago. Mr. T. Fowell Buxton reminds us of it in a short preface, and justly closes with the words, "It is the Lord's doing, and it is marvellous in our eyes."

*In the Far East* (Morgan and Scott) is a collection of very bright and graphic letters from Miss Geraldine Guinness, who went to China at the beginning of last year in connection with the China Inland Mission. The book is charmingly "got up," under the skilful editorship of Miss Lucy Guinness, and is altogether most attractive; and the letters are the very things to read aloud. We trust they will do much to deepen and widen what, thank God! is already a deep and wide interest in China Missions.

Miss V. M. Skinner, the well-known author of the "Friendly Letters," addressed to all sorts of classes and callings in England, is now turning her attention to people in distant lands. Her last two letters are, *To Japanese Ladies* and *To Deists in India* (Drummond, Stirling). Both are good; the latter emphatically so. It is a very short, but very cogent, plea for Christianity, quiet and respectful and reasonable in tone. We should like to see hundreds of copies in the hands of our missionaries in the towns and cities of India.

We are glad to see the new periodical of the Church Pastoral Aid Society, *Church and People*. The title is a capital one, and the contents of the first number are very attractive. It was high time that the romance of Home Missions should be seen in the regular parochial work here so admirably portrayed, as well as in the great advertising institutions of undenominational workers. We hope *Church and People* will do much for our sister society. The C.P.A.S. labours under the disadvantage of being only one of many Home Mission agencies. Its position relatively to C.M.S. is no measure of the position of Home Missions relatively to Foreign Missions. Home Missions probably receive ten times as much support as Foreign Missions. But C.P.A.S. deserves a larger share of that support than at present.

## THE MONTH.

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ALL over the country the Society's friends are rejoicing at the intimation in the newspapers that the Income for the past year is the largest ever received. We will not anticipate the detailed statement prepared for the annual meeting, but we may, with profound thankfulness to the Giver of all good gifts, say this —(1) that the income is 16,800*l.* more than last year's, 3600*l.* more than the highest amount yet reached, and 12,000*l.* above the average of the past seven years; (2) that the increase is not due to legacies, which are low; (3) that the associations are well forward; (4) that the expenditure is covered, and a surplus carried to the Contingency Fund; (5) that the total amount committed to the administration of the Society in the year, including special funds, gifts for investment, interest, &c., is over a quarter of a million, a figure never before exceeded, or even nearly approached, except in the two years of Mr. W. C. Jones's munificent benefactions.

These are great and unexpected mercies indeed. It is but four months ago since a very heavy deficit was anticipated. God has been very gracious to us.

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SOME of the religious papers lately stated that the offers of "clergymen and others" to the Society in the past two or three months have been unprecedented in number, being as many as one a week. If the words "and others" were omitted, this would be nearly correct. "One a week" of general offers is nothing: even "one a day" is an inadequate phrase. But it is a new thing that so many clergymen should be willing to give up ministerial spheres at home and go into the foreign field.

The number of inquirers regarding missionary service in the past year has been over 350. But, as is usually the case at times of wide-spread missionary interest, many of these either did not follow up their first communication, or were at once advised not to come forward, at all events for the present. The number actually considered by the Committee was 129, and of these 58 were accepted. Of these twelve were clergymen, and six were qualified medical men (we might say seven, for the wife of one doctor is also a doctor herself, see below). Of the Universities, Cambridge sent nine, Oxford two, Durham three, Dublin two, London one, Edinburgh two. Twenty-six were ladies. The special feature of the year has been the number of persons accepted who were already well qualified to go out without further preparation under the Society's auspices, thirteen only of the fifty-eight having been accepted with a view to training.

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THE following have been accepted for missionary work:—(1) Dr. W. P. Mears, M.D. (Durham), M.R.C.S. (Eng.), Professor of Anatomy in the Newcastle Medical School connected with Durham University, a gentleman of the highest reputation in medical circles. His wife also is a qualified medical practitioner, having after her name the mystic letters "L.K.Q.C.P.I., and L.M."; and they both desire to consecrate the talents and distinctions God has given them to medical missionary work in China. They will carry on and develop the work of training Chinese Christian medical evangelists at Fuh-Ning, so well begun by Dr. Van Someren Taylor. (2) The Rev. James Hind, B.A., of Queens' College, Cambridge, Curate of All Souls', Langham Place. (3)

Another clergyman, who wishes his name withheld for the present. (4) Dr. William W. Colborne, M.D. (Lond.), M.R.C.S.

WE are glad to announce that the Rev. E. N. Hodges has accepted the See of Travancore and Cochin offered him by the Archbishop of Canterbury.

THE Society has lost three Hon. Life Governors by the deaths of the Revs. Dr. Schön, C. Overton, and H. W. Sheppard. Of Dr. Schön, Dr. Cust has spoken on another page; and the Committee's minute on him will be found in the "Selections." What Mr. Overton was can be gathered from his letter on the Cottingham Sale of Work, in our February number. Mr. Sheppard had been for many years a leading friend of the Society in Hampshire, and his own village Association at Emsworth was an example to all others.

THE oldest of all our retired missionaries has also been taken home, at the age of ninety-seven. The Rev. William Adley went out to Ceylon in 1824, at an age (thirty-two) older than most missionaries. He laboured twenty-two years in the Tamil Mission at Jaffna, and then retired. In 1857 he became Rector of Radbaxton, Pembrokeshire, and held that post till his death.

WE regret much to report the death, on March 29th, of Mrs. Annie Roper, widow of the Rev. Edward Roper, formerly of the Yoruba Mission.

THE Society's staff of Association Secretaries (who are employed in constantly preaching and speaking for the Society, and in organizing Local Associations, &c.) is undergoing several changes. The Rev. J. M. West, who has for over ten years had London under his charge, and who has been highly valued for his profitable visits to many parishes, has been appointed to a vicarage in Bucks. The Rev. J. H. Gray, of Gloucestershire, and the Rev. C. C. McArthur, of Norfolk, have retired after many years' faithful and unwearied service. The Rev. A. H. Bowman, of Devon and Cornwall, having gone to Calcutta, is now on our missionary roll. Other changes may probably result from a re-arrangement of districts.

THOUGH it is too late now to notice at length the important debate in the House of Commons on African Slavery and the Slave Trade, on March 26th, we must not omit to express great satisfaction that the resolution moved by Mr. Sydney Buxton and seconded by Sir John Kennaway was accepted by the Government with a slight alteration. It was adopted as follows:—

"That in view of the present increasing and extending desolations of Africa caused by the slave trade, and also of the large responsibilities which European nations have now assumed in respect to that continent, the time has come when full and complete effect should be given to those declarations against the slave trade which were delivered by the Congress of Vienna in 1815 and by the Conference at Verona in 1822; and that, therefore, an humble address be presented to her Majesty that she will be graciously pleased to take steps to ascertain whether the Powers signatory are willing to meet in conference for the purpose of discussing such measures for its repression as may be at the same time effective and in accordance with justice and under the regulations of international law."

IN accordance with the important resolutions on missionary education for the higher classes in India, adopted by the Committee on March 5th and printed in the "Selections" in our last number, a statement has been issued, signed by the President, Mr. Wigram, and Mr. Gray, calling attention to the subject, and asking for special contributions to enable the Society to develop and



improve its high schools and colleges. The scheme has met with much approval from leading friends of the Society. The Archbishop of Canterbury writes :— "The importance of taking advantage of this crisis to secure the cultivation of the higher classes of Hindoos seems to me inestimable. All depends on a clear bold policy being made possible at this moment in education ; else we shall find India, a quarter of a century hence, a more difficult problem even than it is now. . . . God will, I pray and trust, open many hearts to a sense of the opportunity presented." His Grace most kindly promises 20*l*. Mr. Wigram promises 100*l*. a year for five years ; several friends, including the President, Lord Northbrook, Sir W. Muir, &c., promise 10*l*. a year for five years ; and among other contributors are Sir C. U. Aitchison, Sir C. E. Bernard, the Master of Trinity, and Canon Westcott.

A TELEGRAM was received from the Rev. W. S. Price on April 1st, as follows :—"Usambiro January 22 Mamboya March 19. all well." And the *Times* of April 15th contained the following telegram, dated Zanzibar, April 14th :—"Colonel Euan Smith's repeated endeavours to secure the safe withdrawal of the English missionaries from Mpwapwa and Mamboya are on the point of success. The whole party have, it is reported, arrived at a point quite near Bagamoyo, but as yet we have no authentic news of their actual arrival. The *Woodcock* started this afternoon to ascertain the truth. It is stated that Bushiri protected the missionaries on the journey, and that he will insure their safe passage into Bagamoyo, where they will embark for Zanzibar. From the accounts received it would appear that the missionaries passed their last six weeks at the mission station in daily expectation of a catastrophe." A later telegram, dated April 16th, received at the Foreign Office from the Acting-Consul at Zanzibar, stated that the missionaries were reported to be "a four days' distance from Bagamoyo."

The Rev. W. S. Price had arranged to leave Frere Town for England on April 2nd.

P.S.—Just as we go to press the Zanzibar mail brings the letters referred to in the Rev. W. S. Price's telegram. From them we gather that Mr. Hooper left Nasa about Christmas, and reached Mpwapwa in February, intending to come home to appeal for men. Mr. Walker took his place at Nasa. Mr. J. C. Price, who was on a preaching-tour eastward, accompanied Mr. Hooper to Mamboia, but was returning to Mpwapwa. Mr. Hooper thought of coming with Mr. and Mrs. Roscoe to the coast. If he found the way closed he might return up-country. Mr. Cole was bringing his wife and children to Mamboia that they might travel with the Roscoe's. Mr. Cole himself was going back to Kisokwe. Mr. Wood had determined to remain at Mamboia, but was rendered uncertain by a second letter from the Consul. He writes, "We are having blessed times now." Mr. Mackay writes that reports from Uganda state that Kiwewa had been killed, and that Kalema, chosen by the Arabs, had been established on the throne. Mwanga had escaped from Magu and was with the Romanists at Ukumbi.

The missionaries referred to in the Consul's telegram as approaching Bagamoyo are no doubt Mr. and Mrs. Roscoe, Mrs. Cole, Mr. Hooper, and, possibly, Mr. Wood.

At the last Bombay Diocesan Conference, held in January, the Rev. H. C. Squires read three papers, which have since been published. One is on "Christian Education as a Missionary Agency," another on "Canon Taylor's Strictures," and a third on "Some Impediments to the Extension of the Work

and Influence of the Church of England in India." All are excellent, and we are thankful that the C.M.S. had such a representative among the assembled clergy of the Diocese of Bombay. The third paper is a very outspoken one, but its outspokenness is thoroughly Christian in tone, and combines kindness with faithfulness. The "impediments" enumerated by Mr. Squires are (1) the lack of spiritual life among the clergy, (2) the lack of effective church organization, particularly in the absence of any part for the laity, (3) the sense of insecurity among the laity caused by the constant introduction of novel and unauthorized ritual, (4) the exclusive attitude of the clergy towards Nonconformists. Mr. Squires points out that whereas, a few years ago, there were no Dissenters in the Bombay Presidency except Presbyterians, they are now numerous, owing to so many having left the Church in despair. We wish we could hope that his earnest counsels to his brethren would be taken to heart.

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It appears that we were in error in describing the *Indian Churchman* as the organ of the Oxford Mission, or as representing its views. It is independently edited. The mistake was due to the fact that each number of the paper is accompanied by a kind of supplement called *The Epiphany*, which is addressed to educated Hindus and Brahmins, and does good service in setting before them the claims of Christianity; and *The Epiphany* is conducted by the Oxford Mission.

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WE regret to say that Mrs. Hoernle, of the Mission at Mirat, and the Rev. J. Tunbridge, of the Santal Mission, are compelled to leave India on medical certificate. Also that the Rev. Jani Alli, of Calcutta, has been ordered by the doctor to take a month's sea voyage. Mr. Hoernle will return to England with Mrs. Hoernle. Mr. Tunbridge's departure reduces the staff in Santalia to two; but it was hoped that Mr. Cole, who is temporarily at Mandla among the Gonds, would shortly return to the Santals. The Rev. E. Guilford, of Batala, is also, we regret to say, medically ordered to England for a thorough change.

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WE are glad to hear that Bishop Sargent preached for the first time on March 10th since his illness. He was terribly weak, and had to be taken in a chair from his bungalow to the church door. After Morning Prayer he entered the church leaning on the arm of the Rev. T. Kember, and took his seat just within the communion rails, on the spot where so often in the days of health and vigour he had stood to preach the "Gospel of the grace of God." "It was," writes Mr. Kember, "an affecting sight; the strong, vigorous man, bowed down by age and the infirmity of protracted illness, meekly acknowledging his weakness and patient acquiescence in the will of God." He preached from John xi. 28 to a congregation of over 1000 persons.

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THE Bishop of Colombo has been visiting the Jaffna peninsula of Ceylon, and has confirmed some ninety candidates connected with the C.M.S. Mission in the north of the island.

The Rev. E. M. Griffith, of Nellore, writes that there has been great sickness in Jaffna. No less than 1950 deaths occurred in December and January. Many of the C.M.S. schools were closed from fever alone.

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It was mentioned last month that the Rev. J. H. Horsburgh was about to open up new ground in the Kiang-Si Province. On February 1st Mr. Horsburgh wrote from Nan Chang Fu, a large city in the province, which he had

made for the time being his headquarters, and where he was living in a boat. He was purposing to visit some south-eastern districts towards Fuh-Kien. At present he can see no open doors; but his plan, he says, must be to live in boats and inns, and feel his way gradually.

BISHOP BURDON, of Hong Kong, writes to us to correct an impression which might be gathered from a paragraph in the Selections from Proceedings of Committee in the January *Intelligencer*. His offer of \$1000 yearly for five years for a medical missionary in the Kwan-tung Province was not a private gift from himself, but from the Pakhoi Medical Mission Fund. This was quite understood by the Society, but the wording of the Minute (from which our paragraph was taken) is certainly ambiguous.

THE REV. A. DOWNES SHAW has gone to Mauritius for a few months, to assist Bishop Royston in a case of emergency. Before leaving, he handed us a further list of contributions to the Hannington-Parker Memorial Church, but we have not space for it this month.

THE anniversary of the Society for Promoting Female Education in the East was held on March 20th. That of the Church of England Zenana Missionary Society is to be on May 3rd, and that of the Indian Female Instruction Society on May 9th, both at 3 p.m., at Prince's Hall.

ONE of the boys in the Church Missionaries' Children's Home at Limpsfield, Wilfred Roxburgh Menzies, aged thirteen, son of the Rev. A. Menzies, of West and East Africa, has gained a classical Foundation Scholarship at Rossall School, of the value of seventy guineas a year, tenable for the whole time he remains at the School.

MANY of our readers know that admirable little book, *Are Foreign Missions doing any good?* Many thousands of copies have been sold in the last two years. They can now be had for 2d. each, or eight for 1s.; or in cloth boards 1s. each. Messrs. Kegan Paul and Co. are the publishers, but they are sold at the C.M. House.

ERRATUM.—In the Selections from Proceedings of Committee last month, Mr. Ernest Shaw, who has gone to the Niger with Mr. Graham Wilmot Brooke, was described as B.A., and of Caius College. This notice confused him with his brother. Mr. Ernest Shaw was at Jesus College, but had to leave to go into business before taking his degree.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the financial report of the year (p. 313). Prayer that God will yet more open the hearts of His people towards His own cause.

Thanksgiving for the numerous offers of service accepted in the year, specially from clergymen, doctors, and ladies. (P. 313.)

Thanksgiving and prayer in connection with the missionaries in East Africa and their work. (P. 315.)

Prayer for sick and returning missionaries; for Bishop Sargent (p. 316); for Mr. Horsburgh in Kiang-Si (p. 316); for the young Cambridge men in their new work (p. 278).

Prayer for this month's Anniversaries.

Prayer for the right men for important vacant posts, specially the Lay Secretaryship, the Bishopric of East Africa, the Bishopric of Yoruba, &c.

## HOME WORK OF THE SOCIETY.

**Bath.**—The Seventy-first Anniversary of the Bath Association of the Society was held on March 17th and 18th. Sermons on behalf of the Society were preached on Sunday at the various churches and chapels, the principal preacher being the Dean of Gloucester, at St. Andrew's Church; and in the evening at the Abbey Church. The Annual Meetings were held on Monday: at that in the afternoon Mr. W. J. Braikenridge presided. The balance-sheet presented by General Warren Walker showed that the income of the Bath Branch amounted to 1767*l*. The Rev. B. Baring-Gould, Central Secretary, and the Rev. H. D. Williamson, of the Gond Mission, addressed those present.

**Bristol.**—The Annual Service for the Bristol and Clifton C.M. Union for Prayer and Work, with administration of the Lord's Supper, was held at Christ Church, Clifton, on Thursday evening, March 21st. The sermon was preached by the Rev. Horace Meyer. The service was held in preparation for the Anniversary sermons and meetings, which were to follow immediately after.

The annual meetings were held on March 25th, at the Victoria Rooms, Clifton. The Rev. Talbot Greaves, Vicar of Clifton, presided at the morning meeting. Mr. E. W. Bird, one of the hon. secs., read the report and statement of accounts for the past year, which showed a total income in 1888 of 3559*l*. 1*s*. 5*d*., being an increase of 247*l*. 9*s*. 11*d*. over that of the year before. The Chairman having addressed those present, was followed by the Rev. H. D. Williamson, missionary from the Gond country; Mr. W. Blakeney, late of the Royal Navy, who spoke of missionary work in Japan; and the Rev. T. T. Smith, formerly in North-West America.

A second meeting was held in the evening, when Mr. W. M. Webb, presided over a large audience, who were addressed by the Deputation.

On Saturday afternoon, March 23rd, the Anniversary Meeting of the local Juvenile Branch of the Society was held at the Blind Asylum, under the presidency of Major-General Grove. A very large number of Sunday-school teachers and scholars were present. Amongst those who took part in the proceedings were the Revs. H. D. Williamson, T. T. Smith, A. P. Neele, and others. Special sermons were preached on the Sunday at the Cathedral, and in many other churches of the city.

**Coventry.**—On Sunday, March 10th, the Annual Sermons on behalf of the Society were preached in many of the churches in Coventry. The Annual Meetings of the branch were held on the Monday; Mr. J. Bill presiding at that in the evening. The financial statement, read by the Rev. F. M. Beaumont, gave the annual receipts from the Association as 206*l*. 16*s*. 11*d*. Archdeacon Phair then gave an interesting account of his personal work amongst the Red Indians.

**Darwen.**—The C.M.S. Biennial Sermons and Meeting took place on March 3rd and 4th respectively. The Deputation consisted of the Revs. J. W. Balding (Ceylon), J. Bates (China), and F. H. Waller (Assoc. Sec.). Sermons were preached in eight churches on the Sunday, and the Meeting was well attended and of an enthusiastic character. Missionary interest is growing in this town. A donation of 20*l*. from one in somewhat humble circumstances was a marked feature in the parish of Holy Trinity.

**Hastings, St. Leonard's, and Ore.**—The C.M.S. Anniversary of the Hastings, St. Leonard's, and Ore Association was held on Sunday, March 10th, and two following days. Sermons were preached at seven churches in the borough and neighbourhood, whilst seven others have them at a different time. Meetings were held on Monday afternoon for young people at St. Leonard's, on Monday evening at Hastings, on Tuesday afternoon at St. Leonard's, and on Tuesday evening at Ore. The Deputation consisted of the Revs. A. H. Arden, E. D. Stead, and H. D. Hubbard (Assoc. Sec.). Much interesting information was given, and most solemn and

earnest appeals made to Christians to realize the extent of their responsibility and the privilege of denying themselves to help on the Lord's work. A total of 984*l.* 17*s.* 8*d.* was recorded in the balance-sheet as the proceeds of last year's contributions from the Association, being an increase of about 60*l.* upon the amount actually subscribed in the preceding year.

The Annual Sale of Ladies' Work in connection with the Hastings, St. Leonard's, and Ore branch of the Society was held at the Royal Concert Hall, on February 5th and 6th. A series of magic-lantern views, representing some of the chief fields of work, were exhibited and described by the Rev. H. D. Williamson, Dr. F. J. Harpur, and local friends. The gross proceeds amounted to 240*l.* and the nett result was 203*l.* 13*s.* 11*d.*, only 5*l.* less than last year, which was the best on record, owing to a grand loan exhibition which proved a great attraction and, of course, could not be repeated.

**Huddersfield.**—A Conference in connection with the Church Missionary Society was held in the Church Institute on Friday, March 29th, for the purpose of consultation on the present condition of the Society in Yorkshire. The Rev. Canon Bardsley occupied the chair, and the Revs. B. Baring-Gould and H. E. Eardley attended. It was agreed that various means should be at once adopted to remedy this state of things by trying to deepen the missionary interest in the county. The formation of a Ladies' and a Junior Clergy Union in Huddersfield was determined upon, and it is hoped that a Lay Workers' Union may subsequently follow.

**Leeds.**—On Monday afternoon, March 25th, the 76th Anniversary Meeting of the Leeds Church Missionary Society was held in the Philosophical Hall; Sir Charles Lowther presiding. The Rev. T. S. Fleming read the report, which stated that the total contributions were 1121*l.* 4*s.*, as against 1160*l.* 7*s.* last year, and against 894*l.* 19*s.* 10*d.* ten years ago, which was the highest ordinary income then attained. In addition to this amount, one life-membership and a legacy of 250*l.*, bequeathed by their very old and faithful friend and collector, Mrs. Urquhart, had been paid, from Leeds, direct to London. After a few words from the Chairman, the Revs. H. D. Williamson, A. T. Fisher, and B. Baring-Gould, gave addresses.

In the evening a public tea was held in the Mechanics' Institute, when 290 people sat down, after which a public meeting was held in the Albert Hall, Dr. Ramsbotham presiding. The reports having been read by the Rev. T. S. Fleming and Mr. J. K. Greig, the Rev. A. T. Fisher spoke of missionary work amongst Mohammedans in the Punjab. The Rev. B. Baring-Gould dealt with the criticisms advanced by Canon Isaac Taylor. The Rev. H. D. Williamson and the Rev. H. E. Eardley also spoke. The Rev. B. Lamb, made a strong appeal for greater and organized effort in Leeds on behalf of Mission work, and suggested the formation of a Ladies' Union and a Young Men's Union to this end.

A very important Conference of the clerical, lay, and lady friends of the Society in the Ripon Diocese was held in St. George's School, Leeds, on March 28th. The Rev. B. Lamb presided, and in his remarks impressed upon his fellow-workers the importance of constantly bearing in mind—(1) The priority of the claims of the C.M.S.; (2) the undeveloped resources which ought to be devoted to C.M.S. purposes, and (3) the necessity of being prepared to meet common objections. The Rev. H. E. Eardley explained the reason for the conference having been called together;—the receipts from the county of York had been steadily decreasing for some years. The Rev. B. Baring-Gould strongly recommended the formation of Ladies, Junior Clergy, and Lay Workers' Unions in each of the large centres. A very interesting discussion then followed, when some practical suggestions were made.

We are happy to learn that there is every reason to anticipate that these suggestions will ere long be, to a large extent, carried out.

**Luton.**—On Sunday, March 17th, sermons were preached in the Parish Church, St. Matthew's, and at New Town. The Annual Meeting was held on

Monday evening ; the Rev. J. O'Neill, the Vicar, presiding. The Rev. H. Dawson stated that the receipts from the local district were 134*l.* 19*s.* 10*d.*, being 7*l.* 2*s.* 7*d.* in advance of the previous year. The Vicar, the Revs. D. Wood (Ceylon), W. Clayton, and G. H. Moxon then addressed the meeting.

**Malmesbury.**—On Sunday, March 10th, the Annual Sermons were preached on behalf of the Malmesbury and North Wilts Auxiliary of this Society, the special preachers being S. E. Marsden, late Bishop of Bathurst, the Rev. J. H. Gray, and the Rev. D. Wood (from Ceylon). On Monday evening, a Meeting was held in the Town Hall, the Vicar, the Rev. G. Windsor Tucker, presiding. The Rev. W. de Quetteville read an interesting Annual Report, and Mr. W. S. Jones presented a satisfactory financial statement. The Rev. J. H. Burges, Rector of Devizes, who attended as a deputation, then addressed those present.

**Oldham.**—On Tuesday evening, March 12th, the Annual Meeting of the Oldham Auxiliary of the Society, was held in the St. Peter's Schoolroom, Union Street, under the presidency of Mr. H. Lees, J.P. The Rev. J. P. Rountree read the Annual Report, which stated that the contribution to the funds of the Church Missionary Society sent from Oldham had not materially increased of late, if the additional sum contributed by the Juvenile Association be excepted. The Rev. B. Baring-Gould related his experiences in India ; and the Rev. H. D. Williamson gave an account of his labours amongst the Gonds.

**Paddington.**—The thirty-sixth Annual Meeting of the Paddington Association was held in the Paddington Baths Hall, Queen's Road, on Tuesday evening, March 26th. The Rev. W. Abbott, Vicar of Paddington and President of the Association, occupied the chair, and the adoption of the report was moved by the Rev. Prebendary Daniel Moore, and seconded by Lieut.-General Touch. The Bishop of London made an impressive appeal for money, and for a display of interest in missionary work, which should impress others with a sense of its importance. Sir T. Fowell Buxton, Bart., followed, and the Rev. E. Sell (Madras) concluded the meeting with an account of the prospects of Christianity in South India. The receipts of the Association during 1888 were announced to have been 2549*l.*

**Warwick.**—The Sermons were preached at the Parish Church on March 10th, by the Rev. H. Fuller. The Meeting was held at the Court House, on Wednesday, March 13th, the Vicar of St. Mary's in the chair. Altogether the meeting was one of the brightest and most encouraging which has been held for some years. Archdeacon Phair (N.-W. America) showed some relics of Indian idolatry, which had been recently given up to him by some converts before baptism. The Report showed a slight advance.

J. G. W.

In addition to the above, the Society's cause has been pleaded during March and April by Sermons and Meetings, or by either, at Clacton-on-Sea, Killingholme and Harborough, Allington (St. Swithin's), Blackford, Bradwell-on-Sea, Great Horkesley, Ewell, Finchley (Parish Church), North Finchley (Christ Church), Pimperne, Knottingley, Thornborough, Broomfield, Denbigh, Houghton, Bromsgrove, Alford, Burgh (St. Michael's), Stockport, Clitheroe, &c., West Coker, Montacute, Bengeworth (St. Peter's), Harrington and Evesham, St. Alban's (Christ Church), Upper Norwood (St. Paul's), Bledlow, Osbournby, Coventry, Grantham, &c., Bottesford, Southampton and Lancaster, Bishop Stortford, Longborough, Stoke Ash, Saxlingham, Misterton, Heston Moor (St. Paul's), Sundon, Handley, Dawlish, Braunton, Brighton, Bromyard, Ripley, Upwell, Crewkerne, Sidcup, East Crompton, Neston, Harleston (Juvenile), Newcastle-under-Lyne, Alfriston, Burgess Hill (St. John's), Henley-in-Arden District, Walton and Felixstowe, Calne, Chippenham, Bourne End, Mortlake, Liverpool (Lay Workers' Union), Bootle, Consett, Coleman Street (St. Stephen's), Durham, Baughurst, Lincoln, &c. There was also a Sermon at Westminster Abbey on April 7th, by Archdeacon Perowne.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 19th, 1889.*—On the recommendation of the Ladies' Candidates Committee, Miss Ellen Dunkley and Miss Blanche E. Bullock were accepted as Lady Missionaries of the Society.

The Rev. Donald J. McKenzie, of the London College of Divinity, Curate of Christ Church, Derby, was accepted for missionary work.

A communication from the Calcutta Corresponding Committee mentioned the failing health of the Society's veteran Missionary, the Rev. E. Droese, and his own feeling that it was necessary for him to retire from active work. The Committee heard this intelligence with much regret, and placed on record their sense of the faithful and valuable services rendered by Mr. Droese during his forty years' connection with the Society.

The Committee had the pleasure of interviews with the Rev. J. Brown, recently returned from the Santál Mission, North India, Dr. B. Van Someren Taylor, from the Fuh-Kien Mission, and with the Rev. J. Lofthouse, from Churchill, Hudson's Bay.—Mr. Brown, who had been connected with the Santál Mission for some twenty years, said that when he first joined it, in 1868, there were about 600 Native Christians. There were now close on 3000. He was in favour of everything being done that was possible in the direction of self-support in the Mission, and believed that there was every prospect, under the Divine blessing, of large accessions to the Christian Church. Dr. Taylor, in giving an account of his own medical work at Fuh-Ning, said that he regarded himself as primarily and substantially a Missionary, his medical work being secondary and auxiliary. He gave several instances of spiritual fruits following from efforts made through doors which he had been instrumental in opening; and spoke also of the evangelistic zeal shown by his Chinese helpers. Mr. Lofthouse gave an account of the efforts he had made to reach the Eskimos on the northern part of the western shores of Hudson's Bay, to whom specially he had been originally sent. He first reached Churchill in 1886, and had not yet reaped fruit among the Eskimos, though the prospects were hopeful. But in the same district there were Indian Christians, both Crees and Chipewyans, to whom his ministrations had been very welcome, the Chipewyans having been previously for some years without any Missionary.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, Ceylon, South China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, April 2nd.*—The Secretaries reported that Dr. and Mrs. Vernon Ardagh, proceeding to the North Pacific Mission, had been taken leave of at a meeting of one of the Sub-Committees on March 26th, when Dr. Ardagh was addressed by General Touch, and commended in prayer to the favour and protection of Almighty God by the Rev. Henry Sharpe.

Upon letters received from the Bishops of Auckland and Waiapu respecting the health of Archdeacon E. B. Clarke, the Society's veteran Missionary in the Northern district of the New Zealand Mission, it was resolved to invite Archdeacon and Mrs. Clarke to England for rest and change forthwith.

A letter was read from his Grace the Archbishop of Canterbury, intimating that he had carefully considered the two names submitted to him by the Committee with a view to the appointment to the vacant Bishopric of Travancore and Cochin, and that he proposed to appoint the Rev. E. Noel Hodges, M.A., Principal of Trinity College, Kandy, to the see. The Committee expressed their cordial thanks to his Grace the Archbishop.

The subject of the Society's annual grant to the Madras Christian College was introduced by the Rev. T. Richardson, and after considerable discussion the question was postponed for a future meeting.

Miss E. Dunkley was appointed Lady Principal of the Annie Walsh Institution, Sierra Leone.

Dr. William Pope Mears, M.D. and M.B. Durham, M.R.C.S. England, and L.S.A., Professor of Anatomy in the Durham University College of Medicine, Newcastle-on-Tyne, having offered himself for missionary work in China, together

with his wife, who was also a qualified medical practitioner (L.K.Q.C.P. Ireland, and L.M. London), the Committee cordially accepted the offer, and appointed Dr. and Mrs. Mears to Fuh-Ning, with a view to their carrying on and developing there the training of Native Christians for medical missionary work.

The Rev. T. J. L. Mayer, just returned from Bannu (north-west frontier of British India), was present, and conversation was held with him on the interesting Mission there, with which he had been connected for seventeen years. Mr. Mayer has been much engaged in Biblical translation into Pushtu (the language of the Afghans), and has also produced a Pushtu translation of the *Pilgrim's Progress*, which has been widely circulated and is very popular. Mr. Mayer also spoke of the visits of the people of the Hills for purposes of trade to the neighbourhood of Bannu, and of the opportunities given in this connection for the circulation of the message of salvation.

On the recommendation of the Sub-Committee in charge of the Missions in West Africa, Niger, Eastern Equatorial Africa, and Palestine, various arrangements were agreed to with regard to those Missions.

*General Committee, April 8th.*—The Rev. G. Furness Smith, who has been acting as Assistant Clerical Secretary since 1886, was definitely appointed to that office.

A letter was read from the Rev. G. Knox, resigning his official connection with the Society from June 30th next. The Committee put on record their high appreciation of the valuable services rendered by Mr. Knox to the Society, formerly in the department of Home Organization, and afterwards in connection with the Society's publications, his articles in the *Church Missionary Intelligencer* having been a leading feature in that periodical from 1871 to the present time, and their high literary merit having done much to maintain the position it has occupied in missionary literature.

The Secretaries reported the deaths of the Revs. H. W. Sheppard, Dr. Schön, and C. Overton, Hon. Life Governors of the Society; also that of Miss M. L. Whately, whose well-known work in Cairo was highly appreciated by the Society, as evidenced by the pecuniary help given her for some years. The following Minute was adopted with reference to Dr. Schön :—

“The Committee desire to record their sense of gratitude to God for the life and labours of their honoured friend and veteran missionary, the Rev. J. F. Schön, D.D., whose removal to his heavenly rest on March 30th last, at the advanced age of eighty-five, has been this day reported to them. Dr. Schön was educated at the Basle Seminary, and afterwards at the Society's Islington College. He commenced his active missionary service in Sierra Leone in 1832, whence he returned to England for the last time in 1847. During that period, besides paying two visits on furlough to England, he was selected to accompany in 1841 the first of the three exploratory expeditions sent up the Niger River, and was thus associated with the earliest efforts to introduce the Gospel into those regions, which have resulted in the Society's Niger Mission. It was the result of fever contracted during that Niger Expedition that rendered it impossible for Dr. Schön to continue his labours in Africa. Though Dr. Schön's active service in the mission-field itself closed so long ago as 1847, it has been a joy to himself and to the lasting benefit of missionary work that he has been enabled, besides carrying on correspondence with the mission-field, to devote his singular linguistic talents in a truly missionary spirit for more than forty years to the compilation of educational books, and to translations in several West African languages, especially the Mende, Ibo, and Hausa; the literature in the last-mentioned language, destined to fill a most important place in the future of Africa's history, being due almost entirely to his pen. In recognition of his valuable linguistic services the University of Oxford conferred upon him in April, 1884, the degree, *honoris causâ*, of Doctor of Divinity. Dr. Schön had the privilege of enjoying the regard and affection, not only of friends of the missionary cause, but of a large number of Africans, some of whom he had trained, and with others of whom he had laboured and corresponded. He was called away in the very midst of his labours, having been occupied within a few days of his death in the correction of proof-sheets of his own translation into Hausa of the Book of Common Prayer.”



## NOTES OF THE MONTH.

## ORDINATIONS.

*Ceylon*.—On March 17, Messrs. W. L. Botéju and H. W. Tennawaratne to Deacons' Orders; and the Revs. G. Amarasekera, J. Backus, and J. Miles to Priests' Orders,—by the Bishop of Colombo.

## ARRIVALS.

*North India*.—The Rev. J. and Mrs. Brown left Calcutta on January 23, and arrived in London on February 21.—The Rev. A. J. and Mrs. Shields, of the Santal Mission, left Calcutta on March 6, and arrived in London on April 5.—The Rev. W. Latham arrived at Genoa from Bombay on April 2.—Miss Alice M. Sampson left Calcutta on February 20, and arrived in London on March 27.

*Punjab*.—The Rev. T. J. L. Mayer left Bannu on March 4, and arrived in London on March 22.—The Rev. E. Guilford left Bombay on March 22, and arrived in London on April 16.—Mr. W. Briggs left Dharmsala on March 15, and arrived in London on April 16.

*South India*.—Mr. Martin Browne left Ellore on September 1, and has arrived in Melbourne on furlough.—The Rev. E. S. Carr left Madras on March 11, and arrived in London on April 15.

## DEPARTURES.

*Egypt*.—Dr. Harpur left London on March 8 for Alexandria.

*Persia*.—Dr. Marcus Eustace left London on April 3 for Persia.

*North India*.—The Rev. W. Jukes left England on February 28 for Calcutta.

*South India*.—The Rev. J. Harrison left London on February 15 for Madras.

*Ceylon*.—The Rev. D., Mrs., and Miss Wood left London on April 18, for Colombo.

*Mauritius*.—The Rev. A. Downes Shaw left London on March 30 for Mauritius.

## BIRTH.

*South China*.—At Hong Kong, on February 27, the wife of the Rev. J. B. Ost, of a son.

## DEATHS.

*North India*.—At Calcutta, on January 29, through a carriage accident, Margaret Alice, daughter of the Rev. G. H. and Mrs. Parsons.

At Chatham, on March 30, Dr. Schön, formerly of the West Africa Mission.

At Manchester, on March 29, Mrs. Roper, widow of the late Rev. E. Roper, formerly of the Yoruba Mission.

## Contribution List.

*In the following list of receipts from March 11th to April 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.								
Bedfordshire.....	624	3 2	Halton.....	2 15	8	Lostock Grahame.....	27	10 11
Kempston.....	2	2 0	Latimer & Flaunden.....	10	7 8	Macclesfield, &c.....	171	15 3
Leighton Buzzard.....	23	0 0	Little Horwood.....	4	9 2	New Brighton.....	58	0 9
Luton.....	107	3 3	Little Missenden.....	14	9 10	Northwich.....	6	13 0
Pulloxhill.....	6	4 10	Saunderton.....	16	0	Oughtrington.....	7	11 3
Berkshire: Abingdon ...	7	10 1	Steeple Claydon.....	15	4 1	Portwood.....	3	10 0
East Shefford.....	5	5 7	Stony Stratford.....	2	8 8	Runcorn.....	51	9 3
Maidenhead.....	40	10 11	Towsey.....	6	11 0	Staleybridge.....	59	9 11
Newbury, &c.....	88	13 8	Waddesdon District.....	5	5 5	Stockport.....	124	2 9
West Hendred.....	19	16 4	Wendover.....	28	3 0	Timperley: Ch. Ch.....	43	4 5
Winkfield.....	14	18 2	Weston Turville.....	17	4 3	Totterdell.....	40	0 0
Bristol.....	1060	17 6	Cambridgeshire: Cam-			Upton.....	38	3 9
Buckinghamshire:			bridge Town, County,			Wharton.....	8	8 6
Amersham District ...	26	11 9	and University.....	94	7 0	Winsford.....	7	7 0
Ashenden.....	1	10 0	Cheshire:			Cornwall: Bodmin, &c.....	27	7 2
Aylesbury, &c.....	37	15 8	Altrincham: St. John's			Crowan.....	1	7 6
Bierton.....	2	11 2	Juvenile Association	23	6 7	Cury.....	2	8 0
Bledlow.....	7	0 0	Birkenhead.....	259	0 8	Deanery of Powder.....	50	19 3
Chenies.....	5	0 0	St. Paul's.....	6	0 0	Deanery of Pyder.....	35	7 1
Chesham.....	42	13 2	Chester, &c.....	593	18 11	Falmouth.....	31	14 4
Chilton.....	10	6	Cloughton: Ch. Ch.....	117	9 2	Flushing.....	7	15 0
Datchet.....	5	18 4	Crewe Green.....	1	18 0	Fowey.....	23	17 1
Gerrard's Cross.....	33	8 10	Dunham Massey: St.			Liskeard.....	10	6
Great Kimble.....	2	3 2	John's.....	12	7 2	Penweris.....	8	4 3
Great Missenden.....	9	17 9	Knutsford.....	36	5 8	Penzance.....	100	6 3
			Lindow.....	64	11 10	Redruth.....	18	9 0

St. Austell Deanery.....	72	6	4	Salcott.....	1	13	5	St. Alban's: Ch. Ch. .	3	3	0
St. Day.....	7	0	0	Stansted - Montfichet, &c.....	64	9	5	St. Peter's.....	30	11	7
Stoke Climsland.....	10	0		Stratford: Christ Ch.....	1	6	6	Thorley.....	3	1	0
Trigg Major, Deanery of.....	21	14	6	St. John's.....	7	7	4	Watford.....	37	19	2
Isles of Scilly: St. Mary's.....	3	12	0	St. Paul's.....	5	0		St. Andrew's Juvenile Association.....	5	2	4
Cumberland: Aikton.....	13	0	10	Waltham Abbey.....	42	1	6	Huntingdonshire.....	228	10	4
Battersea.....	4	15	3	Walthamstow.....	88	10	9	Diddington.....	25	0	0
Camerton.....	13	4	8	Wanstead.....	73	0	0	Kent: Beckenham:			
Carlisle.....	597	11	8	West Ham, &c.....	25	9	1	Bayham Old Abbey.....	9	15	9
Keawick, Deanery of.....	68	9	8	St. Thomas.....	5	5	5	Christ Church.....	53	10	7
Maryport, &c.....	19	1	6	Woodford Wells:				St. Mary's, Shortlands.....	31	13	8
Millom: Holy Trinity.....	6	11	6	All Saints.....	14	13	4	St. Paul's.....	45	10	0
Penrith.....	104	17	6	Gloucestershire:				Bexley Heath:			
Whitehaven.....	160	17	8	Cheltenham.....	495	9	3	Christ Church.....	4	9	7
Wigton District.....	80	1	1	Cirencester.....	9	17	0	Bickley: St. George's	18	6	0
Derbyshire: Derby and South Derbyshire.....	828	14	6	Eldersfield.....	1	7	9	Blackheath.....	10	4	0
N.-W. Derbyshire.....	129	14	6	Fairford, &c.....	37	6	7	St. John's.....	130	17	0
Asbourne and Dove Valley.....	288	6	0	Forest of Dean.....	54	11	7	St. Michael's Ladies' Association.....	1	1	0
Burbage.....	1	13	4	Gloucester, &c.....	173	18	10	Bromley Common:			
Chesterfield and East Derbyshire.....	115	0	11	Naunton.....	1	0	0	Holy Trinity.....	1	0	0
County Fund.....	232	7	6	Borough of Stroud.....	339	6	4	Canterbury:			
Derwent Valley.....	45	19	7	Tewkesbury.....	12	1	10	St. Stephen's.....	1	1	6
Ellastone with Stenton	13	9	2	Uley and Vicinity.....	79	0	10	Chislehurst, &c.....	103	2	7
Fairfield.....	3	3	5	Hampshire:				Juvenile Association	10	0	0
Measbam.....	22	10	2	Winchester and Central Hampshire.....	689	2	11	Dartford.....	37	12	7
Warslow.....	1	2	0	Baughurst.....	9	10	0	Denton.....	3	10	6
Wormhill.....	12	2	6	Bishop's Waltham, &c.	12	12	6	East Kent.....	1274	2	2
Devonshire:				Bournemouth:				Eythorne.....	1	17	4
Devon and Exeter.....	1699	9	2	St. Michael's.....	26	8	4	Folkestone: St. John Baptist.....	46	10	9
Devonport and Stoke.....	81	15	10	Bransgore.....	17	10	11	Forest Hill: Christ Ch.	4	12	6
Kentisbury.....	2	2	6	Farham.....	53	15	9	Greenwich: Christ Ch.	31	11	1
Plymouth and Stonehouse.....	463	18	9	Fawley.....	2	2	0	Holy Trinity.....	6	10	0
South Molton.....	2	0	0	Gosport: St. Matthew's	44	13	5	St. Paul's.....	37	2	10
Stonehouse:				High Cliffe.....	12	16	7	St. Peter's.....	44	8	6
St. George's.....	52	6	3	Hook.....	5	7	5	Hatham: St. James's	14	18	10
Dorsetshire: Blandford	83	19	8	Lymington.....	22	5	8	Hatham Park:			
Bridport.....	5	13	2	Meon Valley District.....	24	11	10	All Saints.....	14	3	10
Burton Bradstock.....	4	8	3	New Town.....	17	0	0	Herne Bay.....	67	12	6
Cerne Abbas.....	4	14	4	North Waltham.....	3	18	6	Isle of Wight:			
Compton Valence.....	3	9	0	Overton.....	36	10	0	Eastchurch.....	5	2	
Dorchester, &c.....	157	17	5	Portsea and Southsea.....	386	8	3	Kidbrook.....	100	1	4
Handley.....	14	0		Petersfield, &c.....	10	0		Lamorbey.....	8	7	4
Long Bredy, &c.....	59	17	0	Rockburne.....	11	0		Lee, Eltham, and Lewisham.....	198	9	6
Poole.....	49	1	3	Romsey.....	13	11	5	Maldstone and Mid-Kent.....	122	11	0
Portland.....	20	13	7	Shirley.....	90	4	0	Margate.....	389	15	11
St. Peter's.....	5	6	6	Southampton, &c.....	286	2	10	Pembury.....	2	2	0
Shaftesbury: Holy Trin.	5	9	5	Swanmore.....	4	7	3	Ramsgate: St. George's	7	19	8
Shorne.....	35	14	5	Woolton Hill.....	8	12	6	Rochester, &c.....	207	3	0
Stoke Abbot.....	3	8	5	Isle of Wight:				Sevenoaks, &c.....	363	8	0
Swanage.....	27	8	11	Bembridge.....	1	0	0	Sidcup.....	56	17	0
Tyneham.....	7	3	8	Brading.....	7	2	0	Sittingbourne:			
West Knighton and Broad Mayne.....	5	19	10	Carisbrooke: St. John's	36	8	9	Holy Trinity.....	17	1	4
Wimborne, &c.....	53	14	4	Gatten: St. Paul's.....	5	7	6	St. Michael's.....	72	6	13
Wotton Fitzpaine.....	2	10	6	Newport: St. Thomas	28	4	10	South Kent.....	99	4	0
Durham: Brancepeth.....	4	18	10	Ryde, &c.....	19	1	11	Stockbury.....	12	19	0
Darlington.....	93	18	7	St. James's.....	32	18	7	Sydenham: Holy Trin.	106	17	11
Durham.....	416	7	9	St. John's.....	25	9	11	Tunbridge and Neighbourhood.....	190	9	0
Felling-on-Tyne.....	5	0	3	St. Lawrence.....	8	19	6	Tunbridge Wells, &c.	290	13	10
Gateshead.....	120	19	4	Sandown: St. John's.....	9	13	2	St. Peter's.....	10	1	3
Christ Church.....	13	8		Christ Church.....	68	13	4	Westerham.....	49	1	2
Shildon.....	5	2	9	Shanklin.....	18	11	0	Wittersham.....	5	10	8
Borough of Sunderland	343	1	10	Ventnor.....	26	0	8	Woolwich, &c.....	151	16	8
Essex: Bradwell-on-Sea	60	1	13	West Cowes:				St. John's.....	5	0	0
Buckhurst Hill.....	7	1	6	Holy Trinity.....	47	18	7	Lancashire:			
Chelmsford, &c.....	458	9	5	Channel Islands:				Barrow-in-Furness.....	32	1	0
Colchester, &c.....	635	5	0	Guernsey.....	147	9	1	St. Mark's.....	4	0	0
East Hanningfield.....	14	2	0	Jersey.....	231	12	1	Blackburn.....	619	5	10
East Thurrock.....	4	8	10	Herefordshire: City and County of Hereford.....	355	5	11	Bolton: St. George's.....	50	15	1
Epping: St. John's.....	1	1	0	Knill.....	10	0		St. Paul's.....	5	2	4
Forest Gate:				Hertfordshire:				Bolton-le-Moors.....	209	10	7
Emmanuel Church.....	94	14	6	East Herts.....	1155	9	4	Cartmel.....	41	7	9
St. Mark's.....	11	18	5	West Herts.....	334	4	11	Darwen.....	180	7	0
St. Saviour's.....	40	9	1	Barnet: Christ Church	17	10	9	Deane.....	10	10	6
Grays.....	12	9	10	Bishop's Stortford.....	9	0	9	Glodwick: St. Mark's	27	16	5
Great Warley.....	4	19	0	Boxmoor.....	6	2	0	Great Marsden.....	12	4	0
Ilford Hospital Chapel	3	19	2	Colney Heath.....	4	0	10	Heaton.....	5	18	8
Leyton.....	87	5	6	Drayton B. Auchamp.....	1	15	0	Hindley Green.....	5	17	8
Saffron Walden and North-West Essex.....	38	5	0	Elstree.....	10	0	0	Lancaster, &c.....	110	3	1
				Leamford.....	11	0	0	Lindal and Marton.....	9	8	1
				North Mimms.....	24	16	2				
				Redbourn.....	1	18	1				

Liverpool, &c. ....	2375	15	3
Manchester, &c. ....	3113	16	10
Preston, &c. ....	616	9	8
St. Luke's .....	10	11	
Rawtenstall:			
St. Mary's .....	18	4	9
Ribchester .....	13	15	5
St. Helen's .....	218	0	0
Southport .....	579	13	0
The Fylde .....	311	12	4
Ulverstone, &c. ....	61	13	5
Warrington: St. Paul's	1	3	0
Leicestershire:			
Ashby-de-la-Zouch .....	120	9	6
Aylestone Park .....	2	12	5
Barlestone .....	3	1	8
Bottesford .....	16	6	5
Bunow .....	2	3	6
Fleckney .....	2	10	0
Gaulby .....	4	18	0
Great Easton .....	17	4	
Kibworth, &c. ....	22	0	9
Knossington .....	2	2	9
Leicester, &c. ....	587	8	9
Loughborough .....	206	3	6
Lutterworth District .....	32	6	8
Market Harborough .....	6	13	6
Melton Mowbray .....	89	10	9
Marston .....	1	15	0
Oadstone .....	6	0	
Sparkenhoe Deanery .....	177	0	3
Lincolnshire: Alford .....	68	18	4
Barton-upon-Humber .....	93	7	0
Boston .....	137	19	0
Grantham .....	68	10	4
Holbeach .....	2	13	0
Lincoln .....	475	9	5
Long Sutton, &c. ....	5	9	7
Louth .....	157	4	4
Holy Trinity .....	174	8	0
Market Rasen .....	8	17	11
Osbournby, &c. ....	7	10	1
Sleaford .....	15	4	9
Spilsby District .....	25	9	3
Stamford .....	294	4	5
Wragby .....	10	13	7
Iale of Man .....	315	0	0
Middlesex: City of London:			
Holy Trinity, Gough Square .....	1	10	0
St. Bartholomew-the-Less .....	4	15	6
St. Dunstan's-in-the-West, &c. ....	25	15	0
St. Mary Aldermary .....	21	2	8
St. Mary-le-Bow .....	1	19	11
St. Stephen's, Coleman Street .....	10	4	3
Tower District .....	11	1	2
Acton, East .....	80	0	10
Bethnal Green:			
St. Jude's .....	2	2	3
Bow: Parish Church .....	15	12	1
Camden Town:			
St. Thomas's .....	1	7	6
Chelsea: Old Church .....	20	16	1
Juvenile Assoc. ....	1	6	6
Park Chapel .....	127	15	7
St. John's .....	38	18	7
St. Simon's .....	6	2	4
Upper Chelsea:			
St. Jude's .....	23	9	2
St. Saviour's .....	9	5	0
Clerkenwell:			
Martyrs' Memorial .....	35	3	6
Covent Garden:			
St. Paul's .....	8	3	4
Ealing: St. Matthew's:			
Juvenile Assoc. ....	10	10	3
Edmonton, Upper:			
St. James's .....	30	19	3
Feltham .....	2	17	4
Finchley: Christ Ch. ....	48	0	0
St. Mary's .....	91	18	4
St. Paul's .....	42	7	3
Foundling Hospital .....	1	13	0
Fulham: St. John's .....	30	0	0
St. Mary's .....	46	4	7
Grove Park West:			
Parish Church .....	41	12	4
Hammersmith:			
St. Matthew's .....	1	1	0
St. Simon's .....	21	0	0
Hamstead .....	597	17	0
Hanworth .....	4	1	6
Harefield .....	19	13	7
Harlesden: St. James's	14	0	
Harrow .....	91	6	7
Harrow Weald .....	5	4	6
Heston .....	37	7	9
Highgate .....	48	1	7
St. Michael's .....	8	16	6
Holloway: St. James's	1	0	0
Holloway, Upper:			
St. John's .....	160	13	0
Hornsey: Christ Ch. ....	45	4	9
Hounslow Heath:			
St. Paul's .....	1	4	0
Hoxton: St. John's .....	2	11	9
Isleworth .....	30	18	11
Islington .....	1284	8	8
All Saints .....	10	2	0
St. Andrew's .....	72	7	6
St. John the Baptist .....	8	18	0
St. Thomas's, Barnsbury .....	102	9	6
Kensington Deanery .....	282	15	1
St. Jude's .....	1	1	0
St. Paul's, Onslow Square .....	4	17	3
Kilburn: St. John's .....	67	9	6
St. Jude's .....	86	5	8
St. Luke's .....	22	19	6
St. Mary's .....	102	16	5
St. Paul's .....	1	11	6
Littleton .....	10	8	10
Mile End Road:			
St. Benet's .....	5	2	2
New Southgate:			
St. Paul's .....	41	9	5
Norlands: St. James's	8	4	
North Bow:			
St. Stephen's .....	19	6	8
N.-E. London .....	317	9	3
Paddington .....	1877	5	4
Pentonville:			
St. James's .....	43	15	9
Pimlico: Eaton Chapel .....	105	13	9
Poplar: St. Matthew's .....	13	8	2
Portman Chapel .....	560	0	0
Regent's Park:			
St. Mark's .....	3	16	5
St. Giles'-in-the-Fields .....	47	8	4
Christ Church .....	6	6	6
Seven Dials Mission .....	6	2	4
Emmanuel Church, Maida Hill .....	114	12	6
St. Mark's, Hamilton Terrace .....	28	15	8
St. Martin's-in-the-Fields .....	19	7	1
St. Marylebone:			
All Souls' .....	289	0	0
Brunswick Chapel .....	26	3	11
St. Mary's, Bryanston Square .....	26	4	11
St. Thomas's, Portman Square .....	28	9	0
Trinity .....	49	17	4
St. Matthew's, Oakley Sq., Juvenile Assoc. ....	3	17	5
St. Pancras:			
St. John's, Fitzroy Square .....	8	15	7
St. Bartholomew's, Gray's Inn Road .....	1	1	8
Shepherd's Bush:			
St. Thomas' .....	9	7	1
Somers Town: Ch. Ch. ....	2	14	3
Southall: Holy Trinity .....	11	2	0
Southgate .....	73	5	2
Spitalfields: Ch. Ch. ....	29	0	7
Spital Square:			
St. Mary's .....	6	2	3
Spring Grove:			
Isleworth: St. Mary's .....	9	17	7
Staines .....	12	1	0
Stamford Hill:			
St. Ann's .....	8	17	2
Stammore, Great .....	47	2	6
Stanwell .....	2	1	0
Stepney: Christ Ch. ....	3	8	2
Emmanuel Church .....	1	16	0
St. Benet's .....	10	6	
St. Thomas's .....	38	4	3
Teddington .....	16	14	6
Tottenham: St. Paul's	2	1	8
Trent Park: Christ Ch. ....	4	12	5
Tufnell Park:			
St. George's .....	41	16	8
Wembley .....	35	11	0
Westminster:			
The Abbey .....	32	4	0
Christ Church .....	8	4	0
Juvenile Assoc. ....	2	11	8
One Tun Sunday-School .....	1	0	0
St. James's .....	23	0	2
Whitechapel:			
St. Mary's .....	96	17	6
Monmouthshire:			
Abergavenny .....	106	9	4
Caerleon .....	4	3	0
Chepstow .....	14	1	10
Dingestow .....	20	12	3
Maidee .....	15	1	10
St. Matthew's .....	1	0	0
Monmouth .....	4	10	0
Newport: St. Paul's .....	35	8	4
St. Woolos .....	6	4	7
Pontypool .....	9	8	0
Usk .....	6	1	0
Norfolk .....	2687	3	0
Marsham .....	3	6	4
Terrington:			
St. Clement's .....	4	14	0
Thetford .....	17	0	
Northamptonshire:			
Burton Latimer .....	16	15	6
Courteenhall .....	5	0	
Culworth, &c. ....	21	16	9
East Farndon .....	8	11	2
Haddon I. Deanery District .....	37	9	7
Hannington .....	1	2	3
Kettering and Neighbourhood .....	91	12	5
Northampton .....	300	0	0
Peterborough .....	197	6	9
Tewkesbury .....	5	5	10
Wellington .....	2	7	0
Northumberland:			
N. Northumberland .....	143	0	5
Newcastle-on-Tyne .....	592	9	7
Alwinton with Holy-stone .....	1	1	2
Nottinghamshire:			
Nottingham and Nottinghamshire .....	537	8	4
Bawtry .....	3	11	10
Edwinstowe .....	12	18	7
Elton and Sibthorpe .....	5	3	9
Norwell .....	4	13	2
Ollerton .....	3	2	1
Retford .....	92	18	10
Worksop .....	23	10	11
Oxfordshire:			
Banbury and North Oxfordshire .....	23	4	0
Henley-on-Thames .....	25	14	5
Thame .....	44	18	2
Oxford and Vicinity .....	668	14	3
Brasenose College .....	5	0	0
Rutlandshire:			
Oakham .....	72	2	2
Uppingham .....	1	1	0
Shropshire:			
Cheeswaine .....	8	2	0

Culmington .....	10 18 1	Walsall .....	109 14 2	Merton .....	32 11 1
Dawley Magna .....	5 12 2	Wednesbury .....	13 8 0	Mickleham .....	27 1 8
Hinstock .....	3 7 6	West Bromwich: .....		Mitcham: Christ Ch. ....	6 5 0
Lilleshall .....	3 13 0	Holy Trinity .....	44 14 6	Mortlake .....	27 16 4
Ludlow .....	26 2 6	St. James's .....	5 14 4	Newington: .....	
Lydbury North .....	14 0 10	Wolverhampton .....	358 10 4	St. Andrew's .....	43 4 6
Madeley .....	92 4 0	St. Jude's .....	23 0 0	Norbiton: St. Peter's .....	19 17 8
Mainstone .....	12 17 5	Wordsley .....	10 17 9	Juvenile Assoc. ....	2 7 3
North-West Shropshire ..	8 11 6	Suffolk: Beccles, &c. ....	98 7 1	Norwood, West: .....	
Oswestry .....	65 15 1	Colneis District .....	8 6	St. Luke's .....	38 5 11
Shropshire & Shrewsbury ..	391 11 7	Framlingham .....	6 0 9	South Norwood .....	34 3 10
Stottesdon .....	3 14 9	Framsden & Pettaugh ..	18 8 10	Peckham: .....	
Wellington .....	10 13 2	Halesworth .....	26 15 10	St. Mary Magdalene .....	8 0
Christ Church .....	14 5 7	Hartismere District .....	56 18 11	Penge .....	104 16 8
Somersetshire: Ashill .....	4 12 3	Lowestoft .....	261 7 5	Christ Church .....	4 17 8
Bath, &c. ....	396 6 1	North Dunwich .....	7 10 3	Holy Trinity, Croydon Road ..	14 15 7
Blackford .....	16 0 0	Old Newton .....	4 4 0	Pyrford and Wisley .....	20 11 0
Brent Knoll .....	3 15 8	Peasenhall .....	1 4 6	Redhill .....	8 3 0
Bridgewater .....	5 13 0	Rendham .....	15 6 0	St. Matthew .....	141 11 6
Ladies' Assoc. ....	24 13 7	Saxmundham .....	33 14 4	Reigate .....	8 12 6
Burnham .....	17 9 0	Stow Upland .....	15 6	Richmond .....	157 16 11
Cheddar .....	2 14 0	Stradbroke .....	25 6 10	Rotherhithe: Ch. Ch. ....	10 8 4
Clevedon .....	129 19 6	Sudbury .....	113 1 10	Shalford .....	4 0 0
Combe Hay .....	1 18 6	East Suffolk .....	978 12 6	South Nutfield: Ch. Ch. ....	7 2 0
Compton Martin .....	3 4 3	West Suffolk .....	282 16 7	Southwark: .....	
Crawkerne .....	96 18 2	Walton, &c. ....	57 4 0	St. George-the-Martyr .....	14 18 8
Frome .....	46 11 9	Wetherden .....	15 7 9	St. Jude's .....	14 12 11
Glastonbury and Polenden Hill ..	99 15 9	Worlington .....	1 0 0	St. Peter's .....	15 10 10
Ilminster .....	38 7 4	Wrentham .....	28 0 0	Streatham: Ch. Ch. ....	19 6 4
Langport, &c. ....	10 0 0	Surrey: .....		Surbiton: Ch. Ch. ....	167 5 8
Marlock .....	9 5 11	Anerley: Holy Trinity ..	61 0 0	St. Mark's .....	5 6 0
Midsomer Norton District ..	70 8 2	Balham and Upper Tooting .....	15 2 6	Tooting Graveny .....	8 13 4
Minehead .....	2 2 0	Battersea: .....		Upper Norwood: .....	
Oakhill .....	17 8 1	St. George's .....	6 10 1	St. Paul's .....	153 3 7
Pilning .....	3 0 0	St. Mary's .....	31 19 4	Walham Green: .....	
Pilton .....	32 0 0	St. Saviour's .....	5 0 0	St. John's .....	14 18 5
Shepton Mallet .....	10 11 11	Beddington .....	18 13 7	Wallington .....	113 14 9
Somerton, &c. ....	21 1 8	Bermondsey .....	36 13 1	Walton-on-Thames .....	12 13 0
South Petherton .....	7 1 8	Christ Church .....	11 19 2	Walworth: St. Mark's ..	4 12 9
Swainswick .....	5 10 0	St. Anne's .....	7 9 6	Wandsworth .....	2 10 4
Taunton .....	439 10 5	St. Luke's .....	6 3 6	St. Stephen's .....	49 15 5
Wells .....	134 3 9	St. Paul's .....	10 7	Wimbledon .....	135 7 1
West Harptree .....	6 5 5	Betchworth .....	7 9 5	Yorktown .....	23 11 9
Weston-super-Mare .....	360 1 9	Brixton: St. John's .....	5 15 4	Sussex: East Sussex .....	1065 5 11
Wincanton .....	5 4 5	St. Matthew's .....	68 8 2	Alfriston .....	1 0 0
Wiveliscombe District ..	2 0 0	Juvenile .....	29 3 5	Beckley .....	5 0 0
Yatton District .....	13 3 5	St. Saviour's .....	25 10 0	Broadwater and Worthing ..	337 5 6
Yeovil .....	121 12 0	Brixton, West: .....		Burgess Hill .....	18 8 3
Staffordshire: Alrewas .....	2 5 10	St. Paul's .....	30 13 7	Charwood .....	15 5 2
Alstonfield .....	14 5 7	Camberwell, &c. ....	91 15 11	Chichester, &c. ....	84 10 4
Biddulph, &c. ....	19 15 0	All Saints' .....	22 0 0	Cowfold .....	30 15 3
Biddulph Moor .....	16 0	Christ Church .....	8 13 8	Crowborough .....	32 9 10
Brookmoor .....	6 7 0	Emmanuel Church .....	3 6 10	Eastbourne .....	33 7 7
Burslem .....	46 10 0	Carshalton .....	2 10 0	Edburton .....	1 0 0
Burton-on-Trent .....	56 17 3	Cheam .....	50 13 9	Frant .....	40 7 0
Christ Church .....	39 9 3	Chertsey .....	21 2 8	Hollington: St. John's ..	34 9 6
Bushbury .....	18 15 2	Chobham .....	19 16 0	Iping and Chithurst .....	10 10 0
Cannock .....	15 19 9	Clapham .....	139 9 10	Lewes .....	288 17 11
Chaseby .....	16 10 1	Clapham Park: .....		Lindfield .....	4 9 0
Coven .....	20 0 0	St. Stephen's .....	66 3 8	Petworth .....	27 14 2
Darlaston: All Saints' ..	8 17 0	Croydon .....	280 15 11	Rye .....	7 15 0
Parish Church .....	10 2 1	Egham .....	2 2 0	St. Leonard's-on-Sea: ..	
Handsworth: Trinity .....	41 19 7	Epsom .....	1 1 0	Parish Church .....	184 15 6
Hanley .....	10 7 0	Ewell .....	43 3 5	Sompting .....	13 1 7
Kidsgrove .....	7 12 0	Farnham .....	101 15 0	Stedham .....	5 6 1
Leigh .....	2 2 0	Godstone .....	10 4 1	Warwickshire: .....	
Lichfield .....	116 11 2	Guildford, &c. ....	516 17 8	Alvechurch .....	8 8 10
Marston and Whitgreave ..	5 18 10	Ham .....	13 4 6	Arrow .....	8 13 8
Newcastle-under-Lyme: ..		Herne Hill: St. Paul's ..	36 7 11	Atherstone .....	20 7 0
Parish Church .....	23 12 1	Horne .....	17 5 3	Bidford .....	10 6
St. George's .....	59 13 3	Kew .....	17 8 0	Birmingham .....	623 7 1
Old Hill .....	75 0 0	Kingston and Vicinity ..	6 3 2	Brailes .....	14 10 2
Penkridge District .....	2 13 7	Kingston Hill: .....		Colehill .....	28 15 10
Penn Fields: .....		St. Paul's .....	41 2 6	Coventry .....	208 0 4
St. Philip's .....	23 0 6	Lambeth: Parish Ch. ....	40 12 5	Exhall-cum-Wixford .....	4 11 9
Perry Bar .....	30 17 4	Emmanuel .....	22 0 7	Henley-in-Arden .....	4 3 10
Rocester .....	16 13 3	St. Andrew's .....	24 3 5	Kenilworth .....	53 5 0
Sandon .....	8 0	St. Thomas' .....	12 19 8	King's Newnham .....	1 7 9
Stafford .....	78 12 8	Lambeth, South: .....		Leamington .....	51 13 11
Stoke-on-Trent .....	3 4 6	All Saints' .....	31 10 9	Letchford: All Saints' ..	1 0 0
Stone: Ladies' Assoc. ....	10 2 6	St. Stephen's .....	1 6 6	Long Lawford .....	3 13 6
		Limpfield .....	28 2 5	New Bilton .....	2 10 6
		O.M. Children's Home ..	65 9 1		
		Lingfield .....	19 3 2		

Nuneaton.....	27	2	4	Dewsbury.....	34	1	3	Mold.....	12	19	2
Rugby.....	33	0	8	Doncaster.....	331	19	9	Overton.....	7	8	
Salford Priors.....	9	4	9	Driffield.....	121	7	9	St. Asaph.....	20	10	0
Solihull.....	10	0	0	East Hardwick.....	1	0	0	Tremeirchion.....	8	10	3
Streton-on-Dunsmore, &c.....	10	14	8	Giggleswick.....	17	11	0	Glamorganshire:			
Temple Grafton.....	10	7	0	Grosmont and South Cleveland.....	24	0	0	Cardiff: St. John's ..	91	19	2
Warwick &c.....	87	5	10	Haddesley.....	13	14	0	Llancafan.....	1	15	4
Wolverley.....	3	10	8	Halifax.....	365	18	5	Llandaff.....	22	1	5
Westmoreland &c.....	164	17	11	Hampthwaite.....	9	17	1	Neath.....	13	14	10
Ambleside, &c.....	28	6	7	Harrogate.....	269	9	5	Penarth.....	10	3	
Brough.....	60	8	7	Hathersage.....	3	16	2	Pentrebach.....	10	2	6
Burton.....	3	7	1	Hawkswell.....	8	3	3	Swansea.....	275	5	7
Holme.....	712	18	8	Healey.....	18	14	9	Holy Trinity.....	43	9	3
Kendal, &c.....	1	6	6	Heckmondwike.....	16	6		Merionethshire: Corwen	9	3	11
Kirkby Thore.....	36	12	0	Holderness.....	45	12	11	Montgomeryshire.....	35	3	4
Levens.....	12	6	9	Hooton Pagnall.....	5	18	0	Arlustley.....	5	12	6
Windermere:				Huddersfield.....	784	14	4	Pembrokeshire:			
Parish Church.....	15	4	11	Huggate.....	12	11	1	Granston and St. Ni-			
Wiltshire: Aldbourne ..	40	14	2	Hull.....	503	5	6	cholas.....	4	8	6
Calne.....	81	6	2	Hunslet: St. Silas.....	8	8	1	Haverfordwest.....	41	10	7
Chippenhain & Neigh-				Ilkey.....	100	2	7				
bourhood.....	26	15	5	Killinghall.....	8	13	11				
St. Paul's.....	3	5	1	Knarborough.....	106	15	5	SCOTLAND.			
Codford: St. Mary's....	5	18	6	Leeds.....	791	16	8	Annan.....	25	0	7
Corston with Rodbourne	22	7	7	Middlesborough:				Cally.....	10	6	
Devizes.....	5	6	7	St. Hilda's.....	14	19	9	Edinburgh Auxiliary ..	315	5	4
Fontbill Gifford.....	4	0	0	Northallerton.....	16	4	4	Glasgow: St. Silas'.....	110	17	4
Hedddington.....	5	5	6	Normanton.....	12	13	7				
Highworth.....	10	13	0	Norton.....	9	4	8	IRELAND.			
Liddington.....	10	6	6	Norton Lees: St. Paul's	4	0	0	Hibernian Auxiliary.....	14	3	8
Lydiard Tregoz.....	72	3	7	Otley.....	41	10	1				
Malmesbury, &c.....	24	1	0	Oughtibridge.....	2	2	0	BENEFACCTIONS.			
Marlborough.....	14	0		Pocklington & Neigh-				Anonymous.....	100	0	0
Martin.....	10	16	5	bourhood.....	103	15	0	A. H. C.....	5	0	0
Melksham.....	10	12	10	Pontefract.....	129	3	4	Austin, Edwin, Esq.,			
Purton.....	335	15	7	Richmond.....	114	17	3	Finsbury.....	5	0	0
Salisbury, &c.....	10	1	0	Ripon.....	238	1	10	Barlow, Henry W. Esq.,			
Swindon.....	126	0	8	Roecliffe.....	18	2	11	Eastbourne.....	5	5	0
Trowbridge.....	5	2	0	Rotherham.....	241	0	5	Bond, Miss, Twickenham			
Westbury, &c.....	18	16	2	Roundhay.....	22	9	7	Park.....	20	0	0
Winkfield.....	4	1	1	Salterhebble.....	31	1	11	Brooke, C. E. de Capell,			
Worcestershire:				Scarborough.....	310	15	0	Esq., Market Harboro'	5	0	0
Birt's Morton.....	13	0	0	Selby District.....	22	16	2	Brown, Miss, Broad-			
Blackbeath.....	52	4	1	St. James'.....	68	6	0	water.....	5	0	0
Bromsgrove.....	9	15	4	Settle.....	9	19	6	Brown, Wm. & Co., St.			
Cleeve Prior.....	20	8	4	Sheffield.....	2258	2	11	Mary Axe.....	10	10	0
Cookley.....	302	15	4	Snaithe, &c.....	32	3	2	Cope, Rev. W. R., Wanda-			
Great Malvern.....	50	11	4	Stanley.....	2	10	0	worth.....	5	0	0
Hales Owen.....	4	3	0	Sutton-in-Craven.....	12	7	9	Cox, Rev. Thomas, Croy-			
Harvington.....	7	15	0	Thirsk, &c.....	67	4	8	don.....	50	0	0
Kidderminster, &c.....	3	10	0	Thornthwaite.....	4	2	9	C. S.....	50	0	0
Langley.....	39	2	10	Tickhill.....	9	0	0	Crabb, R. H. Esq., Bad-			
Redditch.....	75	0	0	Wakefield.....	164	4	0	dow Place.....	200	0	0
Stourbridge and Lye.....	26	14	0	Wales.....	30	0	0	Do., A Thankoffering			
Stourport.....	7	18	11	Wetherby.....	27	4	0	for mercies received.	50	0	0
Suckley.....	1	13	0	Whitby.....	254	16	8	C. T. F.....	50	0	0
The Lickey.....	14	0	0	York.....	50	19	5	"Delta".....	52	10	0
Wolverley.....	81	18	1					Digby, Rev. F. W. Wing-			
Worcester.....	1	11	0	ASSOCIATIONS IN WALES.				field, Hyde Park.....	32	10	0
Wyre.....	6	12	0	Brecknockshire:				Dixon, Miss E. A., Frank-			
Yorkshire: Arkendale ..	5	13	7	Builth, &c.....	1	3	0	ham.....	15	0	0
Arthington.....	6	17	0	Llanelly.....	4	1	7	Dixon, Miss E., ditto.....	30	0	0
Austwick.....	1	9	0	Carmarthenshire:				Dixon, Miss L., ditto.....	15	0	0
Baildon.....	88	3	3	Carmarthen.....	24	3	1	Dixon, Miss M. E.,			
Barnesley.....	12	17	7	Cwm Amman.....	5	1	10	Frankham.....	20	0	0
Bempton and Speeton	447	12	9	Llandilo.....	12	16	0	Edlemann, F. J. Esq.,			
Bentham:				Llandoverly.....	1	1	0	New Broad Street.....	5	0	0
St. Margaret's.....	13	9	4	Carmarvonshire:				"From Readers of The			
Beverley.....	81	3	9	Bangor.....	53	12	0	Christian," by Messrs.			
Bilton.....	5	18	6	Carnarvon.....	83	0	0	Morgan & Scott.....	11	2	0
Bingley.....	9	10	0	Colwyn Bay.....	5	0	0	G.....	5	0	0
Birstall.....	12	17	7	Glanogwen.....	5	0	0	Hamilton, F. A. Esq.,			
Bolton: St. James's ..	30	4	1	Llwyn and Eifonydd				Founders' Court.....	100	0	0
Bradford.....	21	16	10	Deaneries.....	11	15	9	Hill, Miss, Towcester.....	20	0	0
Bradfordton.....	7	1	6	Penmaenmawr.....	17	5	3	Holland, Mrs., Hyde Park			
Bridlington Quay.....	135	2	5	Denbighshire: Chirk ..	28	0	6	Jacomb, Misses, Notting			
Christ Church.....	46	14	2	Donbigh.....	25	16	3	Hill.....	50	0	0
Priory Church.....	16	18	9	Gresford.....	9	8	0	J. A. L. K.....	10	10	0
Calverley.....	6	8	6	Henllan.....	5	8	5	K. M.....	30	0	0
North Cave, &c.....	54	15	3	Rosset.....	6	8	6	Lady E.....	31	10	0
Clapham.....	6	17	11	Wrexham.....	54	15	3	Lawrence, Mrs. F.....	25	0	0
Cleveland.....	36	19	5	Flintshire: Bodfari ..	6	17	11	Lomas, J. T., Esq.,			
Cowthorpe.....	36	19	5	Holywell.....	36	19	11	Stockport.....	100	0	0
Darfield.....	17	15	6	Hope.....	17	15	6	M. N. S.....	20	0	0

Noble, John, Esq., Little Over.....	21	0	0	Phipps, Mrs. Isabella, Epping.....	10	0	MOOSENEE ENDOWMENT FUND.			
R. D.....	5	0	0	P. and O. Steamship Khedive, collected on board by Rev. A. J. Shields.....	6	8	By Bishop of Moosonee.....	300	0	0
Stacey, Wm., Esq., Tunbridge Wells.....	5	5	0	Pridham, Mrs. J. C. Brune, Collumpton (Miss. Box).....	10	0	By Missionary Leaves Association.....	800	0	0
Temple, Sir R.....	10	10	0	Searles, Mrs., Stokes Newington.....	19	12	JERUSALEM BISHOPRIC FUND.			
Uwins, Rev. J. G., Cainscross.....	20	0	0	Tucker, Miss, Carlton Hill.....	1	11	A Friend.....	5	0	0
White, Rev. Dr.....	5	0	0	Tucker, Miss Lucy E., Carlton Hill.....	8	17	Arbuthnot, George, Esq., (ann.).....	5	0	0
Williams, Mrs. Frank R., Littleton.....	5	0	0	Wilson, Miss A. H. (Miss. Box).....	4	0	Patteson, Rev. John.....	5	0	0
Bousfield, C. H., Esq., Elvaston Place: A five per cent. Debenture Bond of the Agricultural Company of Mauritius for 500l.				Wood, Miss, Antwerp, Friends and Children's Miss. Boxes.....	4	0	Tabor, Rev. R. S., Cheam.....	5	5	0
Gleaners' Union:—				Gleaners' Union:—			Whidborne, Rev. G. F.....	5	0	0
By Mr. A. H. Moys, Ramsgate.....	9	9	1	Gleaner No. 6898, Working Party, &c.....	17	7	NYANZA MISSION FUND.			
"AGleaner," to pay for training of a lady missionary.....	50	0	0	Miller, Misses E. B. and E. C.....	1	5	Bowles, Mrs., Woking ..	5	0	0
"A Thankoffering from Gleaner 1382".....	10	0	0	LEGACIES.			Miss L. J. Smith, in loving memory of her parents, the Rev. C. E. and Henrietta Smith.....	50	0	0
"IN CONFIDENCE OF C.M.S."				Bartter, late Miss S. P.....	20	0	Macpherson, Miss Annie, Home of Industry.....	5	0	0
"A Lover of the Good Old C.M.S.".....	5	0	0	Chamberlain, late Mrs. Elizabeth Jane, of Bolton: Extrix and Exor., Miss E. B. Chamberlain and Rev. B. A. Chamberlain.....	10	0	HIGHER EDUCATION IN INDIA FUND.			
"A Friend," per Rev. E. D. Stead.....	100	0	0	Faulkner, late Miss Flora, of South Kensington: Exor., J. W. Harrison, Esq.....	50	0	Aitchison, C. W., Esq.....	10	10	0
"Golden Grain," for Africa.....	1000	0	0	Gould, late Theophilus Bartlett, of Chard: Exors., Mr. E. Gould and Mr. J. L. Kitson.....	100	0	Arden, Rev. A. H.....	10	0	0
Hamilton, Rev. Walter, Walsershare.....	5	0	0	Kent, late Joseph Henry, Esq., of Acton. Cheater: Exors., E. S. Cope- man, Esq., and W. C. Hannay, Esq.....	19	19	Westcott, Rev. Canon, D.D.....	10	10	0
Whidborne, Rev. G. F., South Kensington.....	400	0	0	Lillywhite, late Henry, Esq., of Bramdean: Exors., Messrs. J. and C. Lillywhite.....	45	0	Wigram, Rev. F. E., Hampstead (sub. for five years).....	500	0	0
White, Mr. N. C., Swanage.....	10	10	0	Morgan, late Rev. George, of Edlington: Exor., Rev. W. G. Patchell.....	23	6	EXTENSION FUND.			
White, Mrs. N. C., ditto.....	10	13	0	Wright, late Miss Charlotte, of Old Lenton: Exor., F. B. Wright, Esq.....	300	0	Sellwood, Frank, Esq., Collumpton.....	100	0	0
Gleaners' Union:—				FOREIGN CONTRIBUTIONS.			Stanton, Rev. V. J.....	500	0	0
A Gleaner.....	5	0	0	Australia: New South Wales.....	164	3	MEMORIAL CHURCH AT FRERE TOWN.			
COLLECTIONS.				Bahamas, New Providence: St. Matthew's Canada: Domestic and Foreign Miss. Soc. of the Church of England in Canada.....	372	7	Brighton Assoc., by S. Hannington, Esq.....	5	5	3
Aspinall, Mr. Wm., Lane Head.....	1	12	0	St. John's, New Brunswick.....	22	0	Shaw, by Rev. A. D.....	205	2	6
Baynes, E. J., Esq., Highbury (Miss. Box).....	10	0	0	Toronto.....	13	2	Gleaners' Union:—			
Brazier, Miss (Miss. Box).....	17	6	0	Jamaica: Grant from Home and Foreign Miss. Soc., for Africa Missions.....	30	0	Keynsham Gleaners' Union.....	40	5	0
Church Missionary House, Hall Miss Box.....	1	0	4	Palestine: Jerusalem: Christ Church.....	5	0	BIBLE-WOMEN IN EASTERN LANDS.			
Elliott, Miss, United Westminster Almshouses (Miss. Box).....	2	13	0	Switzerland: Davos Platz.....	46	0	The British and Foreign Bible Society, on account.....	44	4	9
Fisher, Miss, Alma St.....	12	6	0	EGYPT, PALESTINE, AND PERSIA FUND.			DISABLED MISSIONARIES' FUND.			
Fuller, Miss, Colinhurst. Grisdale, Mrs., Gildersome (Miss. Box).....	10	0	0	Coles, Mrs., Guildford, for Egypt.....	5	0	Smith, Abel, Esq., M.P.....	10	0	0
Holland, Mrs., Negro Miss. Box.....	1	10	11				BISHOP OF THE NIGER'S FUND.			
Kibble, Mrs. O.....	1	2	6				By Rt. Rev. the Bishop of the Niger.....	159	10	0
Lewin, Mrs., Pimlico (Miss. Box).....	16	6	0				JAPAN BISHOPRIC FUND.			
Maude, Misses, Newbury (Miss. Box).....	2	11	0				E. S. N.....	412	5	10
McDonald, Miss Louie (Miss. Box).....	1	3	0				RUGBY FOX MEMORIAL FUND.			
Mills, Mrs., Blackwater (Miss. Box).....	13	1	0				By Rev. John Sharp.....	22	9	0
"Missionary Box formerly collected in successively by two little sisters now at rest together," by Mrs. R. Monro, senior.....	2	2	5				By Rev. P. Bowden Smith.....	235	3	4
Mulley, Miss E. F., Stratford, Miss. Box, for East Africa.....	1	2	10				DEFICIENCY FUND.			
Mulley, Miss Edith M. A., Stratford, Miss. Box, for East Africa.....	1	14	0				Thorne, B. R. Esq., Upper Tooting.....	10	0	0
Pelham Institute, by Miss Neve.....	2	14	6				GLEANERS' UNION.			
							Contributions.....	26	11	4

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

JUNE, 1889.

AFTER THE ANNIVERSARY.



CHURCH Missionary Anniversaries are generally happy times. They have often been coincident with trials and anxieties of one kind or another; but these never seem to have any perceptible effect upon the proceedings. In one or two recent years, certain differences of opinion within the circle of the Society's leading supporters were expected to cast a shadow over the gatherings; but even in those cases, the great majority of the friends who thronged together seemed unconscious of the cloud, and apparently did not even perceive the occasional indirect references to it in this or that speech; and, as a matter of fact, no anniversaries have been brighter than in those very years. This time, there was no such apprehension. No controversial question had come in to disturb the year's work; and, on the other hand, the reflections on the Society in which certain outside critics had indulged had tended to bind all its faithful members together in mutual sympathy. Although, therefore, it is true that our Anniversaries are generally happy occasions, there can be no doubt that the gatherings of 1889 were happy in a singular degree.

It is a question, however, whether we are not too happy. "A joyful and a pleasant thing it is to be thankful;" and indeed the Lord has blessed us far beyond our deserts. But if to our great Exeter Hall gatherings were suddenly to be revealed in vision "the kingdoms of the world in a moment of time,"—not in their earthly glory as the Tempter pictured them in the wilderness, but in their dense darkness, in the realities of their miseries and cruelties and superstitions, as "a world of sinners lost"—would not our faces be blanched and our voices hushed with sorrow, shame, and confusion of face? Naturally, when critic after critic accuses us of failure, we accumulate our evidences of success; and most true it is that in the sense the critics mean there has been no failure. That is to say, our brethren and sisters in the field have done their part nobly, and we rightly resent the aspersions cast upon them. But has there been no failure in ourselves? Most justly did Mr. Fox, in his admirable speech, after effectively sweeping aside recent allegations and piling evidence upon evidence of signal blessing vouchsafed to our work, turn round and point to "the thin white line" which we are content to call our missionary army!—to the gaping breaches even in that thin line—to the

solitary outposts where we ought to have "massed our men in companies and squadrons." Most justly did Canon Howell,—in a closing address which recalled the memories of Stowell and McNeile more than any other speech of recent years, and riveted a still crowded audience that had been sitting (not a few standing) for four hours,—remind us of the thousand English officers who would throng the War Office in twenty-four hours if a hundred were wanted for special service in any part of the world, and contrast with this the undoubted fact that many important congregations have never yet sent a single missionary into the field. It is true that the eloquent Welsh Canon went on to speak of the time when to be a missionary would be the highest ambition of the Christian manhood and womanhood of England, and when the missionary cause would have the first choice of the noblest types of English character and the cream of English scholarship. True also that when he challenged his hearers to say Amen to this, fervent Amens burst from all parts of the hall. But that, as he said, was his faith for the future. We are very far from it at present. There are still many Christian parents, leading people in the Christian world, who claim reserved seats at crowded missionary meetings, and join in congratulations over the increasing number of candidates for missionary service, but who will not hear of their own sons and daughters offering for that service. There are still popular Evangelical clergymen who, of course, give annual sermons to the C.M.S., provided a deputation is sent to preach them, but who never dream of systematically setting forth the Evangelization of the World as the primary duty of the Church, in which every Christian is to bear his part. There are still Christian families living in comfort and even luxury who think that a guinea (or say five guineas) a year sufficiently meets that primary claim upon them. It is no question of the support of a particular society. It is a question of solemn obligation to the Lord Himself. On the one hand we have a world lying in wickedness, and waiting till the Church girds herself up to fulfil in good earnest the one great commission given her by her Divine Master. On the other hand we have that Master on His throne, watching and waiting till His people realize that He is the propitiation, not for our sins only, but also for the sins of the whole world, that on them is laid the blessed task of proclaiming that propitiation, and that they are not doing it!

If all this be true—and is it not true?—ought not our great gatherings to be a little different from what they are?

Yet let us not do injustice. It would be quite untrue to say that our recent Anniversary was characterized by boasting or complacency. There was happiness; but there was humility too. There was a marked absence of the adulation of men which sometimes spoils religious meetings. God was honoured, and to Him was rendered the praise for all success and blessing. And when praise is so abundantly due, let it be joyfully given. When St. Paul visited Jerusalem, and "declared particularly what things God had wrought among the Gentiles by his ministry," the "elders" were not hindered by his "failure" at Athens, or the backsliding of his Galatian converts, or the grievous incon-



sistencies of those at Corinth, or the wild wastes of paganism yet untouched, from "glorifying the Lord" for what His grace had achieved. The front page of the *Intelligencer* wrapper reminds us of this every month; and though we ought indeed to humble ourselves far more than we do, we have still greater cause to "glorify the Lord" than those Judæo-Christian elders. Many were the reasons for praise presented at and by the Anniversary proceedings. When we consider that these proceedings now consist of seven separate functions—the Prayer Meeting at Sion College, the Service at St. Bride's, the Clerical Breakfast, the Annual Meeting, the Gleaners' Conference, the Evening Meeting, and Mr. Wigram's Breakfast at Cannon Street, and that every one of these was crowded and excited the liveliest interest; when Mr. Handley Moule reminds us (in his Address at the Clerical Breakfast, see page 332) of the open door set before us as before the Philadelphian Church; when the Bishop of London unfolds to us the Divine plan of Missions, under which all the people of God now have the privilege of taking part, and not (as Matt. x. taken alone would imply) the missionaries only; when ungrudging testimony is borne to the character and the labours of our missionary brethren by two such eminent servants of the Queen as Sir Charles Bernard and Colonel Euan Smith; when missionaries like Mr. Price and Mr. Williamson and Mr. Shields and Mr. Wood and Dr. Taylor and Bishop Horden can declare unto us such things as God has wrought among the Gentiles by their ministry; and when such admirable Home Work for Foreign Missions is done as was described by Mr. Robinson at Cannon Street (see page 355) and by clergymen, laymen, and ladies at the Gleaners' Conference;—there is indeed abundant reason to "glorify the Lord."

Still, the lesson of all others which we wish written upon the hearts of all our friends is that of Mr. Webb-l'eploe's magnificent sermon at St. Bride's. "What is man?" If man's possibilities were so great that His Creator could stoop down to save Him, what must be the obligations of those who know that salvation towards those who know it not?

"I know," said the preacher, "no motive-power that can touch man's nature when it be elevated above the self-consciousness of self-seeking, so much as the inquiry, what God meant man to be, what God made man for originally, what He considers him to be now; and what are the possibilities God has put before man in and through the glorious Saviour Jesus Christ our Lord; and my purpose, therefore, this night is to inquire whether, if God's revelation be the power by which mankind can be elevated to its highest possible destiny, we are prepared to carry out that purpose, and to glorify God as our Saviour in all things, by giving up ourselves to His service, and by walking before Him, not only in personal holiness and personal righteousness, as the Holy Ghost may enable us to live a holy life, but to live the devoted life that the Church should live, and to rise above the selfishness of mere personal salvation, remembering that there is a still more glorious aim than merely to be saved, and to enter personally into the glory of God; and it is this, that in her corporate capacity, the Church should see that the individual life and personality is in one sense to be lost; and that when the individual soul forgets even its own personal

salvation and its aspirations to everlasting happiness, then and then only does it really attain to the highest possible dignity of man; and that when the Church as a whole becomes, as she should be, greatly thoughtful on behalf of the individuals or units that one by one make up the perfection of the body of Christ which is His Church, then only will she fulfil her high destiny upon earth;—the individual to forget his individual life in the larger capacity of manhood, as God would have him do—the Church to ever remember the individual need, and to step out in the power of her corporate capacity, and to glorify God as one whole body by seeking the salvation of the individual.”

And we cannot close these few cursory remarks better than by quoting one other striking paragraph from that memorable sermon :—

“Three years ago, in this pulpit, the Archbishop of Canterbury told us of a Japanese Native, still a heathen, who was asked by a Christian minister how he could afford to give so much to the worship of his god, and his answer was, ‘I and my family invoke and worship the great bright god of self-restraint, and there is always enough and to spare when the great bright god of self-restraint appears before us and inquires what we have to give to him.’ May I take this incident, and turning it to my purpose say, that we have to do with the great bright God of self-sacrifice, the God who for the sake of man became man, that He might save man, the God who visited man that He might elevate man, and make him one with God for ever, the great bright God of self-sacrifice who appears before His Church this night, and asks :—

‘I gave My life for thee,  
My precious blood I shed,  
That thou might’st ransom’d be,  
And quicken’d from the dead;  
I gave My life for thee,  
What hast thou given for Me?’”

EDITOR.

## THE OPEN DOOR, AND ITS CONDITIONS.

*Address at the C.M.S. Clerical Breakfast,*

By THE REV. H. C. G. MOULE, M.A.,

*Principal of Ridley Hall, Cambridge.*

“I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast little strength, and hast kept My word, and hast not denied My name.”—*Rev. iii. 8.*



HIS is the message of the glorified Lord to the “angel” and the Church of Philadelphia. It contains a promise, and its reasons or conditions. The promise, made by Him who “hath the key of David,” is that He will use that key to set open “a door” before the Philadelphian Church; the “door,” surely, “of the word,” the “door great and effectual,” “the door of faith” (Acts xiv. 27; 1 Cor. xvi. 9; Col. iv. 3). In fact, it is a promise of opportunity for testimony and evangelization, a missionary promise. And the conditions are two, each of them calling for the deepest attention of the missionary church and the missionary worker now. The first is, “Thou hast little” (not “a little”) “strength.” The second is, “Thou hast kept My word, and not denied My name.” Personal weakness and holy fidelity, such are the conditions.

Why have I chosen these words for our special thoughts before the Lord this morning? By His mercy we are, in many respects, surrounded by suggestions of strength rather than weakness just now in the Church Missionary Society's work. The crowded and cordial gathering at the House yesterday, the vast and manifestly worshipping congregation at St. Bride's, the sermon, full of mental and spiritual force, and now our large clerical assembly here, all speak of resources, of means, of vigour. And presently we shall go to the great hall, and it is sure to be full of an assembly full of love and purpose, and we are to hear (so I believe) heart-cheering news of spiritual successes, and of a revenue larger than ever, notwithstanding a year of peculiar trial in the form of severe and persistent criticism from outside. Are these *Philadelphian* circumstances? Would not my verse suit much better some occasion of feeble and tentative endeavour, of great external discouragements, of broken and persecuted Churches and causes?

My brethren, it is for the very reason that we have much external encouragement and resource that I choose as our subject this glorious promise to the weak. Our Society exists to enter where the Lord opens the door; and here He tells us when and to whom He loves to open. So, be our material conditions what they may, somehow surely we must constitute ourselves *Philadelphians* if we would have our desire, if we would see doors opened at the *fat* of Jesus Christ, and so opened as not to be shut again. Let us look again at the words, with this thought in our hearts.

"*Thou hast little strength.*" Can that be said of us, with our large income and cordial supporters? Yes, if we are filled with a deep and genuine recognition of the uselessness, the weakness, the imbecility, for the purposes of the Lord's work, of all that is not the Lord's, but ours. I mean no fanaticism. There are good and holy men at present who favour the adoption of missionary methods which are, I think, tinged with fanaticism; advocating, in effect, the abandonment of the use of common means in the great Christian enterprise. To me it seems a sad mistake to say, or to imply, that faith means the least contradiction to good sense; and we are thankful for a weighty protest to this effect now making by one of our Secretaries in the Christian press. Aye, but do not let this, do not let anything, make us forget that at the heart and centre of the matter there is but *one* condition of success; abnegation of self, and its strength, and its resources, and the simplest submissive faith in Jesus. Were our income reckoned by millions, "*without Him we could do—nothing.*" Resources, however vast, where self, where man, instead of Christ, is at the centre, are (if I may borrow a technical phrase from the Middle Ages) *accidents without substance*. Let our confessed weakness and His strength be at the centre, and it will not be so. Then there shall be open doors within which the largest resources will not be too large for us to "*occupy*" withal for Him.

And here we may well remember that this connexion of our resources with our dear Lord's strength must and will hallow and elevate all our plans about the gathering and management of those

resources. As regards the whole missionary subject, we as His ministers must and will use all our influence to raise the thoughts and aims of our people to the level of His will, of His revealed character, as in this very message to Philadelphia it stands revealed. "These things saith *He that is holy, He that is true,*" ἀληθινός, "real," divinely real. We will remember this when we consult how to awaken interest, or how to raise funds, for His work. We shall remember that not everything in these matters is spiritual which is "spirited;" that not everything "bright" is pure, with the purity which corresponds to the holiness and the reality of Him with whom alone it lies to put the key of David to the lock, and to open the door of the word to the missionary, and the door of faith to the heathen, so that no man can shut. Earnestly indeed do I appeal to my ministerial brethren on this point. A growing sense of its importance is thankfully to be recognized amongst us, and this is an omen of blessing. But continual watchfulness, and prayer, and quiet decision, are always needed in an age of extraordinary social compromise in the Church towards the World.

Then we come to the glorified Lord's second condition for the opened door which no man can shut. It is fidelity *under difficulties* to Him, to His Gospel, to His Name. The difficulties at Philadelphia were very probably those of downright persecution. That is not our case at present. But have we no difficulties? Yes, we have; the difficulties of an age of religious unsettlement, of spiritual languor and relaxation, of other Gospels which are not Gospels. The watchwords of Sin, of Grace, of Justification, of Holiness, are in no small risk of getting muffled or silenced at the present time. The world, even the "Christian world" (strange and double misnomer!), does not like the "three R.'s" of the faithful, old-fashioned, Evangelist—his message of "Ruin, Redemption, Regeneration;" to which let me add as a fourth, "Resignation," to indicate the truths which have to do with a full and loving surrender to the Will of God.

If we preach the Fall, the world rules that it must not be the stern truth of "Original Sin, the corruption of Man's heart."\* It must be "a fall upward," an evolutionary crisis in man's development. If we preach Salvation, it must not be the atoning Cross, merciful, marvellous, propitiatory. It must be a moral emancipation wrought in man by a better understanding with God, or with Nature; by a better realization of our ideal; at best, by the moral power of Christ's life and pattern. If we preach New Birth and Life, it must be no more than the liberation of the Better Self from the encumbrances and accidental trammels which come of its environment. And we must say very little of an entire and practical surrender to the holy will of a Supreme Person who made us for Himself. And as for our Redeemer's blessed "Name," we must drop out of it, at least for common use, such syllables as "my Lord and my God." And as for His holy "Word," we must be careful not to identify it with that Book which in *His* opinion was divinely final in authority; for was

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\* R. Browning.

not His opinion merely a concession to, or a share in, that of His contemporaries, including their popular delusions ?

I do not think we shall find doors opened by the key of David for the Gospel of modern religious liberalism. I do not think that Gospel has capacity in it to new-make dead souls, and to create saints of God whose conversation is in heaven, who live in this present world looking for that blessed hope, who walk by faith in the Son of God, manifesting His life in their mortal flesh, bearing the cross daily, yet rejoicing with a joy full of glory. Therefore, by the grace of God, we will not in this respect "move with the times." We will, in humble firmness, knowing that we are weak, but strong in Him who is "this same Jesus," "keep His Word, and not deny His Name." Even so, by Thy mercy, Lord Jesus Christ.

There is a Missionary Church which I always think of when I read this verse. It is the Moravian Church, so called commonly, properly styled the Church of the *Unitas Fratrum*. You know its history, its tremendous record of Romish persecution, its wonderful revival out of almost death early in the last century, and then, at once, its missionary spirit and labours, so that Moravians were suffering and toiling, and wonderfully reaping, in the West Indies, and in Greenland, literally before some of the first fathers of the C.M.S. were born. I do not, however, speak of the Moravians' work now, except to remind you that at the present day out of every sixty European members of the Church, one is an actual missionary among the heathen, and that the total number of Christians in the Mission stations far exceeds that of the European community. I refer now to the Moravians only to quote one brief passage from their "Church Litany." For years past I have loved and often used these petitions and they seem to me to set forth with wonderful depth, fulness, and simplicity what should be the ideal, the desire, and the expectation, of the Missionary Church, the Missionary Society, the Missionary worker, who would look with happy and expectant faith for doors opened by the key of David :—

"From coldness to Thy merits and death ;  
From error and misunderstanding ;  
From the loss of our glory in Thee ;  
From the unhappy desire of becoming great ;  
From self-complacency ;  
From untimely projects ;  
From needless perplexity ;  
From the murdering spirit and devices of Satan ;  
From the influence of the spirit of this world ;  
From hypocrisy and fanaticism ;  
From the deceitfulness of sin ;  
From all sin ;

"Preserve us, gracious Lord and God."

May such be the continual cry of our hearts, as members of our beloved Society, and workers for it, and workers for God in any and every way. There shall come to us then assuredly a continual answer, and the Answerer shall set before us, in His own way, His "open door."

## NINETIETH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



THE Society's Ninetieth Anniversary was commenced with a Prayer Meeting at Sion College on the Monday afternoon, April 29th. The hall was full. Mr. Wigram presided. The Rev. W. A. Bathurst gave an address, and the Revs. C. Jex-Blake, J. E. Sampson, and F. Baldey offered prayer. The usual social gathering at the C.M. House followed, which was very largely attended.

The Annual Service took place at St. Bride's the same evening. The church was densely crowded. The officiating clergy were the Rev. E. C. Hawkins, Rector of the parish, and Mr. Wigram and Mr. Baring-Gould. The sermon was preached by the Rev. H. W. Webb-Peploe, Vicar of St. Paul's, Onslow Square, his text being Heb. ii. 6, "One in a certain place testified, saying, What is man that Thou art mindful of him?" The sermon is published separately, and will be issued as usual with the Annual Report.

At the Clerical Breakfast, on Tuesday, April 30th, the Rev. H. C. G. Moule, Principal of Ridley Hall, delivered an address, which will be found on another page. There was a large attendance of clergy.

The Annual Meeting was held at 11 a.m. as usual, the President in the chair. Among those present were the Bishops of London, Rochester, Lichfield, Exeter, Antigua, Ballarat, and Moosonee. Mr. Fenn read Acts iv. 23—33, and offered the Prayer long used at all General Meetings. Mr. Wigram then said that instead of reading the "General Review of the Year" himself, he had yielded the task to Mr. Lang, whose voice would be better heard. Mr. Lang accordingly read it, pausing at the point where East Africa is mentioned to explain the telegrams of that and the preceding days about the detention of missionaries by the Arab chief Bushiri. (The "Review," with the Brief Abstract of Mission Reports, is given with this present *Intelligencer*.) The President then addressed the meeting:—

### *The President's Address.*

In welcoming you here this morning, I am happy to think that the brightness of the report which you have heard read will go far to pierce the darkness of the surrounding atmosphere, and surely I can only re-echo the sentiments therein expressed of thankfulness to God for all the goodness and mercy vouchsafed to us during these ninety years, and especially in the year which we have just closed. Our wants have been supplied; our efforts have been acknowledged beyond what we had reason to expect; our differences, if there ever were any real ones, have vanished into the background; outside criticism has had this effect, that our ranks are drawn closer, and we go forward with fixed determination and with thankful hearts to undertake the work entrusted to us.

We were somewhat fainthearted a little time ago. On our last Anniversary we had to meet a deficiency, and

when the torrent of criticism came upon us we did not know what might be its effect on our supporters or on the world outside. Then there was the

"Little rift within the lute,  
Which, slowly widening, makes the music  
mute,"

which excited our fears. But God has been better to us than our fears, and the new year finds us more attached to our principles, yet willing to accept any necessary improvements in our practice. To be told that we are faulty in our methods, and unsuccessful in our aims, is not pleasant to our ears or flattering to our vanity; but it is far better than to be engrossed in self-complacency or lost in admiration of our own efforts.

We have been engaged, to refer to a story which the late Lord Cairns was so fond of telling, in taking in more partners. Larger contributions have come in, and fresh interest has

been excited. We acknowledge the right of our supporters to inquire carefully into our management of the finances, and our methods of administration. We are all for prudent economy, and the reduction of 1300*l.* during the past year shows that we have been able to accomplish something. Mr. Abbott's Committee will not have been without its effect; but you will, I am sure, realize that we cannot make bricks without straw, and that there is a point when economy can only be obtained at the sacrifice of efficiency. Two lines there are on which something may be done. They have already been briefly referred to. One is that we should be able to enlist a larger amount of voluntary co-operation at home, and the other is if we are able to throw the details of administration more on our representatives abroad, bearing this only in mind, that we must be careful not to lose the control which we are bound to secure, so that the money subscribed may be used for the purposes for which it was given.

In regard to our methods of administration, we are governed by an ancient constitution. From time to time improvements have been introduced, and our friends on the right and left of us, as they see weak points in administration, have kindly made suggestions of various kinds for improving our methods. I would ask you to consider for a few moments what the nature of our work is and what its increase has been in past years. Taking the matter of stations, in 1870 we had 157; now we have 244. In 1870 we had 229 European missionaries; now we have 350. The letters sent to the missionaries abroad in 1867 were 177; in 1887 they were 1700. Country friends in 1867 were satisfied with 900 letters from the Lay Department at home; last year they required 6500.\* Consider the nature of the work that has to be done. There is the selection and preparation of candidates, the sending out of missionaries and of supplies for those missionaries, the education of children, the maintenance of the stations, the keeping of our friends at

home informed, the fixing of deputations, and the collection of funds. There is also the necessity of keeping up relations with the heads of the Church at home and abroad, and also with the Foreign and Colonial Offices of this country. In fact there is the whole machinery of government concentrated in Salisbury Square. There is a Home Office, a Foreign Office, a Treasury, and an Ecclesiastical Commission, all rolled together into one; and you must remember that the mainspring of these is that the whole is governed and controlled by the open and very varying constituency represented in the Committee, and that all this vast work has been and is carried on, if not without any strain, yet with regularity and efficiency. I would ask you whether the wisdom of our forefathers, by the guidance of God's Holy Spirit, has not provided us with an instrument of wonderful temper and force which we should regard with thankful reverence, and with great care lest in trying rashly to improve it we blunt its edge or altogether impair its efficiency. You will pardon my dwelling on these details. They may seem somewhat cold and calculating, but whether we have to discuss methods of administration here or in Salisbury Square, we must remember that these methods are but the accidents and not the essence of our work. That work is to preach the Gospel to the heathen; and the twofold work, so well and plainly put by Mr. Webb-Peploe in his sermon yesterday, is the gathering out of individual souls from heathen darkness and then the building them up as lively stones into the Church of God. If it were otherwise, all our labour would be expended in vain. We value and use education, we rejoice that civilization comes in the train of Christianity, and I am sure you will approve the efforts that are being made in regard to the higher education of India; but the be-all and the end-all, that which makes our efforts worth anything, is the one great thing which I have described, and it is to that that all our energies are directed in the first and last place.

Reference has been made to very memorable representative gatherings of workers at home and in foreign lands held in London during the past year, the General Missionary Conference and

\* [This figure refers to the Lay and Finance Department only. If the other Departments were included, the number would be doubled or trebled.—ED.]

the meeting of the Bishops at Lambeth. We are glad to think that the Society's relations with both of these gatherings were of the most cordial character, and the representatives left England with fresh ideas of the C.M.S. and of its work, derived from two pleasant afternoons spent at Salisbury Square. I cannot but refer very briefly to the Kensington Loan Exhibition, gathered together by the loving work of many friends. We congratulate them on their success. We rejoice at the attention drawn by reports in the daily papers to that gathering, as they were the means of bringing many there who would otherwise have known nothing of missionary work. My only regret was that I had on the third day to declare the Exhibition closed, and that the vast and interesting collection was to be separated, and not transferred bodily to Salisbury Square. I hope and believe that our friends will realize that there is a great want in that we have not a proper place for a museum in Salisbury Square. One might easily be made at a cost of a few hundred pounds, and I hope that some one may before long give us something worthy of the Society.

I am afraid I have trespassed too long on your attention. You are waiting to hear others. We look for some sturdy counsels from the warm-hearted Bishop of London. We rejoice to welcome here on this platform the Rev. W. S. Price, who, some of our younger friends may not know, founded the settlement of Frere Town fourteen years ago, and who lately left home and wife at short notice to take up his post there again, and going there was met with the terrible news about Bishop Parker and all the immense responsibility involved by that and by the troubled state of Eastern Equatorial Africa. We rejoice, also, to see amongst us Colonel Euan Smith, who has represented England so well in the late stormy times at Zanzibar, and who has always been ready with cordial sympathy with us and with advice which we value, though we chose to turn

our blind eye to the telescope when he hoisted the signal of retreat. We have amongst us Mr. Fox, a representative of the Winter Mission in India. We remember the words of the Bishop of Calcutta, so well qualified to give advice, in his late visit to England, when he urged upon us the necessity of building up the converts and not to be led away by a demand for statistics of new converts and adherents. And we rejoice to see amongst us Bishop Horden. We know the large assistance he has been able of late to render to the Society, and we are specially glad of the proof he affords, such as Bishop Crowther gave last year, that Arctic snows are equally powerless with African suns to dim the light or cool the ardour of our venerable missionaries. We have also amongst us Mr. Williamson, with his interesting work amongst the Gonds, and we have also a noted Indian civil servant, Sir Charles Bernard. I cannot refrain from giving Mr. Baring-Gould a special welcome. We were a year ago very anxious about our Central Secretary, and now he comes to us rich in the experience gained in that Mission to India, and rich in the inherited reverence for the C.M.S. and in the power of work for its sake. We shall miss General Hutchinson sorely when he goes. We thank him for all the work he has done, and we pray that God may send one who will worthily fill his place. Forgive me if I have dwelt on these personal matters; but it is the power of sympathy and the charm of personal contact that make feet swift and hearts strong to work in the cause. When we meet one with another on these great and solemn occasions we must pray that our Lord Himself may draw near to us as He did to the disciples on the way to Emmaus; that so, fortified by His presence and warmed by His love, we may go forward—bracing up ourselves each in his own sphere to meet his duties, to realize his own opportunities and responsibilities—with heart and hope to the work that lies before us.

The first Resolution was moved by the Bishop of London, seconded by the Rev. W. S. Price, and supported by Colonel Euan Smith, H.B.M. Agent and Consul-General at Zanzibar, as follows:—

That the General Review which has now been read, together with the Report, of which an Abstract has been presented, be adopted, and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev H. W. Webb-



Peploe for his Sermon before the Society last evening, and that it be printed and circulated; that Sir T. Fowell Buxton, Bart., be the Treasurer of the Society; and that the Committee be appointed for the ensuing year, with power to fill up vacancies.

*Speech of the Bishop of London.*

Sir John Kennaway, I rise, in obedience to your command, to move the following Resolution [as above]. The General Review which was read to us just now very forcibly bore in upon my mind the memory of those remarkable words in which our Lord put the Church which He was then founding upon its present permanent position. We read the words where they occur without always thinking of the deep importance of what He said, and of the widespread consequences that would follow from the rule that He laid down. You will remember that when He sent the disciples forth to prepare the way for Himself, to the various towns and villages to which He Himself was to go, He commanded them to take nothing with them, to make no special provision. They were to take no money in their purse; they were not even to take spare garments to wear. He afterwards asked them whether they had lacked anything, and they told Him they had lacked nothing. But now, He said, all this was to be changed. They were not to go forth relying simply on the providence of God to supply their needs. On the contrary, they were to use all the human means that men would ordinarily use, and that using these means they would still have His blessing; but that they must not henceforth rely upon any interference with the ordinary working of human society and human intercourse. Our Lord did not withdraw from them at that time the power of working miracles. That, too, has passed away from the Church as the ages have rolled on; and of course the withdrawal of it is implied in the very words which our Lord then used. He allowed that to remain for a little while, but from that day forward it is clear that the Church was intended to rely upon the use of the ordinary means which would be used by men in fulfilling any other duty that their Heavenly Father had imposed upon them. They were to go forth to preach the Gospel to the world, they were to go forth to make known the glad tidings which they had received themselves, the glad tidings in which all the human race was so deeply

interested. They were to go forth, and He would be with them to the very end of the world; but for all that they were not to expect anything like a miraculous interposition; they were to make provision just as men would have to make provision for any ordinary undertaking whatever.

Now see what is thus implied. As long as men were sent forth simply relying upon God's interference to supply their needs, the work would have to be done by these very men, and all the rest of the Church could do nothing but wish them God-speed. No part would be assigned to any others. God Himself would raise up and call forth men that would be employed upon the great duty, but the Church, the great body of the people employed of necessity in all the various occupations of life, would have to be simply passive, while those special instruments were fulfilling their appointed labours. But the Lord would not have it so. He would put it upon the Church as a body. There would be ministers sent forth to do the work, but the Church would have to send them forth, and the Church would have to choose them. The Church would have to supply the means for their support, and for the extension of their labours. Every member of the Church would have his share of the great duty thus imposed upon the whole. Those that could not go forth in person could supply the money to send out those who could. Those who had no money to give could at any rate give their prayers, their sympathy, and their encouragement. There would be many who would be still at home who could supply by literary labours the necessary appliances for the work of the missionaries abroad. There would be many who could do, as it were, fragments and portions of the work here and there, and all should be welcome alike. The work would be carried on by the varied agencies that have been described in the General Review which has been read to you. Whatever a man's gifts might be, he would not be able to consider himself excluded from his share of that great and blessed

duty. If he could teach, there would be room for the teacher; if he could preach, there would be room for the preacher; if he could explain the work that was done and make it clear to others, there would be room for the speaker. Every man should have the means if he chose of doing God's work and doing it for God's sake, and prove by his exertions that he valued that Gospel which had come to him, and valued it so truly, and knew its meaning so well, that he could not rest until he had taken his share in making that Gospel known to others. That is the position which our Lord assigned to our Church henceforward, that is the position in which we are standing now, and it is in the recognizing of that position that the Society goes forth to do what it can to fulfil the Lord's command to preach the Gospel to all nations, to do what it can in the Lord's name, to do what it can to prove the gratitude that swells in the heart of every true Christian for what the Lord has done for himself.

So there is good reason why we should recognize all that God has done here at home in the furtherance of the work of this Society as a mark of His blessing. It is a real token of His favour that the income of the Society swells year after year. Would to God that it should not be a special thing to be said now and then that the income of the Society for the year has been larger than in any year past, but that every year we should be able to repeat the same assertion, and to say that, as for a long time had been the case, the Society's income grows with the knowledge and interest which the people feel in all its work, that the Society's income grows as the work is done, because the work appeals to the consciences and feelings of Christian men. That would indeed be an ideal condition; but nevertheless it is a satisfaction, and we may gradually accept it as proof that the Lord favours our work, when thus He touches the hearts of Christians everywhere and makes them see that the work is His, and that for His sake they ought to take their share of it.

And for this reason I think we ought to be grateful for everything that arouses attention, even if it take the form of hostile criticism. I cannot

help feeling that the attacks which are made sometimes upon the work that we are doing invariably result, and must result, in an increase of the support which we shall receive, because, whatever may be the attacks—even if sometimes these attacks have real grounds to go on—when you take the work of the Society as a whole, the more men study it, the more men talk about it, the more men consider it and reason of it and inquire into it, the more will they be convinced that this is indeed the work of the Lord Himself, and that all the children of the Lord, wherever they may be, are called upon to take their share in promoting the great cause. We welcome criticism, we welcome inquiry, we welcome everything, whatever it may be, that makes men think about these matters, read about them, ask questions about them, and look carefully into them. We welcome as a means of furthering the work all that men can do in the way of examination of the work or of the methods of administration; we welcome all because we know that the thing which is most fatal to work of this sort is the indifference that comes from ignorance, and that the more you can rouse Christians to enlarging their knowledge, and the more you can make them understand what is the aim and purpose of the Society, the more, most assuredly, shall we find of hearts to sympathize, of purses to supply, of labour to be given either at home or abroad. It is impossible that men should know Christ, and when work like this is spread before their eyes, should not feel the voice that appeals to their consciences, "Freely ye have received, freely give."

I congratulate the Society upon the blessing that God has thus bestowed, and I pray earnestly that more and more shall be done to make this Society known everywhere throughout the land. If there is anything that can hinder us, it is the remaining unknown; if there is anything that can do us harm, it is if we cannot reach the understandings of our people, if we cannot put before them the work that we are doing; and if there is one thing that I should urge in the way of counsel, as the Chairman has spoken of the counsel that I could give, it is to do the utmost that you can, not only to make

the work efficient abroad, but to make all Christians within this land understand what the work is. Thus shall you get their prayers, their sympathy, and their support. Thus shall you be able to do more and more for the Lord that has sent you to the work. Thus shall you find that the past shall be a perpetual aid to the work of the future, and that you will be constantly able to say, as St. Paul once said, that the blessing of God was an unquestionable proof that God was with you, that the work you were doing was His,

for it is in His hands, and He Himself first planted it and continues still to further it. May God in His goodness make this known to all to whom it can possibly be made known! May God in His goodness stir our hearts to set before His people the work which He has commanded, and which we are doing for Him; and then may all who have taken their part be entirely forgotten in the thought that it is the Lord who has really done the work, and that it is the Lord who is calling us to do it!

*Speech of the Rev. W. S. Price.*

My Christian friends, I have one advantage in standing here to-day in that I come direct from the scene of action—I had almost said, from the scene of war. It is only a little more than three weeks ago that I ran the blockade of the East Coast of Africa. Not a very risky or desperate thing to do, you will say, when I tell you that the Consul-General was on board with us; and though the Admiral's blockading ship waylaid us on our way to Zanzibar, not a shot was fired, only rounds of good hearty English cheers were given to us, and the touching strains of "Home, sweet Home." I have another advantage in speaking to you to-day, and that is that I am not speaking to you about any out-of-the-way corner of the world that nobody knows anything about. Those persons must be very far behind the times who do not know a great deal about East Africa. It was very different a few years ago. I remember an officer in a rather high position, who told me that when at home he was telegraphed to by the Government to ask if he would take a post in Zanzibar, he had to go at once and look out where Zanzibar was. There can be no doubt about it—it is a very remarkable fact—that East Africa has become latterly one of the great centres of interest to the civilized world. Nothing can be more remarkable, and especially to those who remember, as I do, the place some twelve or fourteen years ago, than the continual influx of Europeans. Every mail brings a contingent of Europeans from one or other of the countries. They come, they come, and still they come. And what do they come for? There is nothing attractive in the

country itself—nothing, I mean to say, in the conditions of life. I would not advise anybody to go to East Africa who wants an easy life of it. Still people come; many of them men endowed with many interests. Men go out in the interests of science. There are others who go out as keen sportsmen to shoot big game. Others go out with commercial objects in view; but I am thankful to say that the missionaries, who were the pioneers of all enterprise in East Africa—it was good old Dr. Krapf who opened the door there—are still to the front, and that they come. Well, what is it that induces all these people to come? They have some grand leading object, some ruling passion, and from my heart I would pity the missionary who would go to East Africa who had not a ruling passion, whose heart was not aglow with the love of Christ, and whose ruling passion was not to make known the blessed Gospel to the dark heathen of that land.

The past year has been very memorable in the history of East Africa, and especially in the history of East African Missions. Many stirring events have combined to make it such. There have been many new departures, and it has been, I must say, a year of very peculiar trial. In the Report it is spoken of as "these very anxious times." That is a true report, for they have been very anxious times to all concerned. They have been very anxious times to those in authority. I am speaking now in the presence of the Consul-General of Zanzibar, whom I am sure we all delight to see on our platform to-day—and I know they have been very anxious times for him. We

thank God who has given him strength to weather the storm, and to conduct the operations of government in these very difficult and anxious times. But they have also been very anxious times for your missionaries, scattered all over the country. From various causes the country has been in an unsettled state. It is not my province to enter into these causes. They would lead me into the branch of politics, and you know that it is a very wholesome rule of the C.M.S. that their missionaries have nothing to do with politics. But the causes have existed, and in consequence of them the country has been in a very unsettled state. Travelling has been dangerous, and there has been I may say, a hostile feeling against all white men, missionaries included, if not missionaries especially. Their lives have often been exposed to danger, whether in the far-off station or even on the coast; and I was told by my good friend the Consul-General—I do not think it was in confidence—that there were several occasions when our lives were exposed to danger and he did not see fit to let us know about it.

Well, in all these troublous times, it might have been that I might have come before you to-day with the doleful story that the missionaries on the coast and in the interior are all safe and sound, and not a hair has been injured, but that your Missions have all been abandoned. I thank God I have no such doleful story to bring before you to-day. Your missionaries, through the kind interference of the Consul-General in the exercise of his powerful influence, are all safe and sound, not a hair of their heads has been injured, and your Missions are all intact. I make no exception in the case of Uganda, because I do not look upon Uganda as abandoned. The missionaries have not run away from Uganda, but they have been driven out by hostile Arabs—not by the indigenous people of the country, but by foreigners. There have been revolutions in Uganda, one after another, and your missionaries have been driven out. It is a wonderful thing, for which we should praise God, that their lives have been spared. They are at the south end of the Lake, and they are waiting the opportunity—it may be another revolution, for all we can tell, but it is bound

to come—when they will, through God's help, be restored to their old field of labour, and where they may have greater blessings than heretofore.

One of the great advances of the past year that deserve to be mentioned is the establishment, or, shall I say, the beginning of the operations of the Imperial British East Africa Company. Now, whatever we may think about it, a change like this must have a very important influence on our Missions. We hail the advent of this Company. They have their own objects, and we have ours. I had the honour the other day, of meeting and holding a conversation with the President of the Board of Directors of that Company, and he told me, "Our objects are identical with yours." I rejoiced to hear that. Their ways may be a little different, and they may have other objects in view, but there is no reason in the world why the East African Company and the C.M.S. should not work hand in hand together. I believe it is important equally for the interests of the Company as it is for the interests of our Society that we should work harmoniously together, and this, I trust, will be the case. Only we must remember to keep to our own line of action. Whatever may be the ends of the Company, we have only one definite object in view and nothing can put it aside. We have nothing in the world to do but to preach Christ and the unsearchable riches of Christ to the heathen of that land. Everybody who studies missionary annals knows that one of the greatest barriers to all progress in East Africa is that terrible institution—the slave traffic. It is an institution which is not only demoralizing to all who have anything to do with it, but to the efforts that may be made by philanthropists or Christians for the propagation of civilization or the Christian faith. The blockade, you know, has been established for some time with a view to limit or put down this iniquitous traffic. It is going on at the present time, and no doubt for a time it does interfere with the freedom of the traffic. But what is to come of it when the blockade is removed? It wants no great power of foresight to predict that there will be a reaction. Whenever that may be we shall look for other means, under God's

blessing, for the suppression of this great evil. I am a little behind the scenes, and I can say so much, that I believe vigorous efforts will shortly be made in the right direction for the suppression of slavery in East Africa. God give great wisdom to those who have to deal with this most difficult question!

A word as to my own experience. As you have already heard, almost immediately upon my arrival in East Africa came the overwhelming intelligence of the death of Bishop Parker. To me it was overwhelming, as it was, I believe, to my colleagues. It threw upon me a vast responsibility which I had not anticipated when I undertook to go out to East Africa. But in these troublous times, and in the midst of these many difficulties, I had great reason to be thankful for the help that I received. In the first place it was a great help to me that I had, and that I knew I had, the confidence of the Committee at home. Many were the occasions that arose when it was impossible, even by telegram, to consult them as to the step that should be immediately taken. We could only pray to God to give us wisdom and grace to act on the spur of the moment. But throughout I may say—and I thankfully say—I received the cordial support of the Committee at home. Another thing was, I knew I had a friend at court. Colonel Euan Smith, who occupied so high a position at headquarters at Zanzibar, was our friend, and that was a great matter. It might possibly be that in these various complications he and I might not see quite eye and eye together. It would have been a wonderful thing if we did. But I could always reckon upon his cordial assistance and help in any way that he could give it. This, I say, was one very great encouragement and help to me, and another was—and I delight to mention this—the cordial, the loving, and the loyal support that I had from my colleagues. A better, a more earnest, a more loving set of men, and women, I would never wish to labour with. I count it an honour and a privilege to have been associated with them during the past year.

It has been mentioned in the Report that I have, in spite of difficulties and in

spite of obstacles, reported favourably of the progress of the work. Well, my dear friends, I have done so because I could do so with a clear conscience. When I was at my farewell meeting, one of my colleagues addressed the meeting, and he said, "We have had many trials during the past year, but in spite of them all there has been steady progress all along the line." And it is quite true—not rapid, but steady progress. Just one or two cases I will mention. In the first place there has been established during the past year, or rather revived, a Divinity Class, put, I trust, upon a firm basis, for the training of Native agents as evangelists and preachers. Then, again, a Medical Mission has been opened in the town of Mombasa, and is now vigorously at work. Another important new feature in our Mission has been the development of ladies' work—or of women's work, if you will allow me to use an expression I like better. We have now four ladies engaged in connection with our Mission, and I may say that this is a new feature in our Mission. Two of these ladies are employed in connection with the women, and two in connection with the girls. Another thing, and a very important thing indeed, is that through the invitation, I may say, of the East African Company, we have begun to occupy a new route into the interior—not a new route entirely, because it is the old route, the old route pointed out years ago by Dr. Krapf, the old route traversed by the sainted Bishop Hannington. We see here one instance of the providence of God working with us, inasmuch as when the old route was closed to us this new route was immediately opened up.

There is only just one word in conclusion. I notice in this most admirable summary of the Report that there is one word which, if I might venture to say so, I should object to, and that is where it says, "Nevertheless the Committee cannot but regard the present prospects of the whole country as very dark." There is one word in that sentence I should like to change, and that is the word "prospects." The *aspect* is dark; there is a dark cloud resting over Africa now; but not the *prospect*. [Loud applause.] The pros-

pects are as bright as the promises of God's work can make them. No; we will not despair. My dear friends, take courage. You sent us men; send us more. You have prayed, and your prayers have been answered. Go on praying, and strengthen the hands of

those who are fighting the fight in East Africa. They will be encouraged and still go forward with the old battle-cry, "Let the Lord arise; let His enemies be scattered; and let them also that hate Him flee before Him."

*Speech of Colonel Euan Smith.*

Mr. President, Ladies, my Lords, and Gentlemen, it is with the utmost diffidence that I, on the day after my arrival in London from Zanzibar, present myself before so vast an assemblage as this to speak the few words that I am able to speak on behalf of this great Society, the Church Missionary Society. But, ladies and gentlemen, the interest I take in this Society is an inherited interest. For years I was at the feet of my beloved and lamented chief, Sir Bartle Frere, and I hope that the lessons he taught me will never be forgotten. He told me—and he told me never to forget it—that the value of missionary enterprise as a channel for the civilization and development of the dark places of the world could not be overrated. That I have always tried to remember, and, please God, I will always try to bear in mind.

The state of East Africa at the present moment is now a matter of public interest all over the world, but it is of especial interest to the Church Missionary Society. I doubt very much whether among this immense assemblage there are a great majority who are aware of the intense darkness, of the absolute intellectual night, that broods over that continent. I have been astonished, I have been amazed, when I have come to appreciate the enormity of the work that lies before the Missionary Societies. Centuries have passed over Africa, generations of men have lived and have died and gone to the ground like the beasts that perish. There has been no light. If Africa, in the wisdom of God, is in the future to take her place amongst the nations of the world, her regeneration must be brought about by the sons of Africa—it must be brought about by the Natives themselves. It is too vast, it is too gigantic, a work to be undertaken by any foreign agency. But the channel of education is in the hands of the missionaries. The land is beginning to quicken. Little by little the

pioneers of civilization—whether as geographers, whether as explorers—have been supported. Our missionaries themselves are beginning to make their influence felt even in the uttermost parts of the continent; and I say, gentlemen, that the one thing for this Society to do is to do its utmost to strengthen the hands of the missionaries on the East Coast of Africa. We have all heard much about slavery and the slave-trade. The slave-trade is a matter entirely different from slavery. The status of slavery must be abolished eventually by Africans themselves. It is too gigantic a task for any Government to undertake, and to bring about its abolition you must make the Natives understand its curse and degradation. These, gentlemen, are some of the difficulties this great Society has before it. It must let light in, and teach the sons of Africa themselves to go and spread the Gospel among their dark brethren all over the continent.

I must say a few words about the release of the missionaries who, I am thankful to say, have happily been brought down to the coast. Sir John Kennaway told you that when I gave the signal to surrender the Committee was obliged to put the blind eye to the telescope. I beg to state that I never gave the signal to surrender.\* What I felt to be my duty—the duty inculcated upon me by her Majesty's Government—was to give the missionaries a fair chance of getting away if they chose to go, and not to let them feel that they were abandoned because they were missionaries. And, gentlemen, I had the greatest difficulty in doing this. The reason that I have mentioned this subject to this assemblage here to-day is that I want the proper credit to be put in the proper place, and that place of honour belongs to

\* [It may be observed that the President did not use the word "surrender," but "retreat."—ED.]

your brother French missionaries in the station of Bagamoyo. I am firmly of belief that in dealing with a task like that set before us in East Africa, and with people like the savages who overrun the continent, the prestige of the English name and of the European name should be kept up to the very utmost and as much as possible. God knows I would not underrate the silent eloquence with which the deaths of men like Bishop Hannington appeal to the whole civilized and to the whole uncivilized world. When they see a man like Bishop Hannington going into the interior of the country and laying down his life, the most ignorant of our African brethren ask themselves what manner of religion can this be that induces men to go to the uttermost parts of the world and to sacrifice their lives for no apparent object? Such deaths are the glory of the Church Missionary Society, and of the Church, but at the same time I cannot but feel that it is a grave political misfortune that, except under circumstances of the most dire necessity, the death of any Englishman should go unpunished. His death should not be permitted to pass unnoticed, and every care should be taken to prevent him falling a victim to these savage tribes by which he is surrounded. That, gentlemen, has been the principle which led me to implore the Church Missionary Society to consider well whether it was wise for them to keep their far-away stations at Mpwapwa and Mamboia. I have no hesitation in telling you that the lives of the missionaries there were in the greatest danger, and her Majesty's Government specially impressed upon me the duty of doing everything I could in a legitimate manner to withdraw these missionaries, or at all events to afford them such protection as should be in my power. On two occasions I sent over deputations to the coast with *carte blanche* to do what they liked, and to spend money as they liked in order to bring our brethren in. On both occasions they were beaten back. At Saadani, where European antipathy is very great, the Natives said they would have none of them. You are all aware of the lamented murder of Mr. Brooks, brought about, I am sorry to say, by his ignorance of the coast and by his imprudence in venturing too far into

the infected zone. When I found there was no possibility of getting through the rebel line, I addressed myself to the head of the rebels—Bushiri. I was encouraged to do this because Bushiri, as the German Admiral told me, had behaved as a perfect gentleman in the way in which he dealt with those who survived the massacre. The French missionaries, who had been established there for over twenty years, were the principal intermediaries. They went to Bushiri, and said: "You say you are making war on the Germans because they have come upon the coast. We have nothing to do with that. We are outside the political situation altogether. What we say is that the missionaries are men of God. They have nothing to do with the political situation or with the disturbances on the coast-line." After a little time Bushiri was got to see this, and himself went down to the camp of the other rebels where these people were imprisoned, brought them back, and eventually arranged the terms of their surrender. It was on these grounds, ladies and gentlemen, that I addressed myself to Bushiri, but, as martial law was reigning on the coast, I did it through the German Admiral. I wish here to say what great cause of gratitude this Society has to the German Admiral on the East Coast of Africa for the fact that these missionaries were rescued in safety. If he had not given us his most cordial assistance to enable me to enter into direct relations with Bushiri, I have no hesitation in saying that these rescued missionaries would not be now in the place of safety in which they are. I was only too glad to hear—I was not aware of it until to-day\*—that some of the Church missionaries were remaining at Mpwapwa and Mamboia. I took care to send a letter to them, as far as my judgment would serve me, pointing out the whole of the dangers. I asked them to weigh them well, and to consider whether it was better that they should come down or that higher interests required them to remain. And, gentlemen, if they have remained, it is to their honour that they have done so.

There is one other point as to which

\* [Mr. Lang had mentioned the telegrams received the day before.—Ed.]

I should like to say a word, namely, as to the revolution in Uganda. It has been said that owing to the late events in Uganda, the prospects of the missionaries are very dark. I cannot say I altogether concur in this view. I think it is at least within the bounds of probability that the three claimants who now exist to the throne may all fall out, and that Mwanga may go back, and if he does I am perfectly certain that he will go back again inclined to his old allegiance with the Church Missionary Society and with missionary enterprise. He has had enough of what the Mohammedans can do for him and for Uganda.

The hymn, "Lord, Thy ransomed Church is waking," was then sung, during which the collection was made.

The second Resolution was moved by Sir Charles E. Bernard, K.C.S.I., and seconded by the Rev. H. E. Fox, M.A., Rector of St. Nicholas, Durham, and a member of the recent Special Winter Mission to India:—

That this Meeting, recognizing the Divine blessing which has rested on the varied missionary agencies which the Society employs, according to the varied needs of the many nations and classes amongst which it labours, hails with satisfaction the adoption of plans for strengthening the India Missions—on the one hand by developing the evangelistic work done through the agency of higher education, and on the other by sending forth amongst the villages in densely populated rural districts bands of Associated Evangelists.

*Speech of Sir Charles E. Bernard, K.C.S.I.*

Sir John Kennaway, the Resolution that I have been honoured by being allowed to present to you begins by thanking our Lord and Master for the way in which He has blessed the work of the Church Missionary Society throughout the year: it refers to the varied agencies which the Society employs in the many parts of the mission-field; and it hails with satisfaction the plans which the Society is making for developing Mission work in India both in the line of evangelization and in the line of educational work. The review of the Society's work which has been read to you, and what has fallen from the President and from other speakers, have shown you that the work of the Society is making progress, as one of the speakers said, "all along the line." In Japan, the people are showing a wonderful readiness to hear and to receive the Gospel. In China a further door is being opened. In West Africa the work has been consolidated, and we believe it has been revived in East Africa. Notwithstanding the darkness of the present

I wish before sitting down, to pay my tribute to the loyalty and the assistance that I have received from the representative of the Church Missionary Society who has just addressed you. It is perfectly true that it was extremely difficult for all Europeans of whatever profession to keep clear from political complications on the East Coast, but Mr. Price has done so. By his doing so he has enormously strengthened my hands. He has spoken to you in the kindest terms of the assistance which I have given him. I should wish, before sitting down, to speak in the same terms of the loyal assistance he has always given me.

aspect, we are thankfully entitled to say that souls have been won for Christ, and that Jesus Christ has been set forth on the banks of the great lake in the centre of Africa. In India, too, there has been progress, and in Southern India, where the older and greater stations are, there has been consolidation and improvement. And not only is that the case with the work of the Church Missionary Society; the sister Societies—the sister Protestant Societies which are doing the work of Christ throughout the world—the China Inland Mission, the London Mission in South Africa, the Wesleyan Mission, the Society for the Propagation of the Gospel, and the great American Societies in India and Japan, have all had, we are thankful to say, a successful year. Even the criticisms which we have seen at home of missionary methods and missionary results—some of those criticisms friendly and some not altogether friendly—while we trust they have not disturbed the minds of the workers abroad, I believe have greatly strengthened the hearts



and the interest of the supporters at home.

We thankfully acknowledge that the good hand of our God has been this year upon the work of the Church Missionary Society. Speaking of the different agencies the Society employs I would only refer to two, and first to the Native pastors and Native teachers. This agency has increased and been extended in India, and in China, and in Japan. For my part I believe that the evangelization of India—especially of the poor of India—must be done and will be done by Native teachers and Native preachers. They can come much nearer to the minds and to the hearts of their hearers. They can put themselves more in the place of the people they are speaking to than foreigners can possibly do, and therefore I rejoice that more attention has been given to, more success has resulted from, training and extending the Native pastorate throughout the mission-field. The second of the agencies employed, which is a comparatively new agency, is the agency of the Christian women who go and take the Gospel to their sisters in their homes in heathen lands. Not only do Christian women go out from England and America to this work, but Christian Native women in larger numbers are joining in supporting their European and American sisters. Some time ago, owing to the social rules which prevent men missionaries from going and talking to women and teaching in schools, the whole of the great influence which women must exercise in India on their sons and their brothers and their husbands was thrown entirely against their yielding to the Gospel, which they may have heard in the schools, or in the streets, or in the missionary churches. Thanks to what these Christian European and Native women are doing for their sisters, we hope that, before another generation is over, this influence will be thrown on the side of the Gospel.

For more than thirty years I have lived in India, and for some of these years I had the honour of being a member of your Corresponding Committee in Calcutta, and I can assure you that your missionaries, whether employed in evangelizing work or in educational work, are valued and re-

spected by the Natives among whom they labour, and by the European Christians who are witnesses of their labours. In India the people are a religious race. They exercise great self-denial, and they spend a great deal of their income in promoting their own religion, and even those who do not accept the missionary's message—even those who hate the very idea of conversion to Christianity—appreciate the self-denying efforts of the missionaries who come and live among the people and work for the people, who live poorly compared with other Europeans in India, and who do that solely and entirely for the love of the Master they serve, for the love of the fellow-men among whom they work, and in order to win souls for the Gospel.

The Resolution says something about the educational work in India. I think there are some supporters of missionary societies who are inclined to think that too much is spent on schools and on colleges. You will observe in the Report that was read that the Committee take the view that the schools and colleges are essentially evangelizing agencies. I am sure there is no man or woman in this room who, if he or she lived half a year in a station in the interior of India, would not have his or her heart drawn to the bright, quick-witted children. A woman especially would be led to spend part of her time in teaching the children she saw around her, and in winning them to Christ. But this was not the school's first beginning in missionary action. In the missionary primary schools the very first book that is put into a child's hand when it can read a little is a Bible, or a portion of a Bible; and then in every missionary school or college a part of the day—the first and best part of the day—is set apart for Scripture and missionary teaching. From missionary schools and colleges there do come out a certain number of converts directly every year; but over and above that, there are many who come out of those schools who may not profess Christ openly, who perhaps have not Christ in their hearts, but they have learned the Bible story and know the way of the Gospel. The only way of reaching the children of the poor, amongst whom the missionaries chiefly live, is by the primary schools;

and in the secondary schools and colleges which are controlled and taught by devoted missionaries an immense impression is made upon the boys and girls by the Scripture teaching they receive, and perhaps almost as much impression is made by the example of the Christian men and women with whom the people are brought into such close contact. Then you must remember that the missionary schools and colleges in India are the only institutions in which moral and social duties are known and taught on the basis of religion. Indians themselves have recently come forward in numbers, and asserted, and the Government, who are responsible for education, have also lamented, that secular teaching does not give to the Indian boy and girl the moral training they require. The Indian Government, which is debarred from teaching religion in its schools, only last year published a Minute in which it proclaimed to all that it desired more and more that the higher education of the country should fall into the hands of missionaries, who teach moral and social duties on the basis of religion. When the people and the Government of India are thus asking for more help for missionary schools and colleges, you will think that your Committee were justified when, after prayerful inquiry and much consideration, they decided not to contract but rather to extend the evangelizing agency of these missionary schools and colleges. If these schools and colleges were closed, the children who are now enjoying the influence of the missionaries who teach them would fall under other agencies and influences. Every Englishman who is interested in India cannot but feel thankful that the Church Missionary Society, and so many other Societies, expend such a large portion of their funds in carrying the Gospel to those hundreds of millions whom God in His providence has committed to the care of the English nation.

I have spoken of the self-denial of the missionaries. I have seen a good deal of missionary work during the thirty years I have been in India, and I am able to tell you that your missionaries do live self-denying lives, not in any way lives of luxury. Thirty-one years ago, when I first went to India, I was in the camp of Sir John Lawrence, in the

Punjab, and when we came into the station at Rawul Pindee, and a sheep was killed, Sir John Lawrence ordered that a part of it should be taken to an old missionary who lived near; and he said he did so because he knew that the missionary was in such circumstances that often he and his family had no meat on their table. That struck me as showing that missionaries lived in a different way from other Englishmen in the Punjab and elsewhere. Of this I can give a few concrete instances. In Calcutta there is one of your missionaries, who is my own brother-in-law, and that man, who for six years lived on twenty-five shillings a week, took no salary from the Society. It is often said that missionaries enjoy large salaries. We know very well, that if any missionary goes out, to whom God has granted a small competency, he takes no salary from the Society; and on the list of your missionaries there are those who either take no salary whatever, or spend the whole of their salary on the Mission work around them. The missionary I mentioned, who is in Calcutta, who is a Cambridge graduate, and has been twelve years in your employment, now gets one-third of what my son, in the Indian Civil Service, got within two years and a half of his landing in the country, so that you see the salary of a missionary is very small indeed compared with that of other Europeans working in India. But my time is up, and I will only say, with reference to what has been stated about missionaries being censured because they kept pony carriages, that in India these carriages—sometimes ox-carts or other country vehicles—are not pleasure carriages in any way, but are merely kept up in order that missionaries may be able to do their work in a country where the distances are large, where there are no buses, or tramcars, or underground railways to carry you about, and where the climate would make it impossible for a European to walk from place to place with safety to his health. I can assure you, of the Church Missionary Society, that you may give your subscriptions without any fear in your mind that any part of them will be devoted to paying missionaries large salaries or keeping them in luxury in the field.

*Speech of the Rev. H. E. Fox.*

Sir John Kennaway, my Lords, Ladies, and Gentlemen, when your Committee did me the honour to invite me to take a part in this great and important meeting, I felt that they had not only committed to me a very great privilege, but I was painfully aware that they had cast me into a very deep anxiety; and I knew that the only claim on which I had any right to ask for a hearing to-day was that in some sense I stood before you as a missionary critic. Criticism, Sir John, is one of those unfortunate words, like casuistry, and I suppose we ought to add coercion, which in their progress through this world have gathered to themselves a most invidious sense. But while I was comforting myself that there are critics and critics, and that it is not necessary for all critics to be captious and caustic, and that I might fulfil the function of a critic without being ill-informed and prejudiced, I am suddenly relieved from my deep anxiety. That glorious Report, for such I may truly call it, has set me free to stand before you without fear as a missionary critic. It has proved beyond question that the missionary critic is almost an unmixed blessing, that he is a creature whom we have no cause to fear, that he has done us more good than many friends; and I humbly make a present to the Committee of a suggestion for what it is worth, that some critic of peculiar acridity should be retained by this Society as a permanent institution. But, my friends, I must confess that I never intended to be a critic, and if I am a critic I am a critic against my will. But how could I help it? Visiting as I did last year so many stations of your Society, both in South and North India, it was impossible for me not to form some judgment on the points of the case put before us for discussion. Whether that judgment is a just one, it would be impertinent for me to say; I only know that I endeavoured to make it impartial. I looked at the question from every point of view. I was not a personally conducted visitor to India. I tried to see with the eyes of my missionary brethren—and there are few wiser in India than theirs—and not with their eyes only, but with

the eyes of Native Christians and of European residents. And if I have come to one conclusion more certainly than another it is this, that whatever failure the great missionary enterprises of this nineteenth century may show, wherever the Gospel in its unadulterated purity is preached, and wherever the divine gift of sanctified common sense is exercised, there is no evidence of failure.

Failure! Do you call it a failure to see, as I so often have seen, the lordly Brahmin and the outcast eating at the same table and drinking out of the same cup at my hand, in memory of the Lord Jesus Christ, in whom there is neither bond nor free. Failure! Do you call it a failure when the Native Church itself becomes a missionary agency? Two of the finest Christians I ever met during my visit to India were Native catechists. One, alas! is no more, and I fear both are. They were sent forth by the Tinnevely Church to be in the truest sense of the word missionaries, as true missionaries as any. They went from their own land, leaving home and kith and kin, learning a new language, and living in the fever-haunted jungles, amidst dangers of which you have no conception. Failure! Was it a failure when last New Year's Day I met a party of Native Christians, twenty in number, who had marched through the country for fourteen days to be present at our missionary service, who had given up their work at the time of harvest, and had paid others to get their harvest in for them, so hungering and thirsting were they for the Word of life? Failure! Is it a failure that of all the educational agencies, schools, and colleges of India, those which are most trusted and sought after are the colleges conducted by Christian missionaries? No, my friends, what we want are not new methods, any more than a new Gospel; we want a new measure of grace, a new measure of faith, new measures of men, and new measures of means. That is what we want, and the old lines.

But it was pitiable to see that thin white line which you have stretched across India broken by so many a gap; pitiable to see the solitary outpost in

the distant station, where you ought to have massed your men in companies and squadrons—to have the request made to me, which I could not answer, from the Brahmins themselves, who were willing to hand over to us without charge or condition a prosperous high school of their own, and to be obliged to reply to them with the stereotyped “we cannot.” It was pitiable to see the villagers following us and pleading for the Gospel—their words will ring in my ears to the day of my death, and I would that I could send them ringing through England, and through every heart here to-day. One lovely summer morning in January we rode out to one of the innumerable villages in the great Kistna delta, not only to bring the Gospel of the Lord Jesus Christ, but to be the bearers of the heavy tidings that we must take away their teacher, their only catechist, from whose lips they had heard the Word of life. There was another village, where there seemed to be a more earnest need, and we must take him from this village. If you could have seen these people running beside us as we rode away, and with that plaintive pleading of the Natives, which is irresistible to Europeans—at least for the first six months of their residence in India—saying, “Master, master, what are we to do? You are taking away our teacher. Master (turning to me), tell the people of England to send us more teachers when you get home.” There was a poor woman carrying her child, and I said to the men, “Some day that woman will put that child down; it will grow up to be a man, strong enough to carry its mother. So it should be with you. We have been carrying you, and now we want to put you down. You must walk. We want you to support a teacher yourselves. And the time may come when you will be able to carry us, and send out teachers in India.” The reply was unanswerable:—“Master, we are so lame; we cannot walk; you must carry us.” And what can you say to men who are only earning twopence a day in the rice-fields of the Kistna?

But our Resolution reminds us that development must take place all along the line. It won't do to strengthen your forces in one place only, but everywhere. One of the remarkable features of missionary work nowadays

is, that there is growing out that great law, as true in the spiritual as in the natural world, of the correlation between growth of life and growth of organization. Growth of organization is necessary to the increase of missionary work. Your old pioneers were sent out, and you, perhaps, put on them the multifarious duties which pioneers often have to perform. The pioneer missionary was pastor and catechist, educationist and doctor, and worse still—I use the words of a critic—you made him a beggar. You did not give him enough to support his own schools, and you set him to beg for the support which you were afraid to give him. I hope all that is changed. The Report has alluded admirably to the Society's operations and administration, and to the means by which its efforts can be strengthened. There is an inter-dependence between one of your operations and another. You cannot strengthen the educational work without strengthening the itinerating work, or your Medical Missions without going on to strengthen your work amongst women. Are you, friends, ready to do this? What we want for India—and it is the wish of my heart—is, men who have consecrated their muscles and their hearts, who are set on fire and aglow for souls. Christians of England, will you respond, at what I have no hesitation in saying is a tremendous crisis in the history of India? It seems to me that it was only the other day that I was standing before the famous Cashmere gate, the shot-shattered walls of Delhi. I have seen the place—it is a place to be remembered, where the noble deed was done that has thrilled the heart of every Englishman who has heard of it. You remember how those five brave officers who carried the powder bags rushed through the storm of bullets and laid them there at the gate—laid them with their lives. In another instant the gate was blown in, and in half an hour the city was ours. The matter we have in hand is much the same. We have thrown a handful of men into the country, the gate is broken through, the wall is shaking; Christians, are the storming columns ready? Men and women, will you come forward in this crisis, and say, “God helping us, we will go in and possess the land for Christ?”

The third Resolution was moved by the Rev. H. D. Williamson, M.A., missionary to the Gonds of Central India, and seconded by the Rev. Canon Howell, B.D., Vicar of Wrexham:—

That this meeting puts on record its gratitude to the Giver of all good things for the enlarged income of the Society, and, above all, for the increased number of men and women of practical and spiritual experience whom the Lord of the harvest is calling to the work.

*Speech of the Rev. H. D. Williamson.*

There is no Resolution, I feel sure, that will be more fully and readily endorsed, not only by those who are present in this great Meeting, but by the hundreds of sympathizers and friends throughout the length and breadth of the land; and, let it not be forgotten, by the missionaries and Churches abroad. I stand before you this morning in the independent position of one who has been privileged by God to work for ten years in India, and who is in the more independent position still of one who hopes to return, please God, at the end of the year. I wish to speak to you about the Gonds of Central India. I am sure many of you know little about them. Let me remind you that there are as many as two millions of them, that they are to be found in the jungles of Central India, and that nothing practically was done among them till the year when the Church Missionary Society sent me out, so that I have the privilege of being one of those pioneer missionaries of whom you have just heard. We found that these people were very different from the Hindus, that they are devil-worshippers, people satisfied to worship evil spirits, people so dense and dark that when we began to speak to them about Jesus Christ and God, their minds were a complete blank. It was evidently utterly impossible for them to realize what we were speaking to them about. Therefore my first endeavour was naturally to make friends of them, and the way I did so was to go and live among them, and as much as possible like the Gonds. The ordinary mode of itineration is to take out tents and pitch these outside the village, and then to go into the village and preach to the people as you can best gather them together. I found that taking tents in this way was evidently not the best means of reaching them, and one day I said to my catechist, "Look here, pundit"—for he was a pundit, a converted Brahmin of Benares,—“don't you think we could go and put up in

these people's houses, and do away with the tents, by which they evidently confound us with the Government officers?" So we started off and took our ponies and goods for two or three weeks' operations in the jungle. When we started from a village my catechist went to the right and I to the left, and we sent off our ponies and our breakfasts to a village nine or ten miles away. My catechist went through his three or four villages, and I went through my three or four, and when we had gathered our congregation—which was not easy, for their first impulse was to run away—we talked to them; you may call it preaching, but it is practically talking. We talked to them about their own evil spirits, about Jesus Christ, and God and man. Then we would go on to another village, and in the middle of the day we met in our little Gond hut—made as clean as possible, but perhaps not as clean as we should like—and sat down to our breakfast. The people, anxious to see the interesting proceeding of a European missionary taking his breakfast would sit down in front and watch us. We are glad to see them, for it shows us that their suspiciousness of us and our work is going away. At night they watch us, and in the morning they watch us, and they are up before we are. We sleep outside, in the village street, or in any open place.

Well, God saw fit to let us labour for six years before showing us the first-fruits of our Gond Mission. Then He brought out the man He had been preparing to be the first-fruits of our Mission. He was a man owning a couple of villages, and was looked on as a holy man. He had sat beside the River Nerbudda doing penance for two years, seeing if he could find peace. He sat there on the advice of Hindu pundits. Not having found peace, he came back to his Native village, and there the Lord caused me to meet him. I asked where He was, but he was not at home; he had

gone to a village twenty miles away, and was said not to be likely to be back for three days. But in the afternoon, as I was resting, in he came. I said, "I heard you were likely to be away three days." He said, "I cannot tell how it was, but when I had got half-way to the village something said to me, 'Go back to your own home;' and now I see a clergyman I know what it was that brought me back—it was God." I said, "Yes, it was God!" He had been taught to read by the Hindus—a thing not one Gond in a thousand can do; so that on the third day I handed over a New Testament to him, and the end of it was, that, with the help of God's Spirit, he was brought to the light and was baptized as the first-fruits of our Gond Mission. And now I am thankful to say that we have nearly forty Christians among these Gonds.

It is a very difficult work. Here are a people spreading over a district 150 miles across, in which for six years I was the only missionary labouring. We have now converts all over the district, with catechumens and inquirers more numerous than the Christians. We have all these difficulties, and the difficulty that the Hindus are coming in and are more and more working amongst them. As Sir William Hunter, who knows so well the difficulties of India, has set it before us, if we don't step in and evangelize these fifty millions of aboriginal

racés, in 50 years they will all be merged in Hinduism and Mohammedanism. Now think of that. There is Hinduism working in among these Gonds. These simple, ignorant people naturally look up to the Hindus as being intelligent and educated. There is drinking working its way among them, as it unfortunately does among these aboriginal tribes. And now there is one man holding the fort among the Gonds—one! We did have four. One was a man beloved by every one in this hall—Bishop Parker. Some have not realized or known that episode in his life when he gave up the secretariat at Calcutta which he held so ably. He wished to bury himself, so to speak, among the Gonds. He came and set himself down to spend the rest of his life among those people, and if he had not been drawn away to Africa, which so sorely needed him, we might still have had the benefit of his counsel there.

I have set before you this little picture to show you that God is blessing us, and what need we have of your prayers and sympathy. Do not be led away by the notion that so much is done that practically everything is done. We are only just beginning. And when we offer up our praise to God, let us say that we are only receiving an earnest of what He is willing to give. "He hath shown His people the power of His arm, that He may give them the heritage of the heathen."

*Speech of the Rev. Canon Howell.*

My dear friends, it is a very pleasant thing to be thankful, and I need hardly tell you that thankfulness is the keynote of the Resolution which you have just heard. I was half-inclined, as I got up, to ask you to join in a doxology of praise to God for what has been laid before you. We Welsh people are, as I daresay some of you know, very much more given to singing than you phlegmatic Saxons; and I do not hesitate to say that if the Report to which you have listened this morning had been read in Wales, or, at any rate, if it had been read there in the Welsh language, the whole room would have been ringing with "*Gegoniant*" from end to end, with such a doxology as would have fired the hearts of angels. You English people are an admirable race—admirable for

energy, pluck, and steadfastness; but I will venture to say that I think you would be none the worse if you had sometimes a slight dash of Celtic enthusiasm—or, at all events, if you knew that the success of every great cause in this world is the triumph of enthusiasm. There are some good people who are afraid of enthusiasm where the work of God is concerned. They think enthusiasm a splendid thing in connection with politics, or war, or scientific enterprise, or relief expeditions, but they dread enthusiasm with the highest, and holiest, and sublimest of all subjects. But, my dear friends, with the history of the Day of Pentecost before us, surely we may say that there is such a thing as a holy enthusiasm, there is such a thing as an enthusiasm which comes

from the Holy Spirit of God! And this let me say, our most earnest need in closing this great gathering to-day is to be fired anew with a holy enthusiasm in this great cause of Missions, to attempt great things for God, and to expect great things from God. Surely, my dear friends, those sixteen clergymen and four laymen who met at the Castle and Falcon, in Aldersgate Street, on April 12th, 1799, to establish the Church Missionary Society, were baptized with this divine enthusiasm. Surely the men who in the first three years were only able to collect 911*l.*, and who for twenty years never announced a conversion in their Report—surely, I say, these men were sustained by this divine enthusiasm, and therefore I would most earnestly and passionately appeal to all of you at this moment to lay yourselves open to it. I would indeed say to my brethren on the Committee—Don't be afraid of a little enthusiasm, my friends! Launch out into the deep; let down your nets for a draught.

My first feeling on hearing the Report, which was so admirably read, was one of unspeakable thankfulness—I might have said enthusiasm in Wales—thankfulness for the encouragement it carries to me from the mission-field; thankfulness for the wisdom and guidance which have been given to those who conduct the affairs of the Society during the past year: thankfulness for the steady supply of missionary candidates; thankfulness that the controversies of the year have not only strengthened, and more than strengthened, the confidence of the Society's supporters, but have greatly stimulated their faith and their zeal in the Mission cause; and thankfulness—well, least of all, I am afraid to say it—least of all, for the Society's funds. We are thankful for the amount; but I have been repeatedly told that it is not an uncommon thing for more than the whole income of this Society to change hands on a single racecourse in a single day. We are thankful for an occasional legacy of some ten or twenty thousand pounds; but has it ever occurred to us to reckon up the number of wills that are proved under a quarter or half a million during a single year? We are given, I think, to being a little too complacent about the million a year which is subscribed for the support of Mission work abroad, and to forget the

125 millions a year which has been spent for many years past on one single article of luxury at home. My brethren, we speak of this Society as a great society, and great it is, thank God, when we compare it with its humble beginning some ninety years ago; great in the wonderful blessing which has attended its operations, great in the principles which it represents, and great also, let me say, in results, in proportion to the means employed. I say it is great in proportion to the means employed; but can any one tell me that the income of which we have heard to-day is great in the light of the wealth, the energy, and the enterprise of English Churchmen, yes, and English Evangelical clergymen? Why, I have heard a rather remarkable anecdote about something which took place in the City of London some weeks ago. I heard it stated that one day, for some time before the commencement of business, the approach to a broker's office in the City was so crowded, so crammed, that the broker actually had to get to his office through the window, such was the eagerness of persons to obtain shares in a certain foreign mine. Perhaps our friend Mr. Wigram will be good enough to inform us how often anything of that kind has been witnessed in Salisbury Square. My dear friends, let me just ask you this. If to-morrow one hundred military officers were required for active service in any part of the world, without regard to climate, is there any one here who will tell me that a thousand offers would not reach the War Office in Pall Mall before the setting of to-morrow's sun? Could as much be said of our War Office in Salisbury Square? And yet, my friends, there are tens of thousands of truly devoted Christian men and women scattered over this England of ours who hardly know what to do with themselves. How many Church of England congregations are there which at this moment are represented by a missionary in the field? How many Church of England congregations are there where not a word is heard about the cause which lies nearest to the heart of God from year to year? Alas! we seem a great way off the time when to be a missionary will be the highest ambition of the Christian manhood, yes, and of the Christian womanhood, of England, and

when every parish in our land will be a Church Missionary Society. Do any of you ask me whether I really believe in that? As well might you ask me whether I believe in God. I do believe that the time will come which was referred to by a preceding speaker, the time when the missionary cause in England will have the first choice of the highest and noblest types of English manhood—the very cream, as he said, of English scholarship—and the very choicest of England's sons and daughters. May God speed the day! Will you not, my friends, say Amen? [Loud cries of "Amen!"]

Be it so that this work is being challenged on every hand by candid friends and by open foes. Thank God that in this great cause the hotter the furnace the purer the gold! Be it so that there are poisoned arrows nearer home than the heart of Africa. Be it so, my friends, that we are told that the results of Missions are not at all in proportion to the means and the men employed. Do we not know that it has even been hinted that, so many missionaries being employed, so many converts ought to be produced? Well, then, I venture to ask why, if that rule is to be applied to missionaries abroad, it should not be equally applied to the work of the clergy at home? But surely we all know that there are tens of thousands of influences of sun and of soil, of heat and of cold, that affect the very best seed sown! And, my dear friends, never let us forget that there is such a thing, there is such a mighty truth, though it is a truth which appears to be anything but palatable in the age in which we live—I say, let us never forget that there is such a thing as the sovereignty of God, and that God's thoughts are not as our thoughts, neither are His ways as our ways. There is a hankering after demonstrative evidence in regard to this matter of means and results, and in my opinion that is not altogether a good sign. Many Christian men seem to forget that the resources of the spiritual world are not to be analyzed with the precision of chemical quantities. Never let it be forgotten that God's ways of working are, like God's truths, matters

of faith, and not of demonstration. The eye of faith is always upward and Godward, never inward in morbid self-anatomy; never outward to the difficulties and discouragement of the way. Can you for a moment suppose that if that wonderful man Stanley, whose narratives have lately been thrilling the hearts of millions throughout the civilized world, had dwelt on the difficulties and discouragements of his enterprise, he would ever have worked his way through hundreds of miles of those dense forest-paths of Africa? Would he, think you, in that case have accomplished one of the grandest exploits in the history of this world? And shall all the courage, and all the enterprise, and all the enthusiasm—here it comes in again—all the enthusiasm, I say, be monopolized by travelers and explorers, while unspeakably greater issues hang upon the work in which we are engaged? Mr. Chairman, let me say just this one word—for I have my eye on the clock—[loud applause, and cries of "Go on!"]—let me only say this one word in closing my remarks. I believe it is the perfection of military discipline—at least, I have heard so—for a common soldier to advance to the battle with a steady step and a buoyant heart, never inquiring the reason why, in simple obedience to the word of command. And I would ask, shall the same unquestioning obedience to the divine command be regarded as folly or fanaticism in the soldiers of Jesus Christ? Never, God forbid! If we believe in anything, my brethren, we do believe that our marching orders, "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost"—I say we must believe, we do believe—God helping us, we will believe—that these words express the mind, the will, the heart of God, and we know that God's biddings are God's enablings. "Forward," then, my brethren, be our watchword,

"Till o'er our ransom'd nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

"Even so, come quickly, Lord Jesus!"

"From all that dwell below the skies" was then sung, and the Bishop of Exeter pronounced the Benediction.

In the afternoon, a Conference was held at the C.M. House, of clerical and



other leading members of the Gleaners' Union, which was attended by some two hundred and fifty friends. Mr. Stock presided, and among those who took part in the discussion were the Revs. H. C. G. Moule (Cambridge), J. Hall Shaw (Islington), H. Sutton (Birmingham), G. N. H. Tredennick (Hastings), J. M. Challis, E. D. Stead (Richmond), H. A. Bull (Leyton), C. C. McArthur (Norfolk), D. M. Wilson (Bishop's Sutton); Dr. R. H. Kinsey (Bedford), Colonel Cotton (Weymouth); Mrs. Percy Brown (Horne, Surrey), Miss Leakey (Exeter), Miss A. Sampson (Calcutta), and Miss Crichton-Stuart (Bournemouth).

At the Evening Meeting, Exeter Hall was again crowded. The Bishop of Moosonee presided. Mr. Gray read part of Acts xxviii., and offered prayer. The secretarial speech in lieu of the Report was given by Mr. Stock. The missionary speakers were the Rev. J. B. Wood, Yoruba; the Rev. A. J. Shields, Santal Mission; the Rev. W. S. Price, East Africa; and Dr. B. Van Someren Taylor, Fuh-Ning, South China. The closing address was given by the Ven. Melville Scott, Archdeacon of Stafford.

On Thursday, May 2nd, the Committee, Association Secretaries, Honorary District Secretaries, and missionaries at home, were entertained at breakfast by Mr. Wigram at the Cannon Street Hotel. After breakfast, a paper was read by the Rev. A. J. Robinson, Rector of Whitechapel. Dr. R. H. Kinsey, of Bedford, also read a paper, and several friends afterwards spoke. The two papers are appended:—

*The Rev. A. J. Robinson's Address.*

"Not by might, nor by power, but by My Spirit, saith the Lord."—*Zeck. iv. 6.*

A text this is, which can never be out of place in any assembly of Christian men, whose one aim is to advance God's kingdom. But if it were possible, it seems more abundantly adapted to an occasion like the present, when we, who meet together to-day, have still to look at large masses of heathenism abroad and indifference at home. It is an inspiring portion of God's Word: it was meant to cheer the doubting, fainting soul in days gone by, and the centuries which have elapsed since then have only tended to confirm the truth contained in it. And to us, in these latter days, it is more than ever eloquent of might, tremendous and irresistible, and also of a quiet reserve of force that can be put forth if there is need. And need there is. There is work enough to do for Christ in this England of ours to-day.

But our business now is to look abroad; and if the prospect seems in some respects dark at home, what is it abroad? I need not try to describe, Scripture has done it. "The dark places of the earth are full of the habitations of cruelty;" "The whole world lieth in the evil one." Yes, great is the work to be done. And those who work, need *now*, as much as in any age, the mighty power of the Holy Spirit. It is well to look steadily at the foes of right and truth and purity. It is not right to look at them with fear; for that means want of faith in a present God; want of gratitude to a God who all along the ages has shown Himself faithful to His people.

Let us cast a rapid glance at the victorious work of the Holy Spirit in the amelioration of the world.

It is often confidently affirmed that miracles have never happened; but there are two stupendous miracles to account for, Christianity and Christendom. There was born in Bethlehem a Child weak and feeble, amidst poor surroundings; He grew to work at a carpenter's bench, and was apparently for thirty years

nothing more than a Galilean peasant. For the last three years and a half of his life, while doing good to others, He was hated. At last He was hunted to death. Betrayed by one apostle, forsaken by all, He died the shameful death of crucifixion, amidst the jeers and taunts of the assembled multitude. Never, surely, had a new faith so poor an opening! Overwhelmed with shame, it must die.

Nearly nineteen centuries have now run their course, and we behold faith in that Crucified One to be at the root of all the religions of Christendom. All alike bow the head to Jesus, and declare Him Son of God and Saviour of the world. And the first missionaries of this new faith were a handful of poor Jews. How came these men, persecuted, tormented, as they were, to influence the world as they did? To-day, unquestionably, the foremost nations of the earth acknowledge Christ as Saviour and King. To-day "one out of every four of the more than one hundred thousand millions of men and women on this earth is a professing Christian!" When we think of all the forces, Jewish, Gentile, Greek, and Roman, which were against Christianity, we are lost in amazement. We can explain its marvellous onward movement only by the fact that it is a system not of this world; neither "from man nor of man," but that it is of God. We see the fulfilment of the text, "Not by might, nor by power, but by My Spirit, saith the Lord." By the might of God's Holy Spirit the despised fishermen and publicans of Judæa regenerated the world. By the might of God's Spirit St. Peter, the bigoted Jew, admitted the Gentiles into the Church of God. By the might of the Holy Spirit St. Paul declared that in Christ every race and class obstruction was swept away, and all are "one in Him." By the might of the Holy Spirit missionaries went forth in every age to subdue the world to Christ; the succession is truly apostolic, and can be traced from the first century to the nineteenth.

Is it asked, What have these missionaries done? Let Charles Darwin answer,—  
"The lesson of the missionary is the enchanter's wand."

We have clear and plain proofs of the mighty workings of God's Spirit in the cessation of gladiatorial games, in the emancipation of millions of wretched slaves, in the love that encompasses the weakness of childhood, and the honour that is bestowed on the weakness of womanhood.

If we ask, further, what special message the Spirit has blessed, the answer is plain; the preaching of Christ—not dead, but *living*,—a Christ who loves all men of every race and age, and who desires all men to be saved, and whose beneficent influence is felt in the life that now is, as well as hoped for in that which is to come. It is the same message which must be proclaimed to-day; and if proclaimed in dependence on the Holy Spirit, in reality, in sincerity, *with enthusiasm*, then to-day, whether it be in the crowded streets of London, or amidst the savage tribes of Africa, weak men will be endued with God's power, and will "turn to fight the armies of the aliens."

But, enthusiasm? Yes, enthusiasm! Paul was an enthusiast when he proclaimed the Gospel before Festus; and the only way of assailing him was by the shaft of ridicule—"Paul, thou art beside thyself." He is an enthusiast; he is mad on Foreign Missions. Oh, that we were thus enthusiasts! it is a noble thing to be. Enthusiasm is by no means the synonym for madness. For what is enthusiasm? Is it not the having God in us? It was just this indwelling of the Holy Spirit which gave "Paul the aged," the despised, preternatural might. God dwelt in him, and in this enthusiasm he had a strength and a courage which has not only moved the world, but created our European Christendom.

We want more of this enthusiasm in obeying one of the two last commands of our Lord and Saviour.

Moreover, God has wonderfully blessed us in our day in any efforts we have made. For instance, let us note what was said by Keshub Chunder Sen,—“It is Christ, and not the British Government, that governs India. Our hearts,” he says, “have been conquered, not by armies, not by your gleaming bayonets and fiery cannon, but by a higher and different power; and that power is Christ.”

Thank God the one aim of our missionaries is to preach Christ. Thank God that in the preaching of Christ we of the C.M.S. have a hundred proofs that it is “the power of God unto salvation,” and mighty to-day as eighteen centuries ago “to the pulling down of strongholds.”

Has, then, this power of the Holy Spirit no work for us to do, here, in our English homes? Does the enthusiasm, the God in us, only expend itself in sending men out to splendid achievements abroad, and to die martyr-deaths like Patteson and Hannington? If we think this, it only shows that the Acts of the Apostles are as little studied now as they were in the days when Chrysostom complained of their neglect.

The Holy Spirit has His message and work for quiet times as for stormy; for us *here*, as well as for the missionaries in the field. I do not refer to our ordinary parish work, but to the special work in which we are interested to-day—the work of Foreign Missions. We want the splendid valour of the man who, without any flourish of trumpets, goes forth in God’s name to Africa or North-West America, or anywhere. We want also the daily, quiet perseverance of men at home to instruct others about missionary work, and constantly to press on them the duty of the Church as regards the heathen. And we need the Holy Spirit’s work in this, (i.) in keeping our own interest alive, (ii.) in trying to keep alive that of others. I think we see this in Acts ix., where we read that “the Churches had rest and were edified.” But what then?—“Walking in the fear of the Lord were multiplied.” Edification and extension are to go hand in hand. But how is it now? Is there zeal at home in founding and reinforcing our missionary societies? Is there a real interest in the reception of the tidings of the Church’s work abroad, and the success of her labourers. Alas! we know how hard it is to gain a hearing even. And as to money, you may get ten pounds for some philanthropic work, where you will only get one for home work, and none for work abroad. But, my brethren, this is our sphere, and, in its way, both hard and difficult; let us pray for the Holy Spirit’s power, to give us sanctified common sense, to make all sorts of plans, and use all sorts of legitimate means, for spreading the knowledge of what our brethren in other lands are doing, and the needs of those lands.

The records of the quiet times in the early Church show that missionary news was being spread. As Honorary District Secretaries we have to try and do this. In doing it, let us give attention to details; for the power of little things is seen in this as in any other work.

Nothing is beneath our notice. It is as important, in its way, to attend carefully to the printing of a bill—the colours of the letters, the tastefulness of the arrangements, the bringing out with prominence the one or more important features of a proposed meeting—as it is to get hold of first-rate speakers. For all these things help to make our work known. And surely in one sense we court publicity, and ought to aim at it. We have nothing to fear. Let in the light; let it in abundantly.

May I, then, be allowed to bring before you two or three points which I believe need careful consideration.

I. There is a thirst for knowledge of all kinds; let us give as much as we possibly can. And to this end I would advocate greater use of the printing-press and the pulpit. The Gleaners' Union is a power, and may be made a greater. But all our publications should be utilized. Why not give such books as Hannington's Life as prizes to our children? Every mission-field is full to repletion of interest of all kinds. If the demand was greater for well-written, lively, and interesting histories of any Mission, the supply would soon be found.

But I also advocate quarterly sermons on missionary subjects; and on these occasions there should be no collection. We most of us have one special week-night service; let it be well known and advertised that once a quarter a missionary sermon or address on some mission-field will be given. This quarterly address is in some places given on a Sunday evening, after the service. But, anyhow, keep the subject constantly and regularly before the people.

II. It is a day of organization. The political party that organizes best and has its register well kept, is the one that will win. Now every well-organized parish has its communicant-roll well kept, containing every name and address. A good number of our communicants, if not all, are subscribers or box-holders. Let the secretary (a layman) take pains to keep this roll carefully, and send a post-card to every single member of the C.M. Association of the parish, informing him of the quarterly sermon in the church, stating the name of the preacher, and, if possible, the subject or the Mission on which he is to speak. And as I advocate quarterly missionary sermons, *I most strongly advocate calling in the boxes once a quarter.* The secretary should do this at the same time as he notifies the sermon. The amount in each box, with the name of the person, must be carefully entered on a list, and at the quarterly service this list should be read out, and also published in the magazine. *I am convinced it is a great mistake to depend on the one yearly effort. I believe it to be a mistake in parishes rich and poor alike.* If I were to do this in Whitechapel I might, perhaps, get 10l.; whereas through the quarterly opening of the boxes, supplemented by sales, we get nearly 100l. I am bold enough to beg you to try and get the experiment made in every parish, and I believe the result would be that in a year or two, if not next year, the income of the C.M.S. would be doubled.

III. It is a day of mass-meetings and efforts on a large scale. I would suggest that in every rural deanery, or in every district assigned to an Hon. Dist. Sec., there be held annually *a week for Foreign Missions.* Oh, impossible! it will upset every parish organization. Not so. Throw some enthusiasm into it, and you will find that every one will welcome it. *Do not upset, but adapt your parish organization to missionary work.* The best way to explain this will be to describe briefly the chief things that go on in Whitechapel. And I will not apologize for speaking of my own parish, but trust to your Christian charity that you will not misjudge my motive in doing so.

We begin on *Sunday* with sermons about missionary work. No special collection that day, but the aim is to open up the subject, stir the zeal, enforce the duty, inform the mind. *At every service give away papers as the people go out of church,* advertising in a clear and attractive manner the work for the week.

*Monday* is the Mothers' day. We get the members of our five mothers' meetings together, and let them bring any female friend. Let the address be as much as possible on work amongst women, and given, if possible, by a woman.

*Tuesday* is our temperance night; turn it into a temperance missionary meeting. "Drink and the Native races," or some such subject, will be found

interesting, and our own people may be roused to take the pledge, or help on more vigorously temperance work, by the thought that, alas! we have taken with us all over the world the ruinous curse of the drink.

*Wednesday* is the day we have our missionary conversazione; the particulars may be gathered from the paper Mr. Wigram has kindly allowed me to give you; but, in addition, let me say, make that meeting as pleasant and happy as possible. Adorn and decorate the room as well as you can. Have tea; charge for it, that you may not be cheated, but only just enough to pay its own expenses. Let one room be dedicated to the sale of missionary publications; let another be a missionary museum. Let the people go in and out, allow much time for talk and sacred music, and at 9.15 or so let there be *one* good hearty, stirring address. End with personal, pointed prayer for the missionary who speaks, or for any in whom the people are interested. There must be life and go and enthusiasm about the whole thing from beginning to end; don't let it be a dull, heavy, long meeting. Admit by ticket only, but send the tickets round with compliments to every communicant, pew or seat-holder, teacher and worker.

*Thursday* is our week-night service; this I have described.

*Friday* night is my Fathers' meeting. Let there be a special men's meeting, with an address to them. Tell them what manly fellows our missionaries are, and what true man's work it is to fight as they do against superstition, lust, and crime in every land under the sun.

*Saturday* is our weekly prayer-meeting. Foreign Missions should be the subject then.

*Sunday* is the day for collection, with special sermons and addresses in church, schools, and Bible-classes.

Besides the engagements noted, try and get drawing-room meetings, inviting men of every school of thought to hear, better still to inquire.

IV. It is the age of young men, and of young laymen. Evangelicals have long been blamed for their want of wisdom in not recognizing this. But we have now the Junior Clergy Union, and I don't think among all the later developments of the C.M.S. there is a more hopeful one than that. The papers read there, and the discussions, and the fresh way of looking at things, augurs well for the future. But I only mention this because my chief wish is to lay stress on the important organization of young laymen which exists in some parishes, such as the Mpwapwas in St. James's, Holloway, the Travancoreans in St. James's, Bermondsey, and the Kavirondos in my own. Probably something is known of these bands of young men. I have no time now to enlarge, but let me assure you from experience that your best Sunday-school teachers are the very ones who will be the backbone of such a society, and that they who are the most earnest in evangelizing the heathen abroad are the most earnest in evangelizing the heathen at home. Cultivate, then, as much as possible, the talents of the young clergy and laity. We need them very much to give information, to exhort to good works, and that with enthusiasm: for it is impossible that the C.M.S. House can provide speakers and preachers for every parish. I would urge that not only should bodies of laymen be formed everywhere, but that in other large towns besides London, and in certain districts, unions for the junior clergy should be at once instituted.

We want then to inform the mind, to organize the parish or district, to gather together the people, to utilize the young laymen; but with all we want prayer—without it there can be no true success.

V. Besides the Cycle of Prayer, I would earnestly urge the *praying by name* for the missionary belonging to the parish, if there is one, or for those who last year

addressed our meetings. For often, I fear, their requests for our prayers are taken as pious phrases which we expect them to utter. We little know out of what full hearts they proffer their request. Every Thursday evening we in Whitechapel use a prayer for missionaries, naming before God and the people the three in whom we are specially interested.

Much more I might say, but all this means labour, and that constant, continuous, prayerful, and enthusiastic. What may not be done by men who throw themselves with enthusiastic zeal into the work committed to them? The history of Missions, that is of the cause of God through all time, shows the power that exists in *individual* enthusiasm.

We are but a small body of men, but I do not think I am overrating the importance of our work when I say that much depends on us in the conquest of the world for Christ. It is true, God has not, as yet, called us to leave home and kindred for His sake: but He has nevertheless committed to our care a work, that in its way is very hard. Our work will not attract public notice, or win us the applause of large meetings. In one sense it is harder than that of some missionaries. We have to infuse enthusiasm into churches and parishes at home. We have to contend against the inertia of nominal Christians, the coldness of real Christians, the crass ignorance of people who know nothing, and will not take the trouble to inform themselves. And if we speak of the needs of men for Christ, we are told that Huxley, Darwin, Spencer, and others, have each in his own way abolished Christianity, and, oh! most terrible blow, Mrs. Ward has written a novel! It is all up with Christianity,—a new faith is needed for the new age about to dawn. And we are staggered, we faint, we flag in our efforts. Bear in mind, however, our flagging for one moment here is soon felt at the farthest Mission station.

But what reason is there to tire in our efforts? God has blest us this year with a special blessing in the increase of funds: but, further, He has blest us in the harvest of precious souls. "The fool hath said in his heart, There is no God," and the modern adds, "Christ is no Saviour." But scarcely has the article in the *Nineteenth Century* been written purporting to show the resurrection of Jesus to be a fraud, than Easter morning dawns upon the world, and at once we hear from zone to zone the glad song of victory bursting forth from grateful hearts. Men of every diversity of race, language, colour, declare Jesus to be their Saviour, their King, their all,—each in his own tongue tells forth the wonderful works of God. Myriads of voices from the icy regions of the north, from the plains of the farthest west, from the lovely isles of the Pacific, from Australia, China, Japan, India, Palestine, Europe, unite in singing the Easter anthem, "Jesus Christ is risen to-day." "O Death, where is thy sting; O Grave, where is thy victory?" And is this but the outburst of mad fanaticism? Nay, it is the result of true enthusiasm, of "God in us." The Easter song indeed dies away in the distance; but the influence of it is daily seen in millions of lives in thousands of homes. The trinity of evil, "the world, the flesh, and the devil," are being met and conquered. The true life is lived which is "hid with Christ in God." Let us take courage, then; it is God's work, not ours. "Not by might, nor by power, but by My Spirit, saith the Lord." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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*Dr. R. H. Kinsey's Address.*

In most earnestly pressing the claims of the laity to their legitimate position in this branch of the Church of Christ I trust that you will understand that my

remarks do not refer to the large number of most zealous and able clergymen who are examples in both life and work to us of the laity.

The circular of December last asks C.M.S. supporters to be content with fewer missionary and paid deputations, and to rely more on local and home clergy for sermons and meetings. In too many places we are not nearly ripe for this. It may come in time. At present it would mean reverting to the old ignorance and coldness, when the missionary cause had no more time and attention devoted to it than the annual Sunday-school treat, viz., two sermons and collections, and a day in the country ; with a lady collector, and no more. What a comparison !

In too many places the clergy do not know the missionary intelligence, and only languidly try to get it up for one sermon in the year. There are too many wet blankets, too many extinguishers, too few bellows to blow up the smouldering embers.

Therefore we want—(a) For a few years at least a hundred men like J. B. Whiting and Edward Lombe, to teach—the clergy. (b) A text-book of the Society, its home and foreign history, with short biographies of its early promoters and its prominent missionaries. (c) A digest or index to all important information that comes out year by year in missionary literature, giving also names of books, their publishers, and prices. (d) The *C.M. Atlas* completed.

The result would be, what is my first main point,—the clergy would really do their own highest and most honourable work : they would deal with the subject from the pulpit, as the principal work of Christ's Church. And, consequently, what is my second main point,—the laity would be given their distinct and proper share in all those offices which need not necessarily be held by the clergy.

If you tell me that you cannot get laymen to take these posts, or that they are not fit for them, I reply that it is the duty of the faithful pastor to search them out, and to teach and train them ; but I believe that many competent laymen would come forward if the conditions imposed by the clergy were not impossible. For I am convinced that it is of the highest importance to put the laity into every position possible in this work ;—(a) For their own spiritual good, and therefore for the good of the Church at home. (b) To get the enlarged funds needed. (c) To extend the work in the provinces, so much of which is now practically left undone.

Let us look for a moment at each of these points. (a) I know of one Hon. Secretary, less than three years in office, who set out to pray, to get up the literature, to enlist twenty to thirty personal friends to co-operate. These years have been the happiest in his life, and of distinct spiritual help in his own heart and home. (b) It is in many cases easier for laymen to get money. Business men will listen to them, are aroused by laymen caring for the subject, and so on. One Association has gone up from 160*l.* to 400*l.* a year in two and a half years by this means. (c) You want busy men, professional men, to see how, when, and where to push the work. By extending the responsibility you extend also the interest ; by opening up larger and larger circles you increase the number of your friends, and diminish the number of your opponents.

Let there be the usual annual sermons and meetings ; but beside these we want quarterly meetings, frequent lectures, Sunday classes, young men's and young ladies' classes for reading, for writing papers, and holding discussions on the *C.M. Atlas*, and on the lives of missionaries. And, what is very important, we want the magazines, the *Intelligencer*, *Gleaner*, and *Instructor*, regularly distributed, obtained by the Secretary from the C.M. House, and personally distributed by means of district workers, so that an eye is kept on all the members, and an

interest taken in them. This keeps up the interest of the readers far better than when they are left to obtain the magazines for themselves, casually, from any bookseller. Then, of course, there would be the boxes, and the separate Juvenile Association, with its own regular annual and quarterly meetings, when the children's boxes are opened, and the amounts read out. If to this we add a tea given to the juvenile box-holders in the summer, and a missionary magic lantern exhibition in the winter, the work will go merrily on.

But these laity—busy men—must not be yoked unequally with indifferent supporters. They must be unhampered! This is too often the crux—get a good man, and give him all the work—sole responsibility is a stimulus to exertion.

At present, out of 612 Hon. District Secretaries, you have only 47 laymen. I should like to see this reversed. You have to get the *subject* into the hearts and heads of the clergy, and the *work* into the hands of the laity. Then they would be responsible for carrying out its details, and the clergy would have the supreme honour of bringing home this glorious theme to the hearts of Christ's people *en masse*, and they would then be like the British officers who lead, not like the Turkish who keep behind and tell their men to go forward.

In conclusion, I feel most strongly what page 10 of the Abstract Report [the "General Review"] says: "With all possible emphasis" we must disclaim complacency with the present—a quarter of a million is nothing! I know of one firm of five business-men who turn over five millions in the year. For "the mass of heathenism," the Abstract goes on to say, "is practically untouched, and a new spirit must be aroused in clergy and people."

Therefore, I say, if the Society will no longer be responsible for bad work—

1. Let them see to it that the work in the provinces be as well done as the work in London.

2. Let them start some first-class Association Secretaries and Lecturers for the next few years. Lecturers, not for the annual meetings, but to give systematic information on the whole mission-field at frequent intervals throughout the year, and lecturers as distinguished from missionaries home on leave from active service, jaded, out of health, sorely needing rest, and, moreover, able only for the most part to give their experience of their own necessarily limited sphere of work, indispensable for the anniversary gatherings, but too microscopical for systematic and general teaching.

Nor must we forget how much photography and the magic lantern are now used for scientific and educational purposes, and if we are to keep abreast of those with whom we have to compete, we must not any longer neglect these most important and legitimate means, and we must not be afraid to spend money on them, if we are we shall dearly rue it. We have to arouse interest by imparting a thorough knowledge of a vast and unfamiliar subject. In spite of our most valuable periodicals, we have not yet done this, and we must call in the aid of lecturers, lanterns, and photography. Most people, children especially, want instruction through the eye as well as through the ear. Above all, as our Lord retired for prayer before new work, so let us follow Him, and obtain from loftier summits a more adequate and complete view of our soul-inspiring work.

Let us have in every county a Union, comprising (1) an Association Secretary of living force and power; (2) a nucleus of clergy and laity downright aglow; (3) a general body of workers who, alive unto God themselves, thoroughly believe the Society's motto, Spiritual work can only be done by spiritual men.



## EASTERN EQUATORIAL AFRICA.

## LETTERS FROM THE INTERIOR.



THE following extracts are from letters which arrived on Easter Monday, and the news in which was briefly summarized in a paragraph in our last number. They are from six of the seven brethren who are still at their posts in the interior, and to whose courage and devotion Colonel Euan Smith bore testimony at the Annual Meeting. The later news by telegraph respecting those who came to the coast will be found noticed under "The Month."

*From Mr. A. M. Mackay.*

*Usamiro, Dec. 20th, 1888.*

Of Buganda we have no news. I hear that Mwanga has left Magu for Unyan-yembe, in charge of some servants of the Arab, Said bin Sef. The dozen and a half of Baganda, most of whom are Christians, who took refuge here from the Mohammedan persecution in their own country, have been having a hard time of it with us, on account of the complete change of food. They have been accustomed to eat only plantains in Buganda, but here the staple is corn (white *durra*), which is ground and made into a stiff porridge. Eating this has produced acute dysentery

among them, and the disease seems to have taken the form of an epidemic, owing much to their confined quarters, as we had not built huts sufficient for so many unexpected arrivals, the boat's crew and the other Buganda Mission servants having all come about the same time. Two or three deaths have already occurred, and several are still not out of danger, but I am happy to say some of the first cases are recovering, although slowly. Mr. Gordon has been most unwearied in attending on so many sick people at once. He and Walker have been in better health of late.

*From Rev. E. C. Gordon.*

*Usamiro, Dec., 1888.*

The latest news from Buganda has already been told you by Mr. Mackay when he last wrote. It is difficult to know how far to credit the reports which were brought down by the little band of Baganda who arrived here shortly after we did. If what they told was true, retributive justice made a quick return to those who were the hostile leaders and chief actors against the Christians. To my mind, the story brought by these Baganda was scarcely of sufficient value to merit the care of putting it into print. It was not well proved in its details and particulars. It does not appear that any fresh news has yet arrived at this side of the Lake. We have heard of no more arrivals at Magu, of either Arabs or coast people.

At this place there is not much to report. We are at present surrounded by sickness and disease. The Baganda have always been accustomed to the plantain diet in their own country. The change to this place has brought with it a great change of food for them, who have never been used to the common food of this land, that is *doura*, a kind

of millet. Carelessness in the preparation of this grain has led to most evil consequences. The Baganda have one after another fallen ill with dysentery. In most cases of those who have been attacked, the disease has taken a virulent form. The disease has become an epidemic amongst them. It has not been confined to the Baganda small camp, but has attacked the Wangwana camp also. One death has occurred among the Baganda, and two deaths among the coastmen. At the present time there are at least two dangerous cases, and two more are probably on the road to recovery. Much time and attention has to be given to the sick people, and there is plenty of other work to be done.

During the times of the early rains, which are now upon us, we are busy with cultivation. Millet and Indian corn are the grains that are usually sown about here; also a great quantity of a smaller grain of which the Natives here are very fond. Mr. Mackay is only having the two former mentioned grains sown on our ground. Potatoes and ground-nuts must also be planted.

We are glad to be able to report that the health of the white men here is good.

Mr. Deekes is still here, and the sores on his foot are healed. He is hoping to return to Nassa after Christmas,

when Mr. Mackay hopes to accompany him. Mr. Mackay has himself been suffering from toothache and severe influenza, but he is now recovering, we are glad to say.

*From Rev. R. H. Walker (private letter).*

*Usambiro, Dec. 8th, 1888.*

It is a considerable relief to my mind that our leaving Buganda was not a matter of policy, the advisability of which might be questioned, but something that was forced upon us apart from any judgment of ours. That such a favourable opening should be so suddenly closed, must be a matter of regret to all who were interested in the work there. Mr. Mackay feels this very much,—the house on which he had spent so much time and labour, the feelings of respect in the hearts of the people generally, that through good report and evil report he had established, and above all the flock he had gathered together,—that all this should be destroyed, undermined and scattered, this is for him a very sore trial. As much that had been done in Buganda was an eternal work, the death of some of the Christians and the driving away of the rest can never undo what has been accomplished. From what I could see of the results of Mr. Ashe's, Mr. Mackay's and others' work, I was satisfied that it was founded upon the rock, and such a storm as has swept over that land cannot overthrow it. The day may soon come when a settled government may be established there, and it may be one favourable to the white man. I trust this may only be the clearing of the atmosphere for the introduction of a brighter light. Thinking of these trials and the gentle way in which we were brought through them all, reminds me of other of God's dealings with us. It does not lessen pain to see an object in it, but it certainly makes it far easier to bear. And as we believe in the ever-watchful care of a Heavenly Father, it is not difficult to believe, that some blessing is intended in all that befalls us, and further, since He takes no pleasure in our pain, that He could not give us the same blessing in a less painful form. It is the belief in this great truth that gives the Christian man a calmness and freedom from anxiety in times of danger as full as that of any fatalist. I know

that a man who believes in fate can be quite regardless of the future—I have seen this; but so can also the man who believes that an intelligent Mind, a tender loving Father, controls all the events of life.

Some of the Baganda Christians have taken refuge here. The exposure they have suffered on the way down, and the change of food from plantains to corn (porridge) has laid some of them up with dysentery. I am doing my best to nurse them, to suggest medicines, or to help in any way that I can. One has already died. I hope the others may get on better. I have it on my mind that I lost a poor fellow's life in Buganda through my carelessness. He had a fearful wound on his head. I bandaged him up, but he lost a great deal of blood before the bleeding ceased. He had to run for his life that night, and I hear he died on the road. Exhaustion and more bleeding probably caused his death.

Since I have been away from here the animals have become most bold and daring. One night lately some animal broke into our hen-roost and killed ten fowls, leaving six dead on the floor, and two others just outside. Last night a man was sleeping in a hut close here, and his foot was laid hold of by some animal, a leopard I fancy; one claw has gone right through his foot. A snake hidden in a room spat at a boy in broad daylight and splashed him with dirt. I must try and make an alteration in these nocturnal visits. . . .

I was exceedingly sorry to leave Buganda, because the people there were so anxious to know more of the Word of God. From the letters I wrote just before we were driven out, nothing would have seemed less likely than the misfortunes that fell upon us. In my letters (which were destroyed) I spoke of the prosperity of the Mission and of the glorious prospect before us. I then enumerated the causes for thankfulness and manifest answers to prayer.

Now I must assure you that prayer

has not been answered in the way we expected, but in a way that God saw was much better for us. Quite possibly matters were going too quickly in Buganda, and the Christians who had been made chiefs, and some of these very important ones, may have been in danger of unduly using temporal power to establish Christianity. They may have thought that more could be done by the arm of flesh than by the secret, quiet working of the Holy Spirit. I do not know that this was their danger, but I can well fancy it might have been.

And again, for ourselves, it is very pleasant to be reminded "that man does not live by bread alone;" that what we consider to be the necessities of life are not really so; that God can easily support our lives apart from these things. We were kept in perfect health and strength without our usual food, our comfortable clothes, and snug beds. Though a good deal exposed to the heat of the sun by day, and the chill and damp by night, yet, altogether apart from any medicine, we in no way suffered. Many prayers were being offered up for us, and we realized this fact by the quiet cheerfulness that was given to us in the assurance of the presence of God.

You must not think of me as returning to the little hut in which I lived when I was here before. That "rat-hole," as the great builder, Mr. Mackay, always called it, has been pulled down. It was considered an eyesore. I am living now in the long house of five rooms that Mr. Mackay has lately finished building. My room is the second from the east end of the house, a nice room with two windows, one facing north, looking towards the Lake, the other looking south into the enclosure behind the house. The room I occupy is quite the best of them all. This is what these good men always do; they all treat me as a guest, and give me the best of everything.

It seemed very homely coming back here, meeting Mr. Mackay and Mr. Deekes, and recognizing the familiar faces of the men who are engaged here. The hills, the trees, and views of the Lake all called up memories of the very happy days I spent here before. Then again I found two months' mails had arrived here (those for June and July),

and others were expected; these latter (those of August and September) came in last Sunday. The communication with England from here is much more frequent than it could be from Buganda. We could hardly expect the boat to make more than four voyages each way during the year; but from here we expect to receive and send letters every month.

I wonder whether you have ever experienced the feelings of peaceful rest, when you have come in feeling rather tired; then on having had a cup of tea, to sit down for half an hour, intending to do positively nothing but enjoy an armchair and the fire,—this has been as it were my happy experience of peaceful rest during the two weeks after my arrival here. Now I must get up and try and get on with my Swahili, the language most generally useful. . . .

I wonder whether you at all understand the great difference between the people in Buganda and the people here. There, at least 300 people were anxious to learn the way of life, and here there is not any one who knows why we have come to this country at all. At present there is not one Native here who is anxious to learn to read, or in any way to better himself. For many years, five I think, there was a station at Msalala, only eighteen miles from here, yet as far as I can learn, without much visible result. Mr. Gordon and Mr. Mackay know something of Kinyamwezi, the language spoken here; but hardly enough to do anything in the way of definite preaching. I mention this to let you see the extreme difficulties of the work here.

I can only judge of people as they appear to be, and it seems that the ordinary Native here is better off than the generality of those who live in Saville, Gosfield, or Foley Street. I often look at these men and women and think, and wonder, and compare their lives with the lives of some I have known in England. I will readily admit that I know very little of the inner life of these people, and that if I knew them better I should feel more keenly the sinfulness of their hearts. During the year I have been in Africa, I have not once felt the degradation of the people as I felt it every time I visited Foley and Saville Streets. The fact that they wear little or no

clothing prevents them having that dishevelled and down-trodden look. What a look an old straw bonnet with a bit of faded finery in it gives a woman! Or say it is a rainy day, and some creature comes after you with squashy boots and piteous voice. One sees nothing of this sort here. There are times of famine, but I have not seen them. All I have seen have been well off; never out of work, except for the half year when they are living on the result of the former six months' labour; never in want of food or resorting to the most miserable expedients to gain it. I lose myself in such comparisons.

I saw what the Gospel had made the Baganda; not an effort, not a sacrifice, not a penny expended upon that Mission has been wasted. I should esteem it a life well spent to go back there and endeavour to bring nearer the light those who are eagerly feeling after it. Seeing what the people here are, in spite of the faintness of the spiritual light they have at present had, makes one feel eager to give them more light, which by the grace of God we will do in time. To preach the Gospel to these people must involve a great outlay of money and the lives of many men, and quite possibly the results for very many years will appear quite insignificant. This will arise from the natural difficulties of the country and the length of time that it requires for any one to come really in contact with the Native mind. My boy is a Native of this land, he is certainly a very different boy from what he was when I first had him. Then he was a simple savage, of a

restless, selfish nature, resenting every check upon his wishes, and then sulking for days; now there is a very happy change, he is a decent, respectable lad, quite willing to do as he is told. Having seen the Baganda, he rather despises his own people and language. This is a foolish pride on his part, for though he has picked up a little of the Luganda language, any one knows that he is a native of these parts by the curious habit of the Wanyamwezi of chipping out a wedge-shaped piece between the two central front teeth.

I like the people here, in spite of the grease they put on their bodies. You would quite lose your heart over some children we have in the cow-kraal. There are two little girls and a boy: they never look dirty or untidy, they have no white frocks or pinafores to begrime. Their father herds the cows, and with their assistance milks them. It is such a pretty sight to see the well-coming that takes place every day when the goats and sheep return from pasture and meet their kids and lambs that were kept at home, being too small to struggle through long grass. The little boy helps to drive them into their house, he strikes the old sheep, but never hits a lamb; sometimes he picks up one to hug it, and I have seen him hanging on to the tail of a calf. These animals are wonderfully tame, and seem to like being pulled about. This little cow-boy is about three years old, I should think, and the little girl five or six, I daresay. They live with the animals, and seem to find it in no way unhealthy.

*From Rev. J. C. Price.*

*Mamboya, March 3rd, 1889.*

There is an opportunity of sending you just a line by some special mailmen from Urambo, who intend to make an attempt to get down to Zanzibar. I left Mpwapwa a fortnight ago, intending to do a little preaching in the villages between Mpwapwa and here, and also to have a few days here with the brethren. Just then, Hooper suddenly made his appearance, and we came on together. It has been a time of much refreshing to us all. We have had grand times of prayer and study of the Word together, and I hope to start on my way back to Mpwapwa to-morrow. We are having all sorts of scares

and alarming rumours, but hitherto they have proved to be groundless, and the dear Lord is keeping us in peace of mind, and giving us much joy in Himself.

Mr. Roscoe has had a letter from the Consul, in which he seems to think we ought all to withdraw to the coast. For my own part, I feel quite as safe, or even safer, up here than I should at the coast; so (p.v.) I intend to remain at my post. Mr. Roscoe is going down on account of his wife's health. I daresay he is writing, and will inform you of his own movements.

We have sent on the Consul's message to Cole, and trust he will be guided

how to act. Of course he has a wife and family to consider. Mr. Wood is

of the same mind as myself on the matter.

*From Rev. H. Cole.*

*Kisokwe, March 6th, 1889.*

I had a letter from Roscoe, yesterday, stating that an escort was coming to convey himself and wife to the coast, and asking us whether we shouldn't accompany them, as the Consul was anxious that all the missionaries should leave the country when they got the opportunity. On first reading the letter I thought of taking my wife and children to Mamboya, and let them go down with Hooper and Roscoe, and myself to return here; but I have since thought it would be better to take them to the mission-house at Mpwapwa, as also our goods, &c. I had a talk with the Germans, and they have decided to go there, too, with all their people, &c. They have plenty of arms and ammunition, so I do not think the enemy can do much. I shall keep on working here; but I think it better to see to the safety of my wife and children at once. Please do not be frightened about us;

I do not think we shall be attacked. In the event of our being attacked, we shall be guided by circumstances as to whether we had better leave this mission-house to its fate or not. I should like to defend it, if possible. All the Natives are friendly at Kisokwe. The Natives of Mpwapwa would, I believe, remain neutral.

You see, the Germans have got us into a nice predicament. It is a farce to begin a thing without carrying it out. They seem to be all asleep at Zanzibar.

Price is on his way back from Mamboya. The work is progressing. "The Lord of hosts is with us, the God of Jacob is our refuge."

The chief has just come in. He says he will send three men to Usagara to inquire whether the enemy is approaching. He wants my wife to go to his house, and he would stand between her and the enemy, and stop the bullet intended for her.

*From Rev. A. N. Wood.*

*Mamboya, March 20th, 1889.*

We are having blessed times now. Will write you more about the work. Translation is progressing favourably. I have finished two reading books and three hymns. Great indeed do I feel the privilege of this work.

Since the Consul's second letter I

don't know what I shall do. It seems we ought to go to the coast till things are quiet,—and yet you know the longing to stay here. Should like your wishes on the subject, as it would then be decisive in my mind. However, whichever way it is, I believe God will direct us.

For convenience of reference, we also give the able letter from Mr. Mackay which appeared in the *Times* of May 8th, *appropos* of Commander Cameron's scheme and other proposals for stopping the slave-trade:—

#### LETTER FROM MR. MACKAY TO "THE TIMES."

SIR,—In the last number of the *Times* to hand in this distant region (dated October 5th, 1888), I have read with much satisfaction Commander Cameron's proposal to establish a British association which shall maintain an anti-slavery cordon along the line of the great lakes of Central Africa. The interest which is being now awakened in Europe regarding Central Africa affords to those of us who are familiar with the atrocities daily perpetrated in this continent some hope of definite steps being at last taken to put an end to these horrors. It is so difficult to write anything sober on this gigantic

evil without being accused of exaggeration, although exaggeration is scarcely possible, that I shall confine myself to an examination of Commander Cameron's scheme, with a view to show how far it will prove successful, and where its failure will chiefly lie.

In 1871 Livingstone wrote:—"The evils inflicted by these Arabs are enormous, but probably not greater than the people inflict on each other." This is especially true as regards Buganda and Bunyoro. These countries have generally large armies in the field, in one direction or another, devastating whole regions of their inhabitants.

The Arabs, as a rule, do not join these expeditions organized for wholesale murder, but they supply the guns and the powder, and receive in payment women, children, and ivory procured in the raids. The demand for slaves in Buganda itself is very great, it being only the surplus which is carried off by the Arabs. Every year some 2000 slaves, as nearly as I can estimate, are purchased by Arabs, and conveyed by water from Buganda to Usukuma, where the march to the coast begins. It will be no light undertaking to stop this trade on the water, but granting that it can be done, what means are to be employed to prevent the tenfold greater loss of life and liberty in the countries raided on by the Baganda?

Arabs are obsequious enough in the presence of force greater than their own, but in the interior of Africa they have found that by making a firm stand they can defend their interests, however unlawful, against Europeans who oppose them, not for their own interest, but as hirelings engaged on philanthropic work which has hitherto not been carried on with determined whole-heartedness. Take a few instances. On the Upper Nile the Arab slavers have carried the day against a hesitating English army, grudgingly sent by a ridiculous route, and hurriedly withdrawn at the moment of victory. On the Upper Congo the poorly manned station of Stanley Falls was easily taken by a gang of slave-hunters, and one of the greatest slave-hunters on earth is now placed in charge, where he is subsidized by money from the Congo State—a Power pledged by the Berlin Conference “to employ every means that it can to put an end to the trade, and to punish those who engage in it.” On the Nyassa two or three slavers have well-nigh ousted the representatives of Missions and commerce there. Finally, in East Africa all the coast acquired by Germany has fallen an easy prey to a few desperadoes and their allies. Nothing of all this would have been attempted had the Arabs not seen the feebleness of the force opposed to them in every quarter, and the readiness with which Christian effort is nowadays abandoned on the first reverse. Even in the waters of Zanzibar the nefarious slave traffic is pursued with almost complete impunity,

because, as one of your correspondents (Mr. Highton, of the Universities' Mission) writes, the English cruising boats are small, slow sailing, and of an obsolete type.

How are the Arabs in the Soudan, on the Upper Congo, on Nyassa, and on the Zanzibar coast, or the kings of Buganda and Bunyoro, able to carry on this organized system of slaughter and slave-catching? It is only because of the thrice-blind policy of allowing them to procure *ad libitum* supplies of gunpowder and guns. It is Europe, and, I hesitate not to say, especially England, that is yearly supplying these men-killers with the means whereby they carry on their deadly work. Men talk of free trade, but there can and must be no free trade in instruments of rapine and murder.

Here we have the astounding phenomenon of a continent bleeding at every pore, and of a feeble, ineffective effort made at the coast to check the export of slaves, while at the same time a few petty European merchants in Zanzibar are pouring into the interior, unchecked, arms and ammunition, without which not a single raid could be made by Arab or Baganda. It is like one man plugging up the outlet of a deep-seated abscess while others are saturating the blood of the patient with poison. Tribe is stimulated to annihilate tribe, and Arab encouraged to prey upon all, merely by their being allowed as much as they want of man-slaying material. If this is not a policy of *dementia*, I know not where madness is to be found. For years we have been sowing this bitter seed, and now we mourn as we begin at length to reap the bitter fruit in assassination and defiance. The British vessels which bring out missionaries and Bibles to evangelize Africa, bring also, and in far greater number, Enfields and breachloaders, which convert the continent into a hell. The Church Missionary Society has already spent over 150,000*l.* within the last dozen years in the endeavour to introduce Christianity into Eastern Equatorial Africa; but all their labour and expenditure is rendered well-nigh fruitless by the continual wars and intrigues carried on upon the strength of the guns and gunpowder supplied by Christian traders, who are too cowardly to venture inland themselves, for their

wares would probably cause their assassination. The murder of Herr Geisicke in Tipu Tib's courtyard at Unyanyembe was not unexpected. Again and again the Baganda have confessed to me that it is the guns which enable them to carry on the work of "killing" the neighbouring countries. Livingstone, too, writes in his *Last Journals*, (vol. ii. p. 57): "If spears alone were used, the Manyema would be considered brave, for they fear no one, though he has many spears. They tell us truly that were it not for our guns not one of us would return to our own country."

Here, then, lies the weak point in Commander Cameron's otherwise laudable scheme. Hundreds of thousands of pounds sterling may be expended in maintaining gunboats on the Nyassa, Tanganyika, and the two Nyanzas, but if the gunpowder traders are to be still left free to supply their bloody tools, no triple cordon of gallant officers will ever be able to put a stop to slave-hunting in Central Africa. Commander Cameron is right in not recommending that the Government should take in hand the work of forcibly checking slave-raids in the interior. Even in these days of State-socialism, I believe that an independent association of determined men will more effectively do the work. But, whether the association be international or exclusively British, it must, in the first place, secure the sympathy and support of the principal Governments concerned. England and Germany are in East Africa. France protects Comoro and Madagascar. Belgium is responsible for the Congo State, while Portugal claims vast regions in both East and West. All these five Governments must be asked to pass and enforce stringent resolutions forbidding the importation of arms and ammunition. A cordon of sufficient strength, such as Commander Cameron suggests, will do the rest; but without that security no such cordon will effect one particle of good. The work to be done is, therefore, threefold—viz. (1) stop the influx of arms and ammunition; (2) increase the vigilance at the coast by more and better cruisers; (3) establish the cordon of police on the upper waters of the great rivers.

As long as the Arab remains in Africa he will trade in slaves, and, in spite of

his doing so, he will be regarded by the Natives as a friend, simply because he trades in other things as well, and there is a demand for these. To rid Africa of his presence, we have only to take the trade out of his hands. If Europeans succeed in supplying the Natives with calico and other goods of lawful barter, they will entirely supplant the Arabs, who will retire in vast numbers to their own country. But to do this, the barbarous and inhuman method of employing porters to carry loads must be abandoned. No European merchant can employ labour of that kind, and hope, at a profit, to undersell the Arab merchant. If he transports his goods by animal power, on the backs of elephants or buffaloes, or preferably in waggons hauled by these, he will without question succeed in securing all the ivory trade, because he will then be able to give more cloth for a tusk. But be it remembered that millions of Natives in Central Africa demand cloth, but have no ivory wherewith to buy. The Arab accepts a slave from a poor man for the little cloth he wants, but what can the European accept in exchange? Produce will not pay the expense of freight to the coast, even by waggons drawn by elephants. Hides, tobacco, cotton, and coffee will be offered for sale in many parts, but will be found not worth the carriage over a hundred miles. The one means which will alone succeed will be the construction of rough tramways to the great lakes and other centres of dense population. These, with branch tracks for elephant waggons as feeders, will enable traders to exchange calico for country produce, and will effect the threefold purpose of supplanting the Arab entirely, of developing the resources of the country, and of promoting internal peace, for the Natives will then busy themselves with growing whatever they can get a fair price for, instead of fighting with one another as hitherto. Then will come an end to slave-hunting by the Arab; for if this proposal is carried out he will have no powder or guns wherewith to shoot down helpless tribes; and when other trade is also taken out of his hands he will disappear altogether. Already in Zanzibar all the trade has passed into the hands of Indians, which demonstrates the inability of the Arab to compete on fair terms with other traders. Raiding tribes, like Baganda,

will also be easily controlled, for a European trading company can insist, as the first condition of their bringing supplies, that murderous raids on neighbouring countries shall cease forthwith.

The British association, with its anti-gunpowder and anti-slavery cordon, will prove a valuable police force in preventing the smuggling of either ammunition or slaves, only it must be strong enough, even from the first, not merely to provoke resistance, but to overawe all attempts at defying its authority. The Arabs are now becoming desperate, and no feeble measures dare be used to oppose them; only such as will insure success. Those who will hold the ammunition will hold the key to the whole interior for good or for evil. Permission may be given to companies, but by no means to private traders, to sell a limited quantity to chiefs who undertake to keep the peace. But may there be no continuance of the present infatuation of one party trying to punish slavers,

and another all the while being allowed to furnish these same slavers with an unlimited supply of the instruments of their deadly traffic.

I have quoted the opinion of Livingstone on the question of supplying slavers with ammunition. Let me conclude with the words of another authority on Central Africa. In one of the last letters I have from Dr. Emin Pasha, dated Wadelai, August 25th, 1887, he writes: "*The conditio sine qua non* for the peace and prosperity of these countries is to stop the importation of firearms, ammunition, and powder. The English and German Governments should agree on this step, and punish with relentless severity offenders against their proscription. Mwanga and Kaba Rega would very quickly come to terms on seeing their powder stores empty."

I am, Sir, your obedient servant,

A. M. MACKAY, C.M.S.

Victoria Nyanza, January, 1889.

## IN MEMORIAM.

### WILLIAM KNIGHT.



HERE have been, and doubtless always will be, in every generation, men possessing very choice endowments—intellectual, moral, and spiritual,—men willing to employ their powers unreservedly in the service of the Lord and of His Church, but yet prevented by one cause or another from taking that conspicuous part in the work and the conflicts of their day which might otherwise have been expected.

WILLIAM KNIGHT is a case in point. With him, the hindrance was, partly at least, the lack of that particular kind of physical energy which capacitates its owner for prolonged and strenuous mental effort in public discussion and debate. His tenderness and delicacy of feeling cannot but have made him especially susceptible to those rebuffs which a man must meet with, even from those with whom, on the whole, he thoroughly sympathizes, if he feels called to push himself forward into those busier and more noisy scenes where so many of Christ's servants do good and noble work in their own day and generation. These considerations may account for the fact that the friend whose loss we deplore did not obtain that celebrity which probably indeed he did not desire, but which otherwise his gifts and attainments might have been expected to procure for him.

Mr. Knight matriculated, more than half a century ago, at Balliol College, Oxford, and shortly afterwards became Scholar, and subsequently Fellow, of Worcester College. At Oxford he had the friendship and enjoyed the society of some of the most intellectual men of his day. He had never indeed given up the religious principles which he had learnt from his father, a well-known Evangelical clergyman at Bristol, but what gave its marked character to his spiritual life was the intense sorrow through which he passed, and



under which he turned to God, in consequence of the death of a younger brother. After being ten years curate to his father, during which period the sermons of the father and the son were a marked power in that city, he was selected by Mr. Venn, and accepted by the Committee, as one of the Secretaries of our own Society (1851). In that post, the depth and tenderness of his spiritual life, his appreciation of the paramount importance of missionary effort, his clear perception of the missionary principles which the Committee had been led to adopt, his discriminating, but yet kindly, appreciation of all with whom he came in contact, his firm grasp and scholarly statement of Gospel truth, and lastly, his literary powers generally,—soon became evident, and in various ways proved serviceable to the great enterprise in which the Society is engaged.

Among the more particular services rendered by Mr. Knight to the Society may be mentioned the *C.M. Atlas*, the idea of which has been said to have originated with him, his visit to Missions in India and Ceylon in the years 1854-5, and his biography of Mr. Venn. During Mr. Knight's visit to Ceylon he was enabled to render most valuable help towards the initiation of the Tamil Cooly Mission, inducing some of the coffee-planters to promise subscriptions towards the support of Tamil catechists from Tinnevely, on condition that the Society would support a missionary who should superintend them. The plans then formed have since been successfully developed, and have had as their result a branch of the Ceylon Mission which has attracted considerable interest and has received much blessing from God. In 1855, Mr. Knight acted, during a vacancy, as Secretary of the South India Mission, returning in the following year to England, having furnished the Committee with much valuable information respecting the Society's operations in the parts which he had visited. As a specimen of such information may be noticed an account of the Tinnevely Mission, printed in the Society's Annual Report for the fifty-seventh year.

Mr. Knight resigned his Secretaryship in 1862, being Rector of High Ham till 1874, and from that time till his removal from earthly labours, on Monday, May 6th, Rector of Pitt Portion, Tiverton.

Abundant testimony has been given in the local press, and in the pulpits of the town, to the fidelity with which he discharged his ministerial duties. With respect to his pulpit utterances, the following testimony, given by one who heard him, was quoted by Prebendary Edmonds in his funeral sermon:—"It comes before me with a rush what he was, not merely as to faith and holiness, but the charm of him—the keen and trained intellect that handled subjects with such nicety and precision, the imaginative as well as critical faculty, all blended with sweetness, tenderness, and much generous tolerance; certainly a most lovable combination." May abundant fruit yet follow from the prayers he offered and the words he spoke while he was with us! and may God raise up many of similar gifts and similar graces to help forward our great work!

C. C. F.

#### ANNIE ROPER.

ON Wednesday, April 3rd, 1889, was laid in its last resting-place all that could die of Mrs. Edward Roper, widow of the Rev. E. Roper, sometime Church Missionary in Africa, known in her early days, in Lower Crumpsall, as Miss Annie Craig. She was married in 1867. Rather more than a year afterwards she accompanied her husband out to Sierra Leone and thence to Lagos, and remained there till 1869, when her health having broken down from the effects of the unwholesome climate, they were compelled to return home. After an interval spent in England they went back again to Africa;


but were obliged finally to return home in 1874—this time from a failure in Mr. Roper's health. The deadly climate of the West Coast of Africa had sown in his constitution the seeds of dysentery, and in hers the seeds of African fever. From this latter she was never afterwards entirely safe, and it was an attack of it coming upon her when less able than sometimes to resist it, that was the cause of her death.

For about two years Mr. Roper worked in England largely for the missionary cause; but on October 14th, 1876, he died, and the great sorrow of her life fell on Mrs. Roper. But though no longer able to labour abroad, she never for a moment failed in her heartfelt love and devotion to missionary work in Africa or elsewhere. She prayed, she worked till her work amounted to real toil. She willingly, and often latterly at great cost to herself, spoke either privately or publicly for this cause, and not many months ago she said in conversation with a friend, "When my children are settled out in life I shall like to go to Africa."

But it was not only in connection with this more perhaps *prominent* part of her work that Mrs. Roper's life and example were so valuable. Hers was an all-round Christian life of no common order. Sorrows calmly accepted; daily trials and cares patiently carried; small duties faithfully done; a cheerful spirit uniformly maintained; great common sense devoted to the Master's service,—all went to make a beautiful whole of character.

And now, what does all this say to us who remain? There are many Christian graces here; but perhaps the thing that most strikes one in this life was Mrs. Roper's unwearied work for Christ. Truly she did not rust out, she wore out. Shall we not desire from henceforth to be willing sometimes to be rather more *tired out* in the service of Christ, more wearied for Him who had such a weary life for us? Shall we not try so to live our lives, however lowly, that when we go we shall be missed?—missed in our houses, our congregation, our neighbourhood; so to live, that to us may be said those words of gracious welcome and approval, doubtless said to our dear friend, "Well done, good and faithful servant, enter though into the joy of thy Lord." C.

### NOTES ON OTHER MISSIONS.

HE total receipts of the BRITISH AND FOREIGN BIBLE SOCIETY are 34,936*l.* less than last year. There is a diminution in all the items of receipts except two, but the most serious reduction is in legacies, which last year were extraordinarily high. The return from distribution of Scriptures also shows a decrease, but this is accounted for by the cessation of sale of the Jubilee Bible and Testament, and by the lessened demand for the penny Testament.

The income of the SOUTH AMERICAN MISSIONARY SOCIETY amounted to 14,011*l.*, and the disbursements left a balance of 93*l.* to be carried forward. The Special Fund for Paraguay rose to 1400*l.*

The income of the COLONIAL AND CONTINENTAL CHURCH SOCIETY for the past financial year shows a total of 37,073*l.*, while the expenditure was 1769*l.* in excess of the income.

The LONDON MISSIONARY SOCIETY has been encouraged by a liberal response to its appeal for increased contributions to ward off an expected deficiency, but a further increase is still needed.

The Society has just formed an Auxiliary in the Cambridge University. The first General Meeting was held in a lecture-room of King's College, on March 4th, 1889. This is the first occasion on which a college-room has been lent for a

religious society not connected with the Church of England. The President of the Auxiliary is Mr. C. S. Kenny, M.A., LL.D., Reader in English Law, Fellow of Downing College.

The BAPTIST MISSIONARY SOCIETY has to report a larger income than in any previous year, and yet at the same time a debt of 2862*l.* appears in the Balance-sheet of the year just closed. This arises entirely from increased expenditure on the Congo Mission. The Committee make an earnest appeal to clear off this debt.

The Society reports in reference to work in India during the last year that it has been one of quiet, yet sure, progress;—a larger number of conversions, the widespread proclamation of the Gospel in districts never before visited by the missionary, a general desire for the Word of God and its greatly enlarged circulation, increased spontaneous evangelistic activity on the part of many of the Native Christians, and the growing independence of the Native Church.

The Society's Congo Mission, though only ten years old, is said to be never so full of promise as to-day. By the death of Mr. Arthur D. Slade, of Wathen Station, this Mission has lost one of its ablest and most devoted workers. He was beloved by his colleagues, trusted by the Natives, and respected by State officers and traders. He died on December 20th, 1888. On January 1st, 1889, immediately after his death, the first Native of the district in which he worked was baptized.

The Bishop of Madagascar, after a visitation tour of his diocese, reports that the Mission has not increased around the capital because it has been undermanned, but that on the coast, particularly south of Mahanoro, it increases rapidly.

It is reported that in the CHINA INLAND MISSION Hospital and Dispensary at Chefoo, 5539 out-patients have been relieved, 217 surgical operations performed, ninety-six in-patients treated, and brought under spiritual influences, not a few of whom are believed to have accepted Christ as their Saviour; and all this work is done at the small cost of 143*l.*

One of the most encouraging signs in the missionary work in China is the hold the Gospel is gaining on the hearts of the women. One lady has from forty to fifty present at a women's meeting each Sunday. Miss Guinness, of the C.I.M., tells of the eagerness of the women to hear the truth. Mrs. Cassels gives the same testimony.

The FREE CHURCH OF SCOTLAND has been able, notwithstanding the political gloom in East Africa, to extend their Livingstone Mission by the opening of a new station of Malindu to the north of Lake Nyassa, on the Kiwira river.

Among the 500,000 lepers of India, the MISSION TO LEPERS IN INDIA is doing a noble work. The Society endeavours to utilize as far as possible existing agencies by assisting Leper Asylums already established, and providing missionaries with the means for carrying on Christian work in connection therewith. It makes grants towards the building of new asylums, and in many cases provides for the entire support of lepers. An illustration of the work may be taken from the record of the year's doings at Purulia. On February 8th, 1888, the foundation-stone of an asylum was laid. On April 16th, one house, capable of holding twenty persons was opened. By October other homes had been opened, and the inmates numbered fifty. The year closes with the glorious news that there are sixty-seven in the Asylum, of whom fifty-five persons had just been accepted for baptism. The Report of the Society well says, "Truly a wonderful record for one short year." Mr. Wellesley C. Bailey, Edinburgh, is Secretary.

The missionaries of the AMERICAN PRESBYTERIAN CHURCH in Corea are enthusiastic in their feeling of encouragement at the success which has been granted them in their work. It is stated that Corea is afraid of Russia and China, but that her hands are outstretched to America in confidence and in hope of help.

From Japan, this Mission reports in one place an increase of 128 communicants in six months.

At a meeting of the Presbytery of Shantung, seven young men, all graduates of the Missionary College at Tungchow, received licences to preach the Gospel. Four of these had been received twenty-four years ago as little heathen boys, and after serving as lay teachers and preachers for seven or eight years, they studied theology. They are all tried and able men.

In connection with the same Society the history of the Chieng Mai Mission (Laos) during the year ending September 30th, 1888, has been called "The year of grace in Chieng Mai." New quarters have been erected for the girls' school, and forty-eight pupils are boarders; a boys' school has been opened. Lapoon, an important city, has been occupied as an out-station; a Church of twenty-three adult members and twenty-eight baptized children has been organized in the city of Chieng San, about 150 miles from Chieng Mai. To this Church were added in the year twelve new members, half being adults; and lastly, a new chapel is needed at Chieng Mai itself, as 400 persons are in attendance upon the monthly communion service. During the year eighty-nine persons were received to full communion.

The AMERICAN BOARD OF MISSIONS is able to tell, in the May number of the *Missionary Herald*, of many encouraging tokens. It speaks of a revival at Umsundizi, in the Zulu Mission, of a pastor chosen for the first time at Bailundu, in the West Africa Mission. A revival is spoken of at Sivas, in Western Turkey, and an awakening at Cæsarea. Rapid growth is taking place in the village of Tisqaw, in the Marathi Mission, while the report of the year in Madura is full of encouragement. A religious quickening is taking place at Tung-Cho, in North China; while the report of progress in Japan is most encouraging.

J. P. H.

The CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY held its Annual Meeting on May 3rd at Prince's Hall, Canon Hoare in the chair. The Report stated that the income was the largest on record. The Rev. G. Karney has resigned the Secretaryship, on his appointment to the Vicarage of Melton Mowbray; and his successor, the Rev. G. Tonge, late Vicar of Christ Church, Sparkbrook, Birmingham, was introduced to the meeting. Colonel Van Someren, the Rev. E. Sell, the Rev. W. Abbott, and Dr. Van Someren Taylor were the speakers.

The Annual Meeting of the ZENANA BIBLE AND MEDICAL MISSION, or Indian Female Normal School and Instruction Society, was held on Thursday, May 9th, 1889, at Prince's Hall, Lord Kinnaird in the chair. There was a very full attendance. Mr. W. T. Paton, Hon. Finance Secretary, gave a brief summary of the work of the Society during the past year, and alluded to the loss it had sustained in the death of its honoured President, the Dowager Lady Kinnaird. He said the Committee had decided to raise funds to build a memorial hospital at Lucknow, as a proof of their affection and regard. He spoke of the increased income of the Society, but pleaded earnestly for more funds to meet its growing requirements. The following subjects were then ably taken up:—"Our Work and Workers," by the Ven. Archdeacon Lefroy and the Rev. F. H. Baring. "Medical Work and Hospitals," by Miss Margaret Leitch, with such good effect that the large sum of 710*l.* was collected in the room, or promised by those present. Colonel Roberts (Punjab) then gave an interesting account of village and tent Missions in the Punjab, with which he had been acquainted while in India for twenty-seven years. The Rev. J. McNeill forcibly impressed upon the meeting the duty of helping Foreign Mission work.

The Annual Report of the UNIVERSITIES' MISSION TO CENTRAL AFRICA, which we have just received, is a very interesting document. It speaks in very plain terms of the recent German action in East Africa, condemns the Anglo-German blockade, and regards the outlook as very dark. The Mission, however, has been bravely continued, without the abandonment of a single station, despite many difficulties. There are four mission-fields, (1) Zanzibar Island. (2) Usambara, (3) Rovuma District, (4) Nyassa District; and from all four the information

given is encouraging. The staff comprises Bishop Smythies, Archdeacons Maples, Jones-Bateman, and Goodyear, eighteen English clergymen, twenty-five English laymen, nineteen English ladies, two African clergymen, and thirty-four African lay teachers. The general income for the past year was 10,357*l.*, against 8527*l.* in 1887. About 4600*l.* was received for special funds.

## SCHOOLS IN WEST AFRICA.

TO THE EDITOR OF THE "C.M. INTELLIGENCER."

*Fourah Bay College, Sierra Leone, April 10th, 1889.*

**D**EAR SIR,—In reference to your note on Mr. Sunter's report on the girls' schools in Sierra Leone, Lagos, and the Gambia, I wish to point out to you that what is stated in the *Intelligencer* of March last is both incorrect and confusing.

First,—I learn from Mr. Sunter himself that his report makes no comparison between Roman Catholic schools and C.M.S. schools. His report refers to the elementary schools, which are now entirely in Sierra Leone in the hands of Native managers and masters.

Secondly,—The C.M.S. has no girls' school in Sierra Leone except the Annie Walsh School, which is not examined at all by Mr. Sunter, and at which girls from the highest standards of the elementary schools are received only into the lowest classes.

Thirdly,—The C.M.S. has not got any school, or any organization of any kind whatever at the Gambia.

Fourthly,—Mr. Sunter's report did not apply to the C.M.S. girls' school at Lagos, which I understand from him is also far in advance of the elementary schools.

Fifthly,—It is the industrial teaching alone which brings the Roman Catholic girls' school in Sierra Leone to deserve special commendation, as in the ordinary subjects of elementary instruction the Roman Catholic girls' school was beaten by three schools managed entirely by Natives, as the following figures from the Government Report of 1888, will show:—

	Number.	PROFICIENTS. Passes registered.	Percentage to presentees in Standards.
Roman Catholic School—Girls . . .	53	163	77.9
Protestant Native Church Schools—			
Kissy Road . . . . .	162	470	83.9
Waterloo . . . . .	87	217	87
York . . . . .	29	73	78.3

It is further important to remember, that out of a total number of children, boys and girls, in all the elementary schools in Sierra Leone, of 6709 only 264 are under teaching by Roman Catholics; the remainder being divided between Church schools (2876) and schools of other Protestant bodies (3569).

The condition of the elementary schools in Sierra Leone is no rebuke to the English Church, for if European teachers offered to come the C.M.S. would be the first to advise them to go elsewhere, and leave the Natives to self-development.

And, in conclusion, the C.M.S. schools at Sierra Leone and Lagos are no rebuke to the English Church, seeing that at present there has been no failure of European teachers to respond to the necessities of these schools as they have arisen. Nor is their teaching standard a matter of rebuke, as these schools have the reputation on the West Coast of Africa of being by far the best girls' schools existing, while the greater part of the teaching done in them is carried on by Native teachers under European assistance and superintendence.

As your remarks are quoted widely. I beg you to correct them at an early opportunity.

Yours faithfully,

FRANK NEVILL,  
*Secretary, W.A. Mission.*

## NOTICES OF BOOKS.



**C**HRISTIAN *Progress in China*, by Arnold Foster, B.A., London Missionary Society, Hankow (Religious Tract Society), is further described, and correctly described, as "Gleanings from the Writings and Speeches of many Workers." It is in fact a collection of extracts from the reports and periodicals of the various societies, arranged under heads. There are three general divisions: 1st, the Bible in China; 2nd, the Church in China; 3rd, Methods and Results of Missionary Work. This No. 3 is further subdivided as follows: (1) Preaching and Itinerancy, (2) Distribution of the Scriptures and of Religious Literature, (3) Schools and Education, (4) Medical Missions, (5) Work amongst Women, (6) Benevolent Institutions and the Relief of Suffering. The "gleanings" are excellently chosen, and the book will be a helpful one.

*The Missionary Year-Book for 1889* (R.T.S.) is the second annual issue of the valuable cyclopædia of Missionary Societies of which the first edition appeared at the beginning of 1888. It has been enlarged and improved, and is now of immense value as a book for constant reference. Great pains have been taken to include every Missionary Society of every kind in Europe and America, and there is a list of 140 of them, with a brief mention of a large number of others.

We have received from Messrs. Cassell and Co. the first part of a new serial, entitled *Conquests of the Cross*. The book, which is to be completed in about thirty-six monthly parts, is to be devoted to the story of Mission work throughout the heathen world, and will contain biographies of the brave men, irrespective of sect, who have lived and laboured in the foreign field. It bids fair to be a valuable work.

Dr. Cust has published for private circulation a valuable pamphlet on "The Geographical Distribution of the Bible-Translations existing in 1888," a sequel to the one we noticed some time ago on "Languages illustrated by Bible Translation." We must also call attention to his most interesting article, or rather address (for it was delivered to Eton boys), on "The Translation of the Bible in Ancient and Modern Times," in the *Churchman* for April. Those of us who have felt aggrieved by some of Dr. Cust's recent published comments on Missions should set over against them these admirable productions of his pen.

*Old Wang*, by the Rev. John Ross (R.T.S.) is an interesting memoir of a Chinese evangelist connected with the Scottish "U.P." Mission in Manchuria. Appended to the narrative is an excellent chapter on the Value of Native Christian Agents, and the right of Missionary Societies to support them.

The Rev. John Liggins's book, *The Great Value and Success of Foreign Missions*, noticed in our April number, is already in a third edition in the United States, and Messrs. James Nisbet and Co. have made arrangements with the American publishers for issuing the book here. The distinguished Bishop Whipple writes concerning it: "I have been profoundly interested. It is one of the most graphic stories I have ever read."

Among non-missionary works sent to us we may name Canon Garratt's *Discipline of Suffering* (Hunt and Co.), a practical and spiritual commentary on the Book of Job, which can be heartily recommended; *Castle-Building*, a series of capital lectures on "home subjects," by the Rev. Gordon Calthrop (Hunt and Co.)—one subject, by the way, being not a home one, but "Gautama the Buddha," of whom, and his religion, Mr. Calthrop gives a popular account, and a more favourable one than we should give; and *Figurative Language of the Bible*, by the Rev. J. Neil (Woodford Fawcett and Co.), comprising two popular and useful lectures on the subject indicated in the title.

We must specially commend a new book by the Rev. G. Karney, late Secretary of the C.E.Z.M.S., and now Vicar of Melton Mowbray, entitled *Pater Noster* (W. Hunt and Co.). It consists of lectures on the Lord's Prayer delivered at St. John's College, Hampstead, and will be found most instructive and edifying.

The Rev. Charles Bullock has published an excellent tract entitled *Prayer and its Answer in connection with Mission Effort and Success* (Home Words Office), which puts prayer in its right place. We hope it will be widely circulated.

## THE MONTH.



ALL accounts of the Anniversary are given in this present *Intelligencer*. It has never been the custom to print the Sermon in our pages ; and this year it would have been impossible to do so in any case, as it was delivered extempore, and with Mr. Webb-Peploe's well-known rapidity, which is always a terror to reporters. The reporter's notes have now been corrected, but only after much trouble and labour, owing to the circumstances which have called forth so much sympathy for Mr. Webb-Peploe. The eye troubles which have long afflicted him, and which caused him much suffering and weakness even while he was in St. Bride's pulpit, rapidly increased after that evening, and with difficulty he made voluminous corrections in the reporter's notes. These were not, however, in a complete state when he was compelled to consult a specialist, who ordered a severe operation the very next day ; and since then Mr. Webb-Peploe has been forbidden to do any work, though we are thankful to say that he is going on satisfactorily. The Sermon in pamphlet form will be ready by the time this number appears. It had already been printed, without corrections from him, and to his great vexation, by speculative publishers who reported it on their own account. Our edition is of course the authorized one.

THE figures given in our last number of the number of missionary candidates in the year ending April 30th need to be slightly corrected. The Clerical Sub-Committee met once after the *Intelligencer* of May went to press, and considered three more applications from young men for training, and accepted one of them ; so that the total number of offers considered was 132, and of offers accepted fifty-nine ; and of the fifty-nine persons accepted, fourteen were with a view to training. The figures were put right in the Report for Exeter Hall.

THE six vacancies in the list of twenty-four elected lay members of the General Committee, which have to be made each year in accordance with the Society's Laws, were made thus :—Mr. Strachan had died ; General Haig resigned ; and four were taken off who had attended the least regularly, viz. General Beynon, Mr. Fergusson, General Robinson, and Mr. Martin Ware. To fill these vacancies, four who went off last year were restored, viz. Mr. H. R. Arbuthnot, Mr. Bruce Boswell, Mr. C. H. Bousfield, and Mr. R. Williams, jun. ; and two new members were added, Mr. Eliot Howard, J.P., and Mr. Mark J. Stewart, M.P.

The new Vice-Presidents announced at the Anniversary were the Bishops of St. Asaph, Bedford, Guildford, Beverley, and Tasmania, *ex officio*, being members of the Society ; and Lord Halsbury (Lord Chancellor), and Archdeacons Long and Smart, appointed by the Committee.

The new Hon. Life Governors and Hon. Life Members are mentioned in the Selections from Proceedings of Committee.

OUR readers will heartily congratulate Mr. Drury and his colleagues, and the students in the C.M. College, on their brilliant achievement in the Oxford and Cambridge Theological Examination. There were seventy-eight candidates from all quarters who were passed by the examiners, nineteen of whom were placed in the First Class. Islington sent up ten, eight of whom gained a First Class, a success never before attained by any college. The eight were Messrs. Abigail, Burt, Duff, Goodman, Hoare, Leversuch, Parry, and Thorn. Mr.

Duff is a young medical man, who came into the College for a year's theological reading. The other Islington candidates, Mr. Gwinn and Mr. Pavey, were placed in the Second Class; none in the third.

In the same examination, Mr. Edmund F. E. Wigram, B.A., of Trinity College and Ridley Hall, also obtained a First Class. His letters from the mission-field, during his tour round the world with his father, are well known to many of our readers. He is now to be ordained to the Curacy of St. James's, Hatcham (Rev. S. A. Selwyn), and, after two years' service in the ministry, it is his desire to join the ranks of our missionaries.

Two more Hon. Life Governors, the Rev. William Knight, of Tiverton, and the Rev. James Vaughan, formerly of Brighton, have been called away. Mr. Vaughan was for half a century a warm friend of the Society, and his Parochial Association at Christ Church was admirably worked, especially the Juvenile Branch. His children's missionary meetings were for many years a great institution. One of his daughters, Miss Mary Vaughan, is now a C.M.S. missionary in China. A notice of Mr. Knight, by his old colleague, Mr. Fenn, appears on another page.

We deeply sympathize with Dr. Marcus Eustace, the young medical missionary who lately went to Persia, in his sad bereavement. He left his wife at Dublin sick, hoping she might in time be able to go out also, but God has taken her to Himself. We also sincerely sympathize with our veteran C.M.S. missionary, the Rev. W. E. Rowlands, who has likewise lost his wife (at Torquay), to whom he was only married a year ago.

We regret very much that the paragraph regarding the missionaries at Mpwapwa and Mamboia in the last *Intelligencer* was not quite correct. The number was passed for press by the Editor before Good Friday, as the Easter holidays fell very awkwardly; but the African mail arrived on Easter Monday, and on Tuesday, in the Editor's absence, a short summary of the news was hastily written, and inserted just before the actual printing began. On a more careful reading of the letters, this paragraph proved to be in one point inaccurate. Mr. Cole did not send his wife and children to the coast, and Mr. Wood, after some hesitation, resolved not to leave his post at Mamboia.

The missionaries, therefore, who responded to Colonel Euan Smith's most kind and vigorous efforts to bring them safely to the coast were only Mr. and Mrs. Roscoe, she being in delicate health. In Colonel E. Smith's speech at Exeter Hall (page 344) will be found his very interesting account of those efforts, and his words of appreciation of the courage and faithfulness of the others in determining not to leave their stations.

Mr. and Mrs. Roscoe were accompanied by Mr. Douglas Hooper, who was coming home from the Nyanza for the express purpose of appealing for reinforcements. On nearing the coast they were taken charge of by Bushiri, the Arab chieftain in revolt against the Germans, with whom Colonel Euan Smith had been in negotiation with a view to their safe passage through the disturbed territory. After some delay owing to the political complications, and through the very kind and judicious efforts of the French Roman Catholic missionaries at Bagamoyo, first Mr. and Mrs. Roscoe, and afterwards Mr. Hooper, were allowed to pass through. Mr. Taylor and Dr. Edwards, who had come from Frere Town to meet them, took Mr. and Mrs. Roscoe back thither, while Mr. Hooper started for England. It is evident, from the letters which have arrived just as we go to press, that the telegrams in the *Times*



were incorrect in representing the whole party as seized and in imminent peril.

The result as regards the interior is that not one of our stations has been abandoned, unless the expulsion from Uganda can be so called, and that there are seven men still in Usagara and on the Lake, viz. Mr. Wood at Mamboia, Mr. J. C. Price and Mr. Cole (with Mrs. Cole and two children) at Mpwapwa, Mr. Mackay and Mr. Gordon at Usambiro, Mr. Walker and Mr. Deekes at Nasa.

It is to be feared that the defeat of Bushiri by Captain Wissmann and his German force must tend to increase the agitation all over East Africa, and so to make the position of our brethren, especially those in Usagara, a perilous one. But they are in the Lord's hand, and not a hair of the head of one of them shall fall to the ground without their Father.

THE *Missions Catholiques*, published at Lyons, has given interesting letters to Cardinal Lavigerie from Mgr. Livinhac, the Bishop of the Roman Catholic Missions on the Victoria Nyanza, describing the *first* of the recent revolutions in Uganda; and from one of the other French missionaries, narrating the incidents of the second revolution, the sacking of the Missions, the expulsion of the missionaries, and the voyage across the Lake. It has all along been of great interest to observe the versions given of events in Uganda by the French missionaries. The chief point in Mgr. Livinhac's letter is this, that he and his colleagues endeavoured to dissuade their leading adherents from joining in the revolt against Mwanga, on the ground that "rebellion, even against the worst of kings, is forbidden by the law of God." The principal Roman Catholic convert, named Honorat, seems to have held aloof accordingly himself, but to have failed to induce his fellows to do so. When, however, Kiwewa was put on the throne, it was Honorat who was appointed to the office of Katikiro. The writer of the narrative of the expulsion expresses very warmly his gratitude to "Messieurs les Anglais" for bringing him and his comrades away in the *Eleanor*.

THE number of adult baptisms in the C.M.S. Japan Mission, 367, has considerably exceeded that of any former year, the corresponding figures in the preceding two years having been 179 and 222. The baptized members are now 1351, with 178 catechumens.

THE work in the interior of the Island of Kiu-shiu is growing. Mr. Brandram and Mr. Weston send most interesting reports from Kumamoto. The openings for the Gospel are of all kinds, and the inquirers are of all ranks. Mr. Brandram has baptized thirty-six adults, three of them at one town being "a remarkable trio, a lawyer, a dancing-girl, and the catechist's father (an old man of seventy)." Mr. Hutchinson is now at Fukuoka, the port of the province of Chikuzen, which is thus the third town in Kiu-shiu to have a resident missionary. He has baptized no less than 135 adult converts, many of them at Oyomada, in continuation of the work mentioned last year. The C.M.S. Mission in Kiu-shiu has now 430 baptized adults, which is a five-fold increase in four years. The Bishop of Exeter has favoured us with the following extracts from recent letters from his son, Bishop E. Bickersteth, of Japan, regarding our C.M.S. Missions in the island:—

*Oita, East Coast of Kiu-shiu,  
March 8th, 1889.*

I have been in such out-of-the-way parts of this island that I have missed

all letters from home, and have nothing later to hand than the mail of January 3rd.

I have been travelling with Brand-

ram, an excellent young C.M.S. missionary, grandson of grandfather's friend, a Secretary of the Bible Society, whom you may remember at Watton. The district I have come through is especially difficult of access. Chiefly it must be done on foot. Yesterday and the day before Brandram and I walked fifty-six miles. . . . If it can scarcely be said yet that this island is white to the harvest, there are signs that no long time will elapse, if a few more labourers were forthcoming, before such language would cease to have in it any exaggeration. There are no places, where work is being done, where there are not converts. In many there is a considerable ingathering, and inquiry is rife.

*Fukuoka, March 12th, 1889.*

I have been travelling hard and fast, early and late, to get round this rapidly-growing Mission. The number of places has doubled nearly, where confirmations are required since I first came to Kiushiu two years ago, and the number of Christians is, I should think, threefold. If labourers can be found and sent forth speedily, there is, I believe, more likelihood here of a large ingathering than in any other part of the East which I have visited.

Nakatsa I left yesterday morning,

and travelled through here in jinrikshas eighty miles, 5 a.m. to 12 midnight. Mr. Hutchinson here has a great and very promising field. To-morrow I go to Oyamada with him, a village where all the people have become Christians.

*(From a later letter.)*

From the Wednesday to the Saturday, March 13th—16th, I spent with Mr. Hutchinson in ten mountain villages. In one of these, Oyamada, beautifully situated between two of the lowest spans of a great mountain wall, 150 out of 200 inhabitants are Christians. It was a new and delightful experience, which I may perhaps be allowed to enjoy more frequently in the future, to find a whole village *en fête*, and to be welcomed as their Bishop by what seemed the whole population. The catechist's house is already built and occupied. It is hoped that the church will be ready by midsummer. Eighty were confirmed and received Holy Communion. I never was present at more reverent or impressive services. Mary, the catechist's wife, formerly one of Mrs. Goodall's girls, is doing excellent work among the women. There are a considerable number of inquirers in the surrounding villages; we may indeed well say our "Thanks be to God."

WRITING upon the promulgation, on February 11th, of the new Constitution in Japan, Mr. Warren says:—"We may rejoice and thank God that under it the people of Japan will enjoy full religious toleration. It is now rumoured that the revision of the Treaties is practically completed. With a Constitution giving Christianity a fair field, and the present restrictions on the residence of the missionaries in the interior removed, it will be more than ever the duty of the Church of Christ to send her representatives to win Japan to Christ."

On this subject we have received the following interesting letter from a member of the Gleaners' Union in Tokio, Japan. The writer does not give his name, but simply signs himself "A Gleaner:—"

*Tokio, February 15th, 1889.*

Your readers will, I am sure, be interested and thankful to hear that religious liberty has at last been officially proclaimed in this country. February 11th will henceforth be more than ever a red-letter day in the calendar of Japan. It is the day annually observed in honour of Jimmu Tennō, who is regarded as the first emperor of the country, and from whom the Japanese claim an unbroken line of descent for their emperors down to the present time, and from whose reign

they also date their era; this year being, according to Japanese chronology, 2549. And this was the day selected for the promulgation of the new *Constitution*, an event looked forward to with the greatest eagerness by the whole nation. It must suffice to say here very briefly that this Constitution is framed somewhat on the lines of that of our own land, provides for a House of Peers and a House of Representatives, confers many civil liberties on the people which they have not enjoyed hitherto, and—what your readers will

be specially interested to hear—contains a clause granting to all subjects of Japan freedom of religious belief. Practically, there has been no interference on the part of the Government, in late years, with the religious belief of individuals, no obstacle placed in the way of Christian teaching; but this is the first official proclamation of full liberty in this respect, so that Christianity will now stand on a different footing in the eyes of the people generally, many of whom have, no doubt, hesitated to lay aside their old suspicions of the religion of Western lands, because there has hitherto been no recognition of it on the part of their rulers.

The day was a grand one in Tokio, and all over the country,—according to Native newspapers, the grandest day Japan has ever seen. It would take a long time to give any adequate idea of the impressive ceremony at the Palace, where the Emperor, in the presence of the Empress, princes, princesses, noblemen, cabinet ministers, the Foreign Diplomatic Corps and other officials, Japanese and foreign, and last but not least several editors of leading Japanese journals, delivered a speech, and formally handed the draft of the Constitution to the Prime Minister, Count Kuroda; or of the Royal Procession through the streets, the Empress riding with the Emperor, in the same carriage, a thing unheard of before; the splendid state carriages, specially built in Europe; the gorgeous liveries; the crowds of orderly, merry people, dressed in their best, lining the route; the processions of schools large and small; the wonderful decorations; monster ornamental cars drawn by strings of oxen and towering above the heads of the people; triumphal arches lit up at night with scores of electric lights, flags and lanterns innumerable. The people all through the country have been roused to an extraordinary pitch of enthusiasm over the promulgation of this new Constitution. They feel that Japan now, more than ever, stands foremost in the matter of civilization amongst the nations of the East, the only kingdom in Asia that possesses a constitutional government, the only one that enjoys perfect religious liberty.

The Christians have not been behind but rather before their fellow-countrymen in the interest taken in this great event. Our own little band of converts of their own accord arranged for a service in church to seek God's blessing on the day, and in the evening a general meeting for praise and thanksgiving was held by Christians of all denominations, in the large public hall, originally built for the purpose of delivering lectures to combat Christianity. One of the speakers said that the promulgation of the new Constitution, which had taken place that morning, was sure to give a great impetus to the spread of Christianity, for that there were many Nicodemuses in different parts of the country who would now come forward. Another speaker emphasized the fact that this great principle of religious liberty had been secured in such a peaceful and orderly way. Contrasting their own, as Christians, with that of those who were so savagely persecuted by the Roman emperors in the earliest days of the faith, and those who later on were forced to sacrifice home and land and life for religious freedom's sake—the Huguenots, the Scotch Covenanters, the Pilgrim Fathers—he called upon his hearers to thank God that without the shedding of a single drop of blood they had now obtained this priceless boon. And then he went on to assert, amidst great applause, that nowhere in the New Testament could be found any precept forbidding believers to take part in political matters, and that he hoped that amongst the members of the Imperial Diet, which was to commence its sittings next year, would be found several of their Christian brethren. But he further went on to say that with regard to those amongst them who occupied the position of ministers or evangelists it might be better for *them* to abstain from any active share in political matters, for they were engaged, and fully engaged, in the all-important work of seeking the salvation of men's souls, and *their* part in the reformation of the country would be the quiet, unseen influence exercised on the hearts of individuals, that heaven working from within to which Christ likened His kingdom. And this sentiment, too, found general favour.

On April 13th a eulogistic article appeared in a Manchester daily paper on

Lord Lonsdale's North American travels. Next day a letter appeared in the same paper pointing out that almost the whole of the ground traversed by him had already been passed over by a lady, the wife of the Rev. T. H. Canham, C.M.S. missionary to the Tukulth Indians. The article in question spoke of Lord Lonsdale as "commencing a journey, through ice, snow, and rain, to Rampart House on the Porcupine River, which he intended to descend, and, all being well, to travel along the Youcon River to its mouth, which is south of the Behring Straits." This journey, too, except its latter and easier part, was accomplished by Mrs. Canham in the winter of 1887, in company with her husband. Mrs. Canham is the only white woman who has lived north of the Arctic Circle, and who has crossed the Rocky Mountains north of the Circle in winter.

THE foundation-stone of a new church at Aroloya (a part of the town of Lagos) was laid on February 28th last by Mr. J. A. Payne, Registrar and Taxing Master of the Supreme Court of the Colony of Lagos. The new church, which is to take the place of one which has outgrown its requirements, is to be 83 feet long, 45 feet wide, and 20 feet high, and will cost 1500*l*. This is, of course, raised by the Native Christians themselves.

THE Rev. J. C. Hoare writes that T'ai-Chow, the city where he baptized thirty-one persons in December last, has now seventy or eighty regular worshippers, twenty or thirty of whom are earnest inquirers, and nearly twenty are candidates for baptism. Bishop Moule was hoping to visit the district in May to confirm those who were baptized last winter.

FROM Shanghai Archdeacon Moule sends an interesting report of his work at (as he calls it) that "great centre of mercantile enterprise, of life, of gaiety, of sin, and of opportunities almost unequalled in China for wide-reaching influence." He thus briefly summarizes it:—

Four chapels and reading-rooms have been open five days in every week throughout the year: one all day long; three every afternoon; and two of these also opened for evening preaching. Four day-schools have been carried on, two for boys and two for girls. Three Bible-women have been working: one in the city, two in the settlements; and a man is employed in selling Christian books, chiefly in the city. During nine months of the year, the three junior catechists have spent their forenoons

in going about the streets and alleys of the settlements, speaking, where they found a hearing, to little knots of people; sometimes meeting with ridicule and rebuffs; but as a rule meeting with civility, and sometimes with a cordial welcome. On wet days and during the hot season, they have worked with me in the reading-room over the sermons on the Gospels which I have recently published (fifty-seven in all), or over other work connected with Bible study.

THE Rev. P. Ireland Jones has at last been set free to undertake the work for which he originally went out, the Principalship of the Divinity School at Calcutta. Under Mr. Ball's prolonged acting Principalship, this School has done valuable service. Last summer, for the first time in the history of the Bengal Mission, six Bengali students were sent out at one time into practical Mission work after a full course of three years' training. They are described as thoroughly well equipped in the knowledge of the Bible, the Prayer Book and Articles, and the Hindu and Mohammedan controversy, and as being all unmistakably spiritual men. There are now seventeen men under training, two of whom are reading for deacon's orders and one for priest's orders.

An interesting service was held in Calcutta on February 12th, when the

Cathedral Mission College, now the headquarters of the Divinity School, was reopened after extensive improvements. The building has long required alteration. Lack of space had obliged the missionaries to use the chapel-room for other purposes than its prime sacred use, and thereby, in some degree, the moral effect upon the students of having one place wholly set apart for the worship of God was lost. At the same time a valuable library of the former college, containing some 8000 books, was shut up in a narrow room 17 feet by 15 feet. The alterations have given "a modest little chapel, destined, we believe, to be a Bethel to very many," and also a splendid room for the library, 57 feet by 21 feet. Most of the expense has been met by friends in India and at home. The chapel was opened on February 12th by several services during the day, and has been used twice every day since.

THE Rev. F. A. P. Shirreff has returned to his important work at the Lahore Divinity School. The men living under his care (all, of course, Christians) are of three classes, (1) divinity students under his immediate instruction, (2) medical students attending the Lahore Medical College, (3) normal students attending the Government Normal College, and others. The divinity class has been resumed with three students, all converts from Mohammedanism. The other students are fourteen in number. A course of English lectures to educated Natives has been given on the several clauses of the Apostles' Creed; and among the lecturers were the Bishop, the Chaplain at Lahore, one of the judges of the Chief Court, a member of the Cambridge Delhi Mission, a Baptist, and two Presbyterians; public witness, as Mr. Shirreff remarks, being thus "borne before the heathen to our common Christianity based upon the Apostolic Creed."

THE Rev. R. Clark has been on a tour through Ajnala, Narowal, and Fathgarh. Everywhere he found the work most encouraging. The churches at these three places are full of Christian converts, where a few years ago there was not one baptized Christian; and villages in many districts have some Christians in them. "What is now needed," Mr. Clark writes, "is teaching power. The new Christians must be taught, and it is towards this that our energies must be directed."

WE have received from India a very remarkable lecture, delivered at Lahore on January 6th (the Epiphany), by Mr. B. H. Baden Powell, C.I.E., a civil officer of high rank in the Punjab, who is a member of the C.M.S. Corresponding Committee there. The subject is—"I believe in Jesus Christ, His only Son, our Lord"; and the lecture is a masterly and eloquent exposition of each clause and word in that brief but comprehensive sentence of the Creed. It is indeed a matter for thankfulness that Her Majesty's service in India still has members so sound in the faith and so competent to preach it.

THE Rev. H. G. Grey and Dr. S. W. Sutton write encouragingly from Quetta. An admirable site for a hospital and other mission buildings has been obtained, through the help of Sir R. Sandeman. The money for the site and for a portion of the buildings has been already raised (partly given) by Dr. Sutton, without expense to the Society. Three Native Christian medical assistants are being trained for work at Quetta, one under Dr. Neve in Kashmir, one under Dr. Clark at Amritsar, and one under Dr. Sutton himself. One of these is an Afghan from Kandahar, baptized at Peshawar in 1882, who speaks Pushtu, Persian, and Urdu fluently. The language difficulty at Quetta is very great. Besides these three tongues, Beluchi, Sindhi, and Brahui are required.

A bookshop and prayer-room has been opened, and Mr. Grey lives in a little native house adjoining.

THE new work in Northern Sindh is developing. The Rev. A. W. Cotton's report is of great interest. There being now a small congregation at Sukkur, the Sindh Native Church Council held its annual meeting in that town for the first time. The members held evangelistic services in the bazaar, and a man was heard to say, "The Christians will shake the whole town if they only keep on like this." The C.E.M.Z. ladies lately sent to Sukkur have made a great impression. A Brahmin said to Mr. Cotton, "In my daily prayers, one of my first petitions is that God may richly bless the labour of love of the ladies who have recently begun Christian work in Upper Sindh." An advance has been made to Shikarpur, where the missionary and his helpers have been mobbed, hooted at, kicked, but yet have been much cheered by their conversations with both Hindus and Mohammedans.

THE Rev. J. P. Ellwood writes of the late much-esteemed pastor at Jabalpur, the late Rev. Madho Ram, with affectionate regret. "He was never married: he always said he was married to his church. He left all his savings to the Jabalpur Native Church Endowment Fund."

MR. ELLWOOD appeals for "able-bodied young men, sound in health, full of the love of God, with a fair amount of theological knowledge," to work in the hundreds of villages in the Jabalpur District. "The people," he says, "now call us 'Jesus Christ's people,' and there is a general feeling among them, which they make no attempt to hide, that Christianity is the religion for them." But, "no man who is not a good walker should attempt to visit such a country. Our plan is to fix upon a centre, and visit all the villages round about, morning and evening. When this is done, we move about seven miles further on and do the same again."

*"Tulit alter honores."*

At the Royal Geographical Society, on Monday, May 13th, the subject of Africa was brought specially forward, and the plans of Henry Stanley discussed. Sir Samuel Baker took the opportunity of tracing the progress of geographical discovery in Equatorial Africa from the date that Burton and Speke discovered the existence of Lake Tanganyike and Lake Victoria. He forgot to tell his hearers how it came about that these distinguished explorers were sent out to look for inland seas in the midst of a continent described by the geographers of the period as a rainless desert. He made no passing allusion to the voice crying in the wilderness, telling wonderful accounts of African lakes and snow-capped mountains, which came home from two obscure missionaries settled at Mombasa. He did not allude to the strange map published in the *C.M. Intelligencer* in 1856, representing a vast lake, like a great slug, extending from the Equator to the basin of the Zambesi, the sight of which aroused geographers from the slumber of centuries.

Those who have studied Africa carefully did not forget that to missionary societies and missionaries the credit is due of starting this great movement. Whether Africa will gain by it, or lose, now seems doubtful; at any rate, let the truth be stated. In the great triumph of the Emperor Tiberius, when the busts of all the great men of the time were carried in procession, the Romans thought of Brutus *because his bust was not there*; so when the tale of the great discoveries of Equatorial Africa is told, people think of Krapf, Rebmann, and

Livingstone, because their names are sometimes pushed aside by those of a younger generation. R. N. C.

THE recent Missionary Exhibition and Sale at Kensington produced nearly 700*l.* for the Society. After apportioning the receipts and expenses between the two sections, the Exhibition was found to have cost 253*l.*, but to have earned 394*l.*, leaving 141*l.* nett; while the Sale produced (after deducting 77*l.* for cost and freight of goods imported from India and China) 597*l.*; and the share of expenses chargeable to it being only 57*l.*, a nett profit of 540*l.* was shown. The former sum comes through the Kensington Ruri-decanal C.M.S. Association; the latter, through the Ladies' Union for London. In addition to these amounts, the Missionary Leaves Association stall produced 37*l.*

WE have in type a valuable sermon preached for the Society by the Dean of Peterborough at Westminster Abbey on April 7th. We hope to insert it in our next number, and it will also be issued separately.

HANNINGTON-PARKER MEMORIAL CHURCH AT FRERE TOWN.—The following further sums were collected by the Rev. A. Downes Shaw, and paid in before he left for Mauritius:—

M. and L. H., 3*l.* Per Miss Edwards, Mrs. Stanley, 1*l.* Per Mrs. Hutchinson:—Walter Hodge, 7*s.* 6*d.*; Miss Prior, 10*s.*; Mrs. Hutchinson, 2*s.* 6*d.* Rev. C. Wilson, 2*l.* 2*s.* Rev. James Browell, 1*l.* 1*s.* Rev. W. L. Cotter, 5*l.* Miss Wood, 5*l.* Per Mr. Percy Causton, 1*l.* 10*s.* 6*d.* Collected by Miss L. Baylee, 11*s.* 6*d.* Rev. Geo. Everard, 10*s.* Mrs. Scott, 5*s.* Mrs. Fauvel, 2*s.* 6*d.* Lieut. A. Havergal, R.N., 10*s.* Sundries, 1*s.* 6*d.* The Rev. G. A. Allan, 5*s.* Miss E. Nichols, 1*l.* 2*s.* 6*d.* Canon Parker, 2*l.* 2*s.* Collected by Miss Woodward, Old Newton, 1*l.* 15*s.* 6*d.* Collected by Mrs. Ditmas, 1*l.* 11*s.* Per Mr. T. S. England:—Miss Marechaux, 2*l.* 11*s.* 3*d.*; Mr. J. Burley, 8*s.* 8*d.*; Mr. D. Bongourd, 5*s.* 10*d.* J. R. Arthur, Esq., 5*l.* Dr. M. Lewis (collected in shillings), 1*l.* Per Lady Frere, Wimbledon:—Mrs. Deacon, 10*l.* 10*s.*; Mrs. Forbes, 5*l.*; Mr. and Miss Hall, 5*l.*; Mr. G. T. Clark, 5*l.*; Mrs. Strickland, 4*l.*; Mrs. Leo Schinta, 2*l.* 10*s.*; Mrs. Jas. Jackson, 2*l.* 2*s.*; Admiral Sir Fredk. Richards, 2*l.* 2*s.*; Mrs. Malcolm Macnaughten, 2*l.* 2*s.*; Mrs. Tudor, 2*l.*; Mrs. Rolls, 2*l.*; Sir Henry Verney, 1*l.* 1*s.*; Hon. John Abercromby, 1*l.*; Miss Hoare, 1*l.*; Miss Orde, 1*l.*; Mrs. Bertram Evans, 1*l.*; Mrs. E. Evans, 1*l.*; Miss Meinertzhagen, 1*l.*; Mrs. H. Forbes, 1*l.*; Lady Bazalgette, 1*l.*; Mrs. Measure, 1*l.*; Mrs. Hensley, 10*s.* 6*d.*; Miss A. Murray, 10*s.*; Hon. Mrs. Devereux, 10*s.*; Mrs. Muir, 10*s.*; Sums under 5*s.*, 10*s.*; Money given in box at Meeting, 3*l.* 7*s.* 4½*d.* Collected by Miss Robertson, 8*s.* 8*d.* Rev. Robt. Lang, 1*l.* Lady Ashburton, 75*l.* Meeting at Lady Ashburton's, 2*l.* 17*s.* 9*d.* Richd. Hoper, Esq., 5*l.* Mrs. Hoper, 1*l.* Collected by Miss Spearing:—Edw. Bush, Esq., 1*l.*; Miss Bush, 1*l.*; Mrs. Bush, 10*s.*; H. C. Crossman, G. D. Crossman (5*s.* each), 10*s.*; Sums under 5*s.*, 6*s.* An Aged Christian, 2*s.* 6*d.* Per Lady Frere:—Hon. William Littleton, 5*l.*; Mr. John Burns, 2*l.* Miss Helen Attlee, 10*s.* Per Lady Georgina Elphinstone, Jas. Ledger Hall, Esq., 1*l.* 1*s.* Arthur Smith, Esq., 1*l.* 1*s.* Mr. J. T. Musson, 5*s.* Mr. L. G. Welling, 5*s.* A. C. Wade, Esq., 10*s.* Mr. Thos. Thorns, 5*s.* Mr. Wright, 7*s.* 6*d.* Collected by Mrs. Havergal:—Miss Bridge, 5*l.*; Aldin Moore, Esq., 1*l.*; Mrs. A. Moore, 10*s.* 6*d.*; Florry Moore, H. T. Moore, Rt. Rev. Lord Bp. Exeter, Mrs. Walker (5*s.* each), 1*l.*; Miss Hillier, 1*s.* Miss Pattenenden, 1*l.* 1*s.* Ethel Sharp, 10*s.* Total, 205*l.* 2*s.* 6½*d.*

The following list is supplementary to the above, and was sent by Mrs. Shaw after her husband had left England:—

Miss F. E. Rous, 10*s.* J. C. W. Burges, 10*s.* Collected by Lady Frere:—Arthur Mills, Esq., 2*l.* 2*s.*; Mrs. Merivale, 10*s.*; Miss E. Balfour, 1*l.*; E. Sandys Dawes, Esq., 5*l.*; Mrs. Bond Cabbell, 1*l.* 1*s.* Collected by R. H. Prior, Esq., 7*s.* 6*d.* Miss Holford, 2*s.* 6*d.* The Lords Commissioners of the Admiralty, 30*l.* Collected by Mrs. Fitzpatrick:—E. A., 10*s.*; Mrs. Husband, 5*s.* Collected by Miss Longley, 10*s.* Collected by Miss Washbourne, 1*l.* Collected by Miss Lugard, 10*s.* Per Lady Frere:—Major Burney, 1*l.*; Lady Hatherton, 2*l.* 2*s.*; Rev. Canon Haygarth, 1*l.*; Lady Acland, 2*l.* Collected by E. Townsend, 2*s.* 6*d.* Collected by M. A. Dixon, Esq., 6*s.* 6*d.* The Misses Pollard, 10*s.* Collected by Miss Birks, 2*l.* 10*s.* Collected by Mr. Louis Byrde, 1*l.* 0*s.* 3*d.* Collected by A. F. Thornton, Esq., 16*s.* Total, 55*l.* 5*s.* 3*d.*

## HOME WORK OF THE SOCIETY.

### THE JAMES LONG LECTURES.

**T**HE Rev. E. Sell, B.D., of Madras, author of *The Faith of Islam, &c.*, is giving lectures in connection with the James Long Lectureship, instituted by the late Rev. J. Long, of Calcutta. On May 13th, he addressed a large and influential drawing-room meeting at Canon Newton's, Driffield, on "Muhammad." On the 17th he lectured on "Islam in India," at the Indian Institute, Oxford. The meeting was well attended, and a cordial vote of thanks was moved by Professor Legge. Mr. Sell will gladly give lectures on Mohammedan questions at suitable places, and as he is one of the first living authorities on the subject, our friends should take advantage of his presence in England.

**Accrington.**—The Annual Meeting of the Accrington Auxiliary of the Society was held in St. John's School, on Monday, May 6th. Mr. George Walmsley, J.P., presided. The Rev. I. Downham read the local report for 1888, and stated that the total receipts were 105*l.* 19*s.* 11*d.*, being an increase of 13*l.* 16*s.* 1*d.* on the previous year. The Rev. J. W. Balding (Ceylon), J. Lofthouse (N.-W. America), and F. H. Waller (Assoc. Sec.), then addressed those assembled.

**Bath.**—The Spring Meetings of the Somerset C.M.S. Union were held at the Guildhall, Bath, on Wednesday and Thursday, May 8th and 9th. The preliminary gathering of Hon. District Secretaries was well attended, and was addressed by the Rev. H. Sutton, late Central Secretary of the C.M.S. Canon Brooke presided at the meeting. On Thursday morning the business meeting of the Committee of the Union was held, Mr. T. Dyke, President, in the chair, when it was agreed that the Rev. Prebendary Buttanshaw should continue to attend the General Committee Meeting of the C.M.S. in Salisbury Square on behalf of the Union. The afternoon meeting was open to all friends of the C.M.S., and addresses were given both morning and afternoon by the Rev. H. Sutton.

**Bedford.**—The Annual Meeting of the Bedford Juvenile Branch of the Society was held at the Pantechnicon Hall on Wednesday afternoon, April 24th, when there was a large attendance of young people and some adults. The chair was taken by the Rev. G. F. W. Munby, Rector of Turvey. Mr. Kinsey (Treasurer) then read a list of those who kept missionary boxes, and stated that the total income for the year amounted to 89*l.* 5*s.* 4*d.* The Rev. G. Ensor then gave an address on missionary work in China and Japan.

**Carlisle.**—The Annual Sermons and Meetings were held on Low Sunday and Monday, April 28th and 29th. Sermons were preached and collections made in every church in the city and the Cathedral, together with the churches of Stanwix and Upperby. On Monday the Annual Meetings were held in the County Hall. The afternoon meeting was presided over by the Bishop, and the evening meeting by the Rev. J. A. Fell, of Knells. Previous to the evening meeting, the friends of the Association assembled at the Central Hall for tea at six o'clock, when 156 sat down. The Hon. Sec. (the Rev. W. M. Shepherd) gave a short address to those present, who had been invited by him. The Rev. Canon Richmond also spoke in warm appreciation of the work of the Society. The evening meeting was the largest for many years, and the collection amounted to upwards of 22*l.* The report read by the Hon. Sec. alluded to the fact that the Archbishop of Canterbury had selected the Rev. Edward Noel Hodges, son of the Rev. A. Hodges, Vicar of St. Stephen's, Carlisle, to be the new Bishop of Travancore and Cochin, and that the Committee of the Parent Society had placed the name of Miss A. H. Thurnam on the list of honorary life members.

**Dorchester.**—The Annual Sermons in connection with the Dorchester and



Neighbourhood Auxiliary took place on Sunday, May 5th. The Annual Meetings were held on the Monday, Mr. E. L. Kindersley presiding at that in the afternoon, and the Rev. P. K. Allen at that in the evening. The latter, being the Secretary of the county auxiliary, read the Report and financial statement, which showed that 196*l.* 8*s.* had been raised by the Auxiliary during the past year. Archdeacon Hamilton gave very interesting and lengthy addresses at both of the meetings.

**Dublin.**—The Seventy-fifth Annual Meeting of the Hibernian Auxiliary was held on May 3rd in the Metropolitan Hall, Lower Abbey Street. The Earl of Belmore presided. The Rev. J. Hewitt read the Report, from which it appeared that there was a satisfactory increase in the receipts over the previous year. The total amount contributed from all sources for the year 1888 being 7595*l.*, which, as compared with 7508*l.*, the total for 1887, shows a net increase of 87*l.* This may not seem very much at first, but when it is borne in mind that the accounts for 1887 included a special donation of 500*l.*, and that the amount of legacies that year was 277*l.* more than in 1888, it will be seen that not only has this sum of 777*l.* from other sources been made up, but that the increase of 87*l.* already mentioned, has also been added. Amongst the speakers were the Bishop of Ossory, the Bishop of Moosonee, Archdeacon Phair, the Dean of Achonry, and others.

**Dunton Bassett.**—A meeting in aid of the funds of the Society was held in the Board Schoolroom on Monday evening, May 6th. The chair was taken by the Vicar (the Rev. L. W. Wood). After a few words from the Chairman, Captain Blakeney, R.N., gave an interesting account of the introduction of Christianity into Japan, and the wonderful manner in which the greatest difficulties had been overcome in that far-off country. Similar meetings were held on Friday at Frolesworth, and on Sunday afternoon at Leire Schoolroom.

**Kidderminster.**—The Annual Sermons in aid of the Society were preached at St. Mary's and St. George's churches on Sunday, May 12th, by the Rev. H. Sutton, Vicar of Holy Trinity, Bordesley, and the Rev. S. S. Foster, Principal of the Blind College, Worcester. The Annual Meeting was held on Monday evening, in the Chantry, the mayor (Mr. E. J. Morton) presiding. The local Secretary (Mr. Newcomb) read the report, showing that the sum of 43*l.* 7*s.* 9*d.* had been sent from Kidderminster to the Society during the year, which was rather less than last year. A very earnest address was given by the Rev. H. C. Milward, Vicar of Redditch, who was formerly a missionary in India.

**Lincoln.**—A meeting in connection with the Church Missionary Society was held in the Odd Fellows' Hall, Lincoln, on April 8th. The Bishop presided. Canon Blenkin read the Annual Report, from which it appeared that the total sum subscribed from Lincoln last year was 314*l.* 9*s.* 1*d.*, and that from the Branch Associations was 230*l.* 12*s.* 4*d.*, making a grand total from Lincoln of 545*l.* 1*s.* 5*d.* of which 532*l.* 8*s.* 5*d.* has been paid to the Parent Society. Mr. A. S. Leslie Melville (High Sheriff and President) and the Bishop having addressed those present, were followed by Bishop Horden and Rev. W. Clayton (formerly of the Telugu Mission).

**Liverpool.**—The Sixty-ninth Anniversary of the Liverpool Auxiliary of the Society took place on May 11th, 12th, and 13th. A meeting of ladies held on Monday afternoon at the Deaf and Dumb Institute, Prince's Road, was presided over by the Ven. Archdeacon Lefroy. After a brief statement by the Rev. Thomas Graham of the objects of the meeting, the chairman recalled the foundation of the Society by the celebrated William Wilberforce and his coadjutors, and the progress that had since been made. The Archdeacon of Man (the Ven. Hughes Games) dwelt on the importance of women in missionary work. The Revs. H. E. Fox, Canon Burbage, and H. D. Williamson also spoke. The workers and friends of the auxiliary were subsequently entertained at luncheon at the Adelphi Hotel, so generously given for many years by Mr. Hugh Evans, the Treasurer. There was a large gathering of the clergy, to whom an address was given by the Rev. E. A. Stuart, Vicar of St. James's, Holloway. In the evening, the Annual

Meeting of the Auxiliary was held in Hope Hall, the Bishop of Liverpool presiding. Dr. Harrison read the annual report, and stated that the increase of the Liverpool Auxiliary during the past year was 800*l.*, and it was hoped that the establishment that day of a ladies' branch would awaken a widely extended desire to know more of missionaries and their works. The Bishop of Liverpool spoke of the pleasure he had in supporting the Society, and he felt it to be his duty to make a strong effort to plead its cause. For what had been done, he, as Bishop, expressed his thankfulness. They had every reason to thank God and take courage. Amongst the other speakers were Archdeacon Lefroy, the Revs. H. D. Williamson, E. A. Stuart, H. E. Fox, Canon Taylor, and the Archdeacon of Man.

The usual Children's Flower service was held in Hope Hall on the Saturday, when a large number of children were present; Mr. Clarke Aspinall presided, and the children were addressed by the Rev. H. D. Williamson.

Sermons were preached in most of the churches in Liverpool on the Sunday, the Bishop preaching at St. Silas's parish church.

**Newcastle.**—The Annual Meeting of the Newcastle and South Northumberland branch of the Society was held in the hall of the Young Men's Christian Association, Blackett Street, on May 13th. The Vicar of Newcastle (the Rev. Canon Lloyd) presided. The report was read by the Rev. T. Talbot (Hon. Sec.), and the Rev. C. P. Sherman presented the financial statement, stating that the total income had been 892*l.* 7*s.* 1*d.*, of which 880*l.* 3*s.* 1*d.* had been forwarded to the Parent Society, being an increase of 190*%* over that of last year. After a few words from the chairman, referring to the increased interest shown in the Society during the past year and its marked success, the Rev. B. Baring-Gould, Central Sec., and the Rev. H. A. Favell, of St. Mark's Sheffield, addressed those present.

**Redhill.**—The Annual Meeting of the St. Matthew's branch of the Society was held in St. Matthew's schools on Wednesday evening, May 8th. The chair was taken by Mr. E. F. Gedge, and the Rev. T. J. Gaster and the Rev. A. H. Arden attended as a Deputation. The chairman in his remarks having alluded to the absence of the Rev. H. Brass, read the report, which showed the total receipts as 282*l.* 19*s.* 1*d.*, which was 10*l.* in excess of last year. Mr. Gaster and Mr. Arden then spoke of the Society's work in North and South India.

**Sevenoaks.**—On Wednesday, May 8th, the Annual Meetings of the Sevenoaks and district branch of the Society were held in the Kippington Parish Room in the afternoon and evening. The Rev. J. E. Campbell-Colquhoun, J.P., presided in the afternoon, and having in his opening remarks alluded to the recent adverse criticisms of the Society, adduced from facts several cogent reasons proving that threatened evil has been overruled for good. The Rev. Prebendary Tate (Hon. Sec.), who read the report, stated that the receipts for the past year were 435*l.* 17*s.* 4*d.* Mr. J. T. Rogers, J.P., presided at the evening meeting, and Bishop Alford and the Rev. B. Baring-Gould spoke at both the meetings.

**Tunbridge Wells.**—On Sunday, May 12th, the Annual Sermons in connection with the local Association of the Society were preached in the various churches. On Monday, the Annual Meetings were held at the Great Hall. Canon Hoare presided, and the speakers were the Rev. W. S. Price (East Africa), the Rev. T. J. Lee Mayer (of the Punjaub Mission), the Rev. N. R. Fitzpatrick (Vicar of Woodford Wells, Essex), and others.

**Uttoxeter.**—The Annual Sermons in aid of the Society were preached in the Parish Church, morning, afternoon, and evening, on Sunday, April 14th, to large congregations by the Rev. C. H. V. Gollmer, missionary from Lagos, West Africa; that in the afternoon being specially addressed to children. The Annual Meeting in connection with the Uttoxeter Auxiliary was held at the Town Hall on Monday evening. The Vicar, the Rev. H. Abud, presided. The Rev. R. Palmer read the Annual Report, from which it was gathered that the total amount raised in

Uttoxeter during the past year on behalf of the Society, after deducting expenses, was 101*l.* 7*s.* 11*d.*, and of this sum no less than 60*l.* had been contributed by the Uttoxeter Ladies' Church Missionary Working Party. The meeting was then addressed by the Rev. C. H. V. Gollmer, the deputation, who gave a most interesting account of the work of the Society in Africa, and his own special labours at Lagos. The Rev. Canon Hamilton, Vicar of Doveridge, also spoke.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 16th, 1889.*—The Committee considered the letter from Archdeacon Moule asking for a permanent colleague at Shanghai. The Committee adopted the following Resolution:—"That considering that there are upwards of twenty Protestant Missionaries, not including ladies, now engaged in Shanghai, and the very promising openings in comparatively unevangelized districts of China, and that Shanghai was originally occupied by the Society rather from the fact of its being a commercial centre than with the view of making it the headquarters of a powerful Mission, this Committee, while fully admitting that there would be ample work in and around that city for additional labourers, would prefer sending European reinforcements to the newer fields, while at the same time they would rejoice in the expansion of the Shanghai work by means of Native agency."

The Secretaries reported that the Rev. D. Wood, who was about to return to Ceylon, had been taken leave of at a meeting of the Group Sub-Committee on April 12th, 1889. The Instructions of the Committee were delivered by the Rev. C. C. Fenn. Mr. Wood having replied, he was addressed by the Chairman (Henry Morris, Esq.), and commended in prayer to the favour and protection of Almighty God by the Right Rev. Bishop Alford.

Dr. William Wriothlesley Colborne, M.D., University of London, M.R.C.S., L.S.A., of Margate, was accepted as a Medical Missionary of the Society.

The Rev. James Hind, B.A., Queens' College, Cambridge, Curate of All Souls', Marylebone, and another clergyman whose name will be given hereafter, were accepted as Missionaries of the Society.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, South India, Ceylon, South China, and North-West America, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), April 25th.*—The Secretaries reported that the Bishop-Designate of Beverley, Archdeacon Crosthwaite, had accepted the office of Vice-President.

The following gentlemen were nominated Honorary Governors of the Society for Life:—Major-General Burn (Paddington), the Revs. F. Bourdillon (Old Warden), T. L. N. Causton (Croydon), H. E. Fox (Durham), G. F. Head (Hampstead), J. Hewitt (Dublin), General Hutchinson, C.B., C.S.I., the Revs. G. B. James (Bristol) and E. C. Ince (St. Albans); George Skey, Esq. (Malvern), and James Stuart, Esq. (Harrow). [Mr. Causton has declined the nomination.]

The following ladies were added to the list of Honorary Members for Life:—Mrs. J. Barton (Cambridge), Miss Berrow (Leamington), Mrs. Caiger (Winchester), Miss A. Harley (Clifton), Mrs. J. Hannington (Brighton), Miss Hill (Winchester), Mrs. C. Kemble (Cowbridge), Mrs. J. Lynch (Kingstown), Mrs. J. Mills (Orton Waterville), Mrs. J. Patteson (Norwich), Miss S. Pratt (Wolverhampton), Mrs. O'Malley (Eastbourne), Mrs. Shann (York), Miss A. C. Stephens (Dublin), Miss A. H. Thurnam (Carlisle), Mrs. H. B. Tristram (Durham), Mrs. H. R. Upcher (Sheringham), Mrs. Wigram (Hampstead), and Mrs. Young (Brighton).

The Annual Report Sub-Committee submitted draft of the General Review for the Year to be read at the Annual Meeting, and which, with the Abstract of Reports from the Missions, was adopted.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Niger, Egypt, Palestine, North India, Punjab and Sindh,

South India, Travancore and Cochin, and New Zealand, various arrangements were agreed to with regard to those Missions.

*General Committee, May 13th.*—The Secretaries reported the proceedings of the recent Anniversary. Thanks were voted to various friends who had taken part.

A letter was read from the Rev. E. Noel Hodges, Kandy, Ceylon, intimating his acceptance of the offer made to him by the Archbishop of Canterbury of the Bishopric of Travancore and Cochin.

The Secretaries reported the death of the Rev. William Knight, of Tiverton, an Honorary Governor of the Society for Life. The following Minute was adopted:—"The Committee record with sorrow the loss which the Society has experienced by the decease of the late Rev. William Knight, M.A., Rector of Pitt-Portion, Tiverton. Mr. Knight was to the last a warm friend and supporter of the Society, and had at one time been, in a special sense, one of its trusted counselors and administrators, holding the office of Secretary from 1851 to 1862. Mr. Knight brought to the duties of that post the resources of a highly-cultured intellect, and the qualifications given by a successful academic career at Oxford. Among the more particular services that he rendered to the Society may be mentioned his extremely valuable biography of Mr. Venn, the part which he took in the preparation of an early edition of the Society's *Atlas*, and the visit which he paid to some of the Missions in India and Ceylon in the years 1853-56. With the intellectual characteristics above referred to, Mr. Knight combined a very firm and loving grasp of the Evangelical truth, which he held fast to the end."

The Committee also heard with much regret of the death of the Rev. Prebendary James Vaughan, for so many years, during his incumbency of Christ Church, Brighton, the fast friend and powerful advocate and helper of the Society's cause. In 1877 Mr. Vaughan was made an Honorary Life Governor, and in 1887 his daughter, Miss Mary Vaughan, proceeded as a lady missionary of the Society to China. The Committee desired the expression of their sincere and respectful sympathy to be conveyed to Mrs. Vaughan and the surviving relatives of their departed and honoured friend.

The Committee had the pleasure of an interview with the Rev. W. S. Price on his return from his temporary charge since March, 1888, of Frere Town, and since the lamented death of Bishop Parker of the entire Eastern Equatorial Africa Mission. Mr. Price expressed his belief in the providential character of the circumstances which had led to his being called to Frere Town at this important crisis, and his thankful appreciation of the confidence reposed by the Committee in him. Referring to the large number of fugitive slaves lately discovered at Rabai, Mr. Price explained fully the character of the settlement at Rabai, and the practical difficulties connected with the exclusion of runaways.

The Committee also had the pleasure of receiving Colonel Euan Smith, K.C.S.I., H.B.M. Consul-General at Zanzibar, who referred to the efforts which he had made to enable the Society's Missionaries to withdraw, if they so desire, from the Usagara stations, and to the extreme gravity of the present situation at the coast. He urged on the Society the policy, so long as domestic slavery is recognized by the law of the country, of abiding strictly by the law, and of conciliating public opinion in regard to the question—while at the same time giving full attention to the procuring by all possible means the abolition of the legal status of domestic slavery.

The Rev. I. T. H. Hoernle had an interview on his arrival in England from the Mirat Mission on furlough, and gave the Committee information on the state of the Mission, with which he had been connected for a good many years past. He referred briefly to the several departments of the work, pastoral, educational, evangelistic, and was able to state that each year witnessed a few converts in the Mission. He drew the Committee's attention to the present position of the Christian village of Annfield, and it was arranged that the India Sub-Committee should take this into consideration.

The various Committees and Sub-Committees were appointed for the year ensuing.

## TOPICS FOR THANKSGIVING AND PRAYER.

**THANKSGIVING** for the recent Anniversary.

Thanksgiving for the preservation of our missionaries recently in peril in Eastern Equatorial Africa. Prayer for those still in possible danger in the interior and on the coast.

Prayer for bereaved missionaries (p. 378), and for the Rev. H. W. Webb-Peploe (p. 377).

Thanksgiving and prayer for Japan (p. 380), especially the work in Kiu-shiu (p. 379).

Thanksgiving and prayer for the Divinity Schools in India, specially those at Calcutta and Lahore (pp. 382-3).

Prayer for the Sindh Mission and Quetta (pp. 383-4).

## NOTES OF THE MONTH.

### ARRIVALS.

*Eastern Equatorial Africa.*—The Rev. W. S. Price left Zanzibar on April 2, and arrived in London on April 24.

*North India.*—The Rev. C. S. and Mrs. Harington and the Rev. J. and Mrs. Tunbridge left Calcutta on April 2, and arrived in London on May 6.

*Western India.*—The Rev. I. T. H. Hoernle left Bombay on April 7, and arrived at Ludwigsberg on May 3.

### DEPARTURES.

*North Pacific.*—Dr. Vernon Ardagh and Mrs. Ardagh left London on April 25 for Victoria.

### BIRTHS.

*North India.*—At Krishnagar, on March 25, the wife of the Rev. A. J. Santer, of a daughter.

*Western India.*—At Bombay, on March 11, the wife of the Rev. W. St. C. Tisdall, of a daughter.—On March 24, the wife of the Rev. E. J. Jones, of a daughter.

### DEATHS.

*Persia.*—At Dublin, on May 3, the wife of Dr. Marcus Eustace.

*Ceylon.*—At Vansittart, Torquay, on May 8, Emily Eliza Charlotte, wife of the Rev. W. E. Rowlands, M.A., honorary missionary.

## Contribution List.

*In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Berkshire: North Berkshire.....	32 18 0	Emsworth.....	101 10 4
Cambridgeshire: Cambridge.....	5 0 0	Hythe .....	5 0 0
Isleham .....	2 7 6	Portsea and Southsea .....	2 0 0
Cheshire: Latchford: Christ Church....	1 0 0	Isle of White:	
Malpas .....	5 1 0	Carisbrooke: Parish Church .....	12 0 0
Cornwall: St. Keverne .....	1 8	Herefordshire: Bishopstone.....	13 0
Cumberland:		Hertfordshire: Ridge.....	5 1 10
Kirklington and Hethersgill .....	1 3 0	Kent: Bickley.....	1 0
Whitehaven: St. Nicholas .....	8 2 9	Brookley: St. Peter's .....	5 4 3
Derbyshire: Buxton: Trinity.....	5 0 0	Gravesend .....	24 5 9
Devonshire: Broadwood.....	15 0	Greenwich: St. Paul's.....	7 12 3
Dorsetshire: Dorchester and Fordington	4 10 9	Sittingbourne: Holy Trinity .....	3 6 5
Hampton .....	2 2 0	Tonge .....	2 12 7
Woolland .....	5 5 0	Lancashire: Althwaite .....	8 11 6
Durham .....	10 0 0	Preston: St. Luke's .....	7 0
Essex: Childeritch.....	1 1 0	Leicestershire: Burbage .....	5 5 9
Epping .....	7 6	Church Langton, &c. ....	2 2 7
Stratford: Leyton Road Mission Ch....	1 17 6	Desford .....	4 10 2
Upton Park: St. Stephen's.....	3 0 0	Gaddesby .....	1 2 7
Gloucestershire: Longborough.....	7 10 0	Kibworth .....	4 0
Hampshire: Ascham .....	8 10 0	Leire .....	1 5 0
Blendworth .....	6 17 3	Lincolnshire Boston:.....	100 0 0
		Middlesex Anniversary:	
		Sermon: St. Bride's.....	102 5 0

Meetings: Morning .....	126	11	3
Evening .....	68	12	5
City of London:			
St. Stephen's, Coleman Street .....	15	11	6
Bethnal Green: Mildmay Mission .....	5	8	
Covent Garden: St. Paul's .....	8	0	
Hamilton Terrace: St. Mark's .....	40	0	0
Hornsey .....	57	12	6
Hornsey Rise, &c. ....	2	2	0
Islington .....	149	1	5
Kilburn: Holy Trinity .....	1	13	4
St. Luke's .....	6	6	
Poplar: St. Matthias' .....	7	0	2
St. Stephen's .....	1	5	0
Portman Square: St. Thomas' .....	23	19	0
Stepney: Christ Church .....	3	14	10
St. Pancras .....	54	5	7
Westminster: St. Andrew's .....	20	17	0
Woburn Square: Christ Church .....	3	3	0
Wood Green: St. Michael's .....	1	18	10
Monmouthshire: Basaleg .....	9	6	1
Northamptonshire: Easton Neston .....	0	8	6
Harleston .....	2	2	0
Oxfordshire:			
Oxford: Hertford College .....	3	12	0
Shropshire: The Clive .....	7	8	9
Wrockwardine Wood .....	4	17	0
Somersetshire: Everoreech .....	11	8	2
Leighland .....	2	1	C
Weston-super-Mare .....	1	2	6
Wincanton District .....	5	12	0
Staffordshire: Cheadle .....	12	2	0
Colwich .....	14	1	7
Great Haywood .....	2	0	9
Handsworth: Parish Church .....	13	10	
Repton .....	6	0	
Uttoxeter .....	23	11	11
Surrey: Battersea: St. George's .....	2	0	
St. Stephen's .....	6	9	
Brixton, West: St. Paul's .....	3	8	2
Brixton, North: Christ Church .....	21	0	0
Camberwell: All Saints' .....	28	0	0
Emmanuel Church .....	1	7	6
Clapham .....	51	3	9
Guildford, &c. ....	2	3	
High Ashurst .....	2	2	6
Lambeth, South: St. Stephen's .....	10	10	0
Mortlake .....	6	5	6
Nine Elms: St. James's .....	1	18	6
Norbiton: St. Peter's .....	12	8	7
Peckham: St. Andrew's .....	1	18	0
South Norwood .....	5	0	
Streatham: Immanuel Church .....	13	10	0
Streatham Hill: Christ Church .....	18	7	3
Walworth: St. Stephen's .....	8	5	9
Sussex: Brighton:			
St. John the Baptist, Hove .....	24	1	2
Frant .....	14	13	1
Hastings, &c. ....	70	0	0
Wiltshire: Compton Chamberlayne .....	1	5	0
Littleton Drew .....	1	0	0
Neston .....	10	15	6
Worcestershire: Alvechurch .....	2	0	
Cookhill .....	5	0	
Wolverley .....	9	3	8
Yorkshire: Harworth .....	10	19	3
Moor Monkton .....	7	0	0
Warmfield .....	3	14	6
Whitley-cum-Green Hammerton .....	3	11	10
York .....	450	0	0

## ASSOCIATIONS IN WALES.

Carmarthenshire: Llanelly .....	2	14	5
Llangeler .....	20	8	3
Flintshire: Bistre .....	3	5	11
Port Bleiddyn and Leeswood .....	1	2	6
Radnorshire: Cregina .....	16	0	

## BENEFACTIONS.

A. B. H. ....	5	0	0
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A and M. E., Thankoffering .....	5	0	0
Anonymous .....	5	0	0
Buckle, Mrs., Bath .....	5	5	0
Dudin-Brown, Miss A., for E. Africa .....	100	0	0
Ditto, for India .....	100	0	0
E. C. ....	5	0	0
Greame, Rev. T. Lloyd, by Rev. H. E. Eardley .....	10	0	0
G. S. ....	5	0	0
Heathcote, Rev. Canon, Arlington Street .....	10	0	0
H. T. ....	500	0	0
" In memory of two dear sisters " .....	22	17	10
Kiddle, S. S., Esq., Bridport .....	10	0	0
Marchant, Thos. W., Esq., Deptford .....	10	0	0
May, Rev. E., All Cannings .....	100	0	0
Mills, A., Esq., Hyde Park Gardens .....	5	0	0
" Winged Words " .....	87	10	0
Withall, W. H., Esq., Putney .....	5	0	0
Gleaners' Union:			
A Gleaner's Thankoffering .....	5	0	0
Gleaner No. 795 .....	10	0	0
" IN CONFIDENCE OF C.M.S. " .....			
Gorell, R. A., Esq., Coltishall .....	25	0	0

## COLLECTIONS.

Wykeham-Musgrave, Mrs., Thame (Miss. Box) .....	1	0	0
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## LEGACIES.

Black, late Rev. Samuel (additional) .....	100	0	0
Bolitho, late Thomas Simon, Esq., of Penzance: Exor., T. R. Bolitho, Esq. ....	200	0	0
Edmonds, late Mrs. Emma Eliza, of Hillmorton: Exor., G. M. Seabroke, Esq. ....	100	0	0
Hopkins, late Mrs. Elizabeth, of Upway: Extrix., Mrs. D. A. Noake .....	17	19	2
Hustwick, late Mrs. Mary, of Blackheath: Exors., John Way, Esq., M.D., and W. H. Crowder, Esq. ....	102	12	0
Kingsley, late Mrs. Letitia, of Dunham Massey: Exor., Edward Whitley, Esq. ....	10	0	0
Llewellyn, late Mrs. Elizabeth, of Llanblethian: Exors., Rev. T. Edmonds and E. David, Esq. ....	24	0	0
Lockett, late Mrs. Ann, of Leamington: Exors., Messrs. J. and F. Barber .....	90	0	0

## FOREIGN CONTRIBUTIONS.

Canada: Sioux Indian Mission .....	2	1	2
Toronto .....	1	13	8
France: Antibes .....	1	10	0
Pau: Trinity Church .....	3	4	6
Germany: Wiesbaden .....	2	0	0
New Zealand: Rotorua: St. Faith's .....	1	0	0

## HIGHER EDUCATION IN INDIA FUND.

Anonymous .....	100	0	0
Buxton, T. Fowell, Esq., Easneye .....	10	0	0
Harden, Mrs., Winchester .....	5	0	0
Moore, Rev. H. N., Hoxton .....	5	0	0
Muir, Sir Wm., Edinburgh .....	10	0	0

## MEMORIAL CHURCH AT FREEE TOWN.

Bush, Miss, Alveston .....	5	0	0
Shaw, Mrs. A. D. (collection) .....	55	5	3

## DISABLED MISSIONARIES' FUND.

Alley, Rev. J. A., by Messrs. Dickeson and Stewart .....	5	0	0
Dyson, Rev. S., D.D., Islington, by Messrs. Dickeson and Stewart .....	5	5	0

## OSAKA GIRLS' SCHOOL FUND.

Buxton, T. Fowell, Esq., Easneye .....	10	0	0
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EGYPT, PALESTINE, AND PERSIA FUND.			
Cox, Miss L. E., Richmond, for Persia .....	25	0	0

## GLEANERS' UNION.

Contributions .....	14	1	1
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

JULY, 1889.

POWER FROM ABOVE THE SECRET OF MISSIONARY  
SUCCESS.

*A Sermon preached in Westminster Abbey on the 7th of April, 1889,*

BY THE VERY REV. J. J. STEWART PEROWNE, D.D.,  
*Dean of Peterborough.*

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me."—*Acts i. 8.*



FOR the forty days between His resurrection and His ascension, our Lord spake unto His disciples the things concerning the Kingdom of God. Those forty days were days emphatically of missionary discourse. The kingdom which He had come to set up; the laws, the growth, the development of that kingdom; the trials, the difficulties, the temptations which would beset His disciples,—were the subjects on which we may reverently believe He dwelt. Above all, He reminded them of their duty. Again and again He insisted upon it. Again and again He laid upon them His charge, and commanded them to fulfil it: "Go ye into all the world, and preach the Gospel to every creature;" "Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost;" "Repentance and remission of sins must be preached among all nations, beginning at Jerusalem;" "Ye shall be witnesses unto Me in Jerusalem and in Samaria, and unto the ends of the earth." Thus He charged them; thus He gave them their work and bound it upon their consciences. But with the work He gave also the promise which should be the strength for its fulfilment: "Lo, I am with you alway, even unto the end of the dispensation;" "Behold, I send the promise of My Father upon you;" "Ye shall receive power after that the Holy Ghost is come upon you." In this power we know they laboured, in this power they triumphed. The joy of the Ascension filled their hearts even before the effusion of the Pentecostal gift, as it were a blessed foretaste of that which was to come. And the first great missionary work of the Church is summed up in these words: "And they went forth and preached everywhere; the Lord working with them, and confirming the Word with signs following."

But, my brethren, *what* was the power by which they wrought, and by which, as we know, they changed the face of the world? Those

poor despised fishermen and peasants, those men who had been so dull of understanding and so fearful and so easily scared out of their convictions, how came they to be all at once so full of wisdom and courage? What was the power that animated them? It was not the power of knowledge miraculously imparted, for they were still unlearned and ignorant men; nor was it the power of eloquence, for they were rude of speech. It was not the power of wealth or rank, for they had neither; nor was it the power of ecclesiastical position or political authority, for these were against them. But it was power from on high; it was the power of the Holy Ghost. It was the power of a fire within; the power first which illuminated their understandings and elevated their affections and gave them a truer knowledge of their Lord, which convinced them, as they had never been convinced before, of sin, their own sin; of righteousness, the righteousness of their risen Lord; of judgment, that is of the condemnation of all evil and the victory over the Prince of this world; it was the power to resist and overcome the Wicked One; it was the power to testify mightily to others of a Christ loved, obeyed, followed; and so, as a power burning within, it was a power irresistible without, pricking the hearts and consciences of those who heard the preachers, a power that none of their adversaries was able to gainsay or withstand.

So it was in the first age of the Church. Is it so now? We are told, and told with a calm assurance which is not seldom imposing, that all this is a thing of the past. Whatever may have been the facts in the early diffusion of Christianity, whatever the power which then enabled the missionaries of Christ to subdue the world, this power, we are assured, has departed now. Like many other impulses strong at first, it has faded away. There was then a mighty enthusiasm kindled in the hearts of Christ's disciples, a loyal attachment to His person to which there has been no parallel since. Every man became a preacher; each life was a sermon. Belief was so vivid, the sense of communion with a risen Christ so clear and certain, the conviction so strong that they could do all things through Christ who strengthened them, that it is no wonder that the world admired, and yielded to the influence. The records of that first success are indisputable. But it is mere fanaticism, men say, to expect such success now. To embark on any such enterprise now, to suppose that the world can be converted now, as it was then, is to misread history and to misunderstand the facts of life. The old enthusiasm is gone; the old Gospel has lost its power. The age needs other influences and other motives. Our method we are told is wrong, and there is abundant evidence of its failure.

1. Our method is wrong; for what the world needs is something else. It needs not the Gospel of Christ, not the Gospel which is the power of God unto salvation, but the gospel of progress, the gospel of civilization, the gospel of a self-regenerating humanity. The gospel which suits man now is a gospel which flatters his pride by telling him that he needs no saviour, or that he can save himself, and that he can do so by means of the enlightenment which is spreading fast around



him, and by those lessons of self-restraint, those maxims of worldly prudence, which are the fruit of modern progress, and upon which all sensible men are pretty well agreed : if the world is to be made better, these are the influences we must employ ; we must civilize first and then we may Christianize afterwards if we please. The gospel of culture is the gospel of the nineteenth century. This will heal all its ugly sores, all the hideous leprosy of its vice and misery and crime. The world's wounds are not so deep as Christian preachers would persuade us. In the earlier ages, in the times of comparative darkness, when men spelt out the truth in syllables, Christianity no doubt had its mission, just as every other religion has had its mission. It introduced many new and beneficial ideas, it corrected many evils, it raised the standard of social morality, its influence was gentle, refining, elevating ; but the world has out-grown it ; men need neither its light nor its warning ; other agencies have superseded it. Science, art, literature, an enlightened public press,—these are the forces by which the world is to be regenerated. Christ's religion may perhaps come in for the dark and gloomy days, for the sorrowful hours of life ; or it may satisfy our emotional instincts ; but it is no longer a motive power in social progress. We may gently inter it with other dead superstitions, we may embalm it with tender memories, we may shed tears over its grave. But it is a thing of the past, and the sooner we make up our minds to accept the fact the better.

And yet the whole missionary history of the Church to the present hour is a complete answer to this theory. Were there no civilizations in the first days of the Church ? Was there no culture, no philosophy, no art, no civilization in Athens, in Corinth, in Rome, when the first missionaries of the Cross trod their streets ? And yet was there ever deeper moral corruption than that by which these cities were defiled ? Was the condition of human society ever more hopeless ? Are there no such civilizations now, civilizations which have lasted for centuries, in China, in Japan, in India ? And are these civilizations so pure, are they so moral, so chaste, so elevated, that they need no interference, and had better be left to follow their own path, and develop in accordance with their own tastes and habits ? Are they not everywhere crumbling to pieces by the innate force of their own corruption ? The hideous obscenities of the Pagan Pantheon are such as cannot even be named, and the life of the worshipper cannot rise above the level of his gods. Or is it enough to give heathen nations only the science and the literature of Europe to bring them up at once to the level of European morality and culture ? If so, by all means let the experiment be made. But remember, when you give them the salt of your purer morality, it is the salt of a Christianized society, it is the salt of a nobler faith. By all means, I say, make the experiment. But who are the men that shall make it ? Where are the apostles of culture ? Where are the philosophers who have braved hunger and cold, and nakedness and famine and sword, not counting their lives dear to themselves, that they might enlighten, educate, raise their fellow-creatures ? The missionaries by whom the world has been redeemed from barbarism and

from degradation have indeed been, in many instances, men not void of culture, sometimes even men of no common attainments, but they have been first, and before all things else, men of faith, men who have clasped the Cross to their hearts and who have counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord. It was thence they drew their inspiration; this was the secret of their power. It is these men who have been witnesses to Christ, who have changed the face of the world. It is the men who have unfurled the banner of the Cross who have carried with them the literature, the science, the art, which have made life richer, sweeter, more noble. Is it not the simple fact that the school and the printing-press, the grammar and the dictionary of language, and the literature, have come from the men who have made all these things their instruments for preaching Christ? Is not the power His? Is it not the fact that Christ has been the Light of the world, intellectually as well as morally and socially? And must it not be so? You cannot elevate man whilst you ignore the most terrible facts of his nature. He is not merely flesh and intellect, he has a spiritual being, and that spiritual being is diseased. His vices and his crimes are not merely the defects of an uncultivated nature, they spring from a bitter fountain within. His heart and his conscience are defiled; his will is turned away from God. He does not love God, he does not know God. Unless you begin with this deep-seated disease at its root, you have done nothing. The Gospel is the power of God unto salvation *first*. It begins with the facts of human nature. It deals with man as a sinner. It tells him of an atonement for sin, of the Son of God made flesh, living, dying, rising again, to bring man near to God. It tells of the Holy Spirit given by the risen Christ to dwell in every heart not wilfully shut against His blessed influence, the Fountain of a new life, imparting the power to overcome sin, sanctifying body, soul, and spirit, and restoring in man, however degraded and however defiled, the obliterated image of God.

And then from this beginning all else flows. Wherever this inner work of regeneration and sanctification has taken place, the man looks on the world around him with new eyes. It is a world in which his Father works. It is a world which the blood of the Cross has hallowed. It is a world wherein the Spirit of God is building up the glorious habitation of His Church. Will not such a man have the true inspiration which gives to all things around him their proper dignity and their real glory? In the train of faith, and meekness, and love, and purity, and all the graces of the Gospel, there will come Science with her searching eye, and Poetry with her glowing tongue, and Art with her magic pencil. And thus the same Power which has made human life sweet and pure and holy, will also make it rich with a varied culture, and noble with a sense of the dignity of its calling.

Thus the Gospel of Jesus Christ gives all that your modern culture demands, and gives with it what no culture ever gave, peace of conscience, purity of heart, self-sacrificing love.

2. But passing from this theory as to our method, we find men calling in question the reality of our success. The results are not

equal to the effort and the outlay that have been made. What have you to show, they ask, for your outlay? Your missionaries may now and then send home glowing accounts of conversions, of schools and churches built, of communicants numbered by hundreds or even thousands. But what, after all, is the impression really made on the millions of India, of China, of Africa? Where is the evidence that the Gospel is really leavening the mass of heathendom? What sign is there of its progress? what hope of its final triumph? Here and there, perhaps, where there is an English colony or outpost, you may discern a fringe of Christian profession, and even that is not always much better than the heathenism which it has superseded. As a whole, the failure is evident.

The objection is not a little surprising, when we consider the quarter from which it commonly comes. Those who demand millions of years for the evolution of the physical universe ought surely to make some allowance for the slow development which comes of the action of moral and spiritual forces. If it has taken millenniums for the building up of the material fabric of the world, and millenniums for the growth of states and civilizations, why are we to demand that the germs of Christian truth should be implanted and spring up and blossom and bear fruit in a night? I shall here point to but one fact, and draw but one parallel; and I shall confine myself to one spot in the field of Missions; I shall confine myself to our Indian Empire. The fact to which I shall refer is this, that taking the three decades from 1851 to 1881, the ratio of the increase of conversions is exactly double in the last decade from 1871 to 1881 that which it was in the two preceding decades. The parallel which I shall draw is that between the missionary history of India and the missionary history of our own island. How long did the struggle continue between Paganism and Christianity in England? How hardly were the heathen gods dethroned from their empire here! When Augustine and his monks first visited Britain, Christianity had been planted there for centuries, and yet how little ground had been won! Anglo-Saxon paganism had beaten back British Christianity, and shut it in between the western mountains and the sea. The great central kingdom of Mercia, lying between the Thames, the Humber, and the Severn, was ruled half a century after Augustine landed by a king whom Bede describes as a pagan of pagans. One of his heirs and successors, after having professed Christianity, relapsed into paganism, and slew his two sons with his own hand, because, more consistent than himself, they remained true to their Christian profession. Paganism died hard. A famine, a pestilence, a defeat in battle, was enough to make our Saxon forefathers forsake their new faith, and build again the altars of Wodin which they had destroyed. It was full 200 years, from the landing of Augustine to the accession of Egbert,\* before England became a Christian country. And yet compare England then with India now. England was a sparsely-peopled country: its population, I suppose, must have

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\* This is Montalembert's opinion. Mr. Freeman thinks that the conversion of England was completed in about a century. Even on this view my argument is not materially weakened.

been less than half a million. England was rich in monastic establishments, which were the centres of missionary zeal and activity. Bishops and monks were numerous, and were unwearied in their efforts to convert the Anglo-Saxons; and yet, as I have said, 200 years elapsed before our island became Christian. The Protestant missionaries in India only commenced their work at the beginning of the present century. They went out singly or by twos and threes. At the present moment they only number about 600, and the task they have before them is the conversion of 250,000,000 of heathen and Mohammedans. Some hundreds of missionaries in England took two centuries to convert a population which could hardly have exceeded half a million, and yet we are told that Missions in India are a failure, because, in less than one century, with a far smaller staff of missionaries, we have not made a larger impression on 250,000,000 of heathen and Mohammedans.

I said I would only draw one parallel, but I will venture to draw another. I will compare the work at home in England now with the work abroad. Who does not know the difficulty, notwithstanding all our machinery and all our agencies of different kinds, of gathering in the ignorant and the prejudiced in our own country into the fold of Christ? How much remains to be done! And if we compare the rate of increase, there can be no doubt that it is greater in the mission-field than it is at home. "The annual increase in Mission converts," says Mr. Johnston, "averages, so far as we can learn, about six or eight per cent., while the increase to the membership of the Churches at home does not average one per cent. per annum. The Mission Churches double their membership in about ten or twelve years; we doubt whether the Churches at home will double theirs in seventy or eighty."\*

But beside this, how very inadequate would be our impression as to the extent and reality of the work done if we were to confine ourselves merely to that sort of evidence which can be tabulated. The mere statistics of Missions, of churches and schools, of Native catechists and Native clergymen, and the number of communicants, and the like, are no adequate gauge of the actual results. Who can tell how widely the spirit of inquiry is spreading? Even where there has been no open espousing of Christianity, there has been a strange stir and ferment. Old superstitions are doomed, old beliefs are crumbling, old worships are abandoned, even where the new has not yet been formally acknowledged. Whatever may have been the failures of individual missionaries, whatever the weakness of the agents employed, whatever the blunders which have been committed—which, after all, are the failures, the weaknesses, the blunders which we may see at home,—still the Gospel has been offered to the people of every part of India much more freely and fully than has ever been the case with respect to such an area and such a population in any part of the world, or at any other period of the world's history.

Some thirty years ago a missionary at Benares (writing during

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\* *A Century of Protestant Missions*, p. 27.

the great Rebellion) said, "The whole land has been shaken by Missions to its inmost centre. 'The Hindu trembles for his religion, the Mohammedan for his. Both religions seem to be crumbling away from beneath. The Hindu knows and confesses it.'" What is the testimony of that remarkable man, Keshub Chunder Sen?—"The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christianity." And the same half-heathen, half-Christian rhetorician crowned his testimony with this confession: "Our hearts are touched, conquered, overcome by a Higher Power. And this Power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and He will have it." With good reason, Max Müller said to the late Norman McLeod, "From what I know of the Hindus, they seem to me riper for Christianity than any nation that ever accepted the Gospel."\*

Finally, it must not be forgotten that the time is not yet come when we can hope to see the fruit of one great department of missionary work—I mean female education in India. Slowly the obstacles to this work, and the prejudices which it has had to encounter, are giving way, and the future is bright with hope. In the female school and the Zenana Mission lie the germs of a revolution far beyond anything that India has ever yet seen. For here we go to the fountain-head. Here we stand at the well-spring of the home, and into the stream flowing thence, so long made turbid, and bitter, and foul by heathen superstition, we cast the tree of Christ's cross, that the waters thereof may become pure and sweet. When the fountain of the home is pure, then all will be pure. When the mothers of India have learned the name of Christ, then they will teach their children to lisp it; and when it has been seen what dignity, what grace, what honour, what purity the Gospel of Christ can shed upon woman, many a heart now indifferent or hostile will, we may rest assured, be opened to receive it.

I know of no more striking, no more encouraging testimony to the efficiency of this work in India than that expressed a few years since by a Native of high caste, a Brahmin gentleman, himself still a heathen, at the laying of the foundation-stone of a girls' school at Palamcottah. "There is no brighter jewel," he said, "in the crown of our Empress-Queen than these schools for the daughters of India. The pomp of military show and the booming of cannon may have announced to her Indian subjects her assumption of her title at Delhi; but it is not these things that will make her empire secure: it is her efforts, and the efforts of her people, for our education and the education of our children, which will make us venerate and love her in our hearts. In the foundation of the Christian school I see the foundation of a glorious future for India."

Surely the power is manifesting itself, the power which is from above, the power of the Holy Ghost given now as it was given of old,

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\* Christlieb, pp. 194-5.

not the power of culture or civilization, but the power which changes hearts, and transforms and sanctifies lives. God is performing His promise, and on all sides there are signs and tokens of its fulfilment. Instead of confessing that we see so little result, ought we not rather to acknowledge with grateful hearts that He has been true to His promise, and that we have been slow to act upon that promise?

Brethren, I plead this morning for a noble Society—the Church Missionary Society—which, in obedience to our Lord's command, and in the strength of His promise, is striving to evangelize the world. It needs help, large and liberal help, if it is to accomplish its work. Give your help largely and liberally. It needs your sympathy, your prayers, your generous support. Give all these, for no society deserves them more. Give as those who have yourselves been turned from darkness to light, and who are rejoicing in the light of Christ's salvation. Oh, how little England gives to Christ, with all her wealth, with all her vast possessions, with all that God has given her! Great, indeed, is her responsibility; and how far she comes short of her duty! After all has been spent that can be spent on necessities, luxuries, and charities, England lays by every year 240,000,000*l.*; the drink bill of England every year is 124,000,000*l.*; England spends in amusements every year 12,500,000*l.*; and for Missions to the heathen, England can find only 1,250,000*l.* Is not this a reproach to a great Christian nation? and will you not resolve, with God's help, to wipe this reproach away?

Do not shut yourselves up in your own narrow interests, and say, I have claims at home, I have to support my parish societies, my church, my school, the clothing-club, and the hospital. God's kingdom is one, and God's work is one. And precisely in proportion as any Church is earnest in supporting Missions abroad, precisely in that degree are its life and its work at home strong, and vigorous, and fruitful. Our Master has never revoked His command; with the command He has given the gracious promise, and exactly as we obey the command shall we find the promise fulfilled.

### THE "NEW REFORMATION."

"S there anything whereof it may be said, Behold, this is new? it hath been already of old time which was before us." So said the Preacher three thousand years ago, and his words are true to-day. What is this "New Reformation," which in one form or another is being pressed upon us from all sides? Is it indeed new, a sudden living insight into the needs of man and the problems of existence; an insight, bearing with it a new and infallible remedy for ignorance, sin, and suffering? or is it only a revival of that which is old, a new phase of an old philosophy, offered with confident assurance to the seekers after truth? This question is one which awakens an almost universal interest in the present day, for on all sides men seek for truth, and on all sides

teachers are urging upon our notice their solutions of the mystery of life.

A New Reformation! There is something infinitely attractive in the sound to those who, striving with heart and soul for the good of men, yet feel their faith and hope beginning to fail them in view of the awful difficulties of their task. Is there anything in its teachings which can supply us with a better method, a firmer foundation, a surer success in our efforts for the regeneration of the world? It is perhaps invidious to fasten this new philosophy upon any particular name, and yet there is one book which has created such a wide interest, not only in England but among English-speaking people all over the world, a book so fascinating, so earnest, so full of power and purpose, that it is difficult not to associate its name with the spirit that is moving around us. In *Robert Elsmere*, so much read, so much criticised, blamed, praised, and admired, lies an epitome of the teaching to which Mrs. Humphrey Ward has given a name in her late article in the *Nineteenth Century*, "The New Reformation." The title claims for this teaching a position, not only as a rule of noble life for those who elect to live by it, but also as a living, regenerating, revivifying force, capable in time of restoring the world to its pristine innocence and order.

It is the fashion in the present day to talk much of Buddha, of Socrates, of Epictetus, and Marcus Aurelius, and to contrast their teaching with that of Jesus Christ. The "new" philosophy is really a reproduction of the best parts of their teaching, leaving out of sight all that is unsuitable to the purpose in hand. We need notice but one instance of such omission here: a philosophy which finds some of its ablest advocates in women is obliged to ignore the position that woman held in the ideal moral systems of Socrates or Epictetus!

To estimate the power of the "New Reformation," therefore, we must turn back to the old philosophy. We are frequently told that the moral teaching of Christ is no purer than that of other founders of religious systems, and that we are merely Christians because we happen to be born of a race and in an age where the influence of Christianity is paramount. We acknowledge the beauty of those systems; the maxims of Socrates, of Aristotle, of Buddha are grand and ennobling; but we do not base our faith in Christ upon His moral teaching. If it were but a contention of rival systems we could be content to admit a rivalry; but there is a weak spot in all these systems, a weak spot that their founders themselves acknowledged, and it is where they are weak that the strength of Christianity is perfect.

Aristotle tells us that when men have once passed the crisis of their career, have once chosen the evil and refused the good, "it is no longer possible for them not to be such." He acknowledges the impotence of philosophy to reclaim sinners, for he concludes his "Ethics" with this confession:—

"It is evident that moral maxims have, indeed, sufficient strength to encourage and stimulate to the practice of virtue *such among the young as are*

*already liberally minded* ; and that if a man's nature be from the first well bred and full of a true love for honour, they can render it amenable to the influence of virtue." \*

Christianity has more than "moral maxims" to offer ; it has the message of a Saviour in whom *whosoever* believeth "shall not perish, but have eternal life."

"For most men," he goes on, "mere precept is powerless to dispose them to noble conduct. For their nature is such that they are not ruled by a proper sense of shame, but only by fear, and do not abstain from vice because of the disgrace that attaches to it, but because of the punishments which its practice involves. For their life is ruled by the passion of the moment, and their practice is to pursue their own peculiar pleasures and the means thereunto, and to avoid those pains that are the contraries thereof ; while of what is truly noble and really pleasant they have no thought, nor have they ever tasted its sweetness. And what precepts can possibly reharmonize the discords of such a life as this ?"

Christianity has more than "precepts" to offer ; we have "peace with God through Jesus Christ our Lord."

"If not absolutely impossible," he says again, "it is certainly more than difficult for any mere arguments to efface old and deeply-ingrained stains of character."

Christianity has more than "mere arguments" to offer ; we have "the blood of Jesus Christ, His Son, that cleanseth us from all sin."

And so the great philosopher draws his mournful conclusion :—

"Thus, then, we can see that moral teaching presupposes a character in the pupil already so far akin to virtue as to love what is noble and to resent that which brings disgrace."

The only hope is with the young who are not yet settled in their evil courses ; but as even parental authority is often too weak to restrain them, "the easiest mode is for a man to make himself master of the general theory of legislation."

There is no hope, then, for those who are not "already akin to virtue ;" but "God commendeth His love toward us, in that *while we were yet sinners*, Christ died for us."

Nor has Socrates any more efficacious remedy to offer. His ideal state predicates an impossibility, for he begins by saying that no philosopher will attempt to paint this divine picture upon a canvas, without taking the moral nature of manhood and commencing his work by "making a clean surface." † It is just this moral regeneration that the wisest of philosophers acknowledge their powerlessness to accomplish ; but, "if any man be in Christ he is a new creature."

The teaching of Aristotle and Socrates is reproduced by writers of the present day ; they appeal to man's nobility, they inculcate virtue, they preach justice, purity, temperance, and charity. But they can supply no answer to the question, What hope for those who do *not* "love what is noble and resent that which brings disgrace" ?

\* Williams' translation.

† Davis and Vaughan's translation.



"The toiler of the world," says Mrs. Humphrey Ward, "as he matures, may be made to love Socrates, or Buddha, or Marcus Aurelius. It would seem often as if he could not be made to love Jesus! Is it the Nemesis that ultimately discovers and avenges the sublimest, the least conscious departure from simplicity and verity? is it the last and most terrible illustration of a great axiom: Faith has a judge—in Truth?"

This is a bold deduction; a deduction that to the casual reader has something fascinating in its daring. But there is another answer to the question.

Many teachers have come to call the righteous, Christ came to call sinners. To follow the teaching of Socrates, of Aristotle, or Marcus Aurelius, is a proof of innate uprightness and nobility; to follow Christ is to acknowledge oneself a sinner. To live by a system of morality has a fascination for those who hold themselves worthy to be selected among the "fittest;" to believe in Christ is impossible unless men will confess that they are the lost whom He came to seek and to save.

Is it any wonder that such a doctrine is repellent to cultivated, highminded men and women? Is it any wonder that they shrink from such salvation as an insult, and, strong in their own virtue, reject the Friend of sinners?

If I evolve the germs of good  
That nature planted in my breast,  
I would not, even if I could,  
Seek an atonement for the rest.  
I, who am strong in moral force,  
Can think of sin without remorse!

But for us who are compelled to acknowledge that, try as we will to do good, evil is present with us; that lofty as our aspirations may be they are but too often left unfulfilled; for us—from whose hearts the cry is wrung when we see the law of our members warring against the law of our mind, "Oh! wretched man that I am, who shall deliver me from the body of this death?"—what hope, what comfort is there in heaven or earth but that simple and yet perfect consolation that fell from the lips of St. Paul, "*I thank God through Jesus Christ our Lord.*"

This is not an age in which people ignore religion; a novel with a religious purpose sells better than any other, the publishers tell us. But it is an age when a certain set of people, fascinated by the glittering prospect of a perfect humanity, are trying to set up a religion in which we shall owe all our virtue to our own unaided efforts!

There is nothing new under the sun. Cain was the founder of "natural religion" when he scorned the sacrifices of Abel, and adoring God only as Creator, offered to him the fruit and flowers of the earth. The old story of six thousand years ago is repeated to-day, when we are told that the service which Robert Elsmere established in his "New Brotherhood of Christ" began with "an act of adoration and faith." "It represents, in fact, the placing of the soul in the presence of God. The mortal turns to the Eternal; the ignorant and imperfect look

away from themselves to the knowledge and perfection of the all-holy."

Is there, then, no more need of confession, no more place for the cry for mercy with which we come before God—"Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man living be justified"?

But if this "New Reformation" is to be, as its advocates declare, a recuperative force in the world, it must first of all be based on logical grounds. It is the inconsistency, the utter unreasonableness of Christianity that forms the attacking ground of the philosophers. Is the attack justified by the unanswerable logic of their own belief?

Mrs. Humphrey Ward states their position in the following passage:—

"What religion is possible to men, for whom God is the only reality, and Jesus that friend of God and man in whom, through all human and necessary imperfection, they see the natural leader of their inmost life, the symbol of those religious forces in man which are primitive, essential and universal?"

She answers the question in the following words:—

"I realize his historical limitations [of Jesus], and the more present they are to me, the more my heart turns to him, the more he means to me, and the more ready I am to go out into that world of the poor and helpless he lost his life for, with the thought of him warm within me. I do not put him alone, on any non-natural principle; but history, led by the blind and yet divine instinct of the race, has lifted this life from the mass of lives, and in it we Europeans see certain ethical and spiritual essentials concentrated and embodied, as we see the essentials of poetry and art and knowledge embodied in other lives. And because ethical and spiritual things are more vital to us than art and knowledge, this life is more vital to us than those. Many others *may* have possessed the qualities of Jesus, or of Buddha, but circumstance and history have in each case decided as to the relative worth of the particular story, the particular inspiration, for the world in which it arose, in comparison with other stories and inspirations; and amid the difficulties of existence, the modern European who persists in ignoring the practical value of this exquisite Christian inheritance of ours, or the Buddhist who should as yet look outside his own faith for the materials of a more rational religious development, is to my mind merely wasteful and impatient. We must submit to the education of God—the revolt against miraculous belief is becoming now not so much a revolt of reason as a revolt of conscience and faith—but we must keep firm hold all the while of that vast heritage of feeling which goes back, after all, through all the overgrowths of dream and speculation to that strongest of all the forces of human life—the love of man for man, the trust of the lower soul in the higher, the hope and the faith which the leader and the hero kindles among the masses."

This is a bold attack, but there is only one question with which we need concern ourselves—is it logical? Mrs. Humphrey Ward says that there is no such thing as authority; every man must judge for himself; we are all equal partakers of inspiration, and therefore we can dispense with revelation. She does not, however, explain the contradiction of throwing down authority in one place only to erect it

in another. Revelation and authority, as expressed in the Bible, she says, are worn-out shadows of the past; revelation and authority in the human heart, despite the mistakes, the inconsistencies, and the follies that some of us find it so hard to reconcile, are infallible guides! Robert Elsmere throws away the trammels of received belief only to start a new sect or "brotherhood" swayed by laws of his own dictation! In the "New Reformation" German critics take the place of Robert Elsmere, and we are told that the true way to arrive at a right conclusion is for each man to set up his own intellect as a standard for truth!

The attack in both book and paper is made not on religion, which the authoress holds to be the one saving power of the world, nor on Christ, whom she holds to be a great teacher and exemplar, in whom that power is centered, but on the place which Christianity gives to Christ. To her mind it is easy to understand why Christ was acknowledged by His first followers as the Son of God, and it is as easy to refute the fact as to understand it. She does both by the theory of evolution. Two thousand years ago, it is true, Christ claimed and obtained from His fellow-men the title and position of the Son of God; but we who look at the question in the light of our greater experience can safely deny it, for our intellect has evolved from its first cloudiness, and we can discriminate between the God-man and the God-inspired man.

Here, one would like to obtain an answer to the objection, why, if the evolution of the human race is thus steadily progressive, must we, to use Mrs. Humphrey Ward's words, "after all, go back" to that culminating type of a holy life lived two thousand years ago? If our powers of estimating that life are two thousand years in advance of what they were then, why has not human nature advanced in proportion with human intellect?

Mrs. Humphrey Ward has, however, another argument. If the "myth" of the God-man were true it would be a miracle, "and miracles do not happen." "The revolt against them is not only a revolt of reason, but also of faith and conscience." But those who deny the divinity of Christ, while admitting His moral effect upon the world, cut away the ground from beneath their own feet. "We are what we are," she says, "largely because a Nazarene peasant was born, and grew to manhood, and preached, and loved, and died." If this man was God only in the sense that every child of God may partake of God's nature, His life was a greater miracle than any recorded in the Gospels. That a frail, erring human being could live a life which, despite all its attendant circumstances of poverty, brevity, obscurity, and failure, could yet completely change the world's history, is a miracle which calls for a faith blind, credulous, unreasoning; a faith unsupported by evidence, and requiring the violation not only of the laws of nature, but of the experience of every man who has ever lived upon this earth.

Logic is not the sceptic's strong point. There is one statement which, with its misleading plausibility, carries away numbers of

unthinking people. "Christianity for Europeans, Buddhism and Mohammedanism for Asiatics and Africans." Is there any scientific ground for such a statement? To answer merely that we do not believe its truth would have no weight; but even sceptics must admit the authority of Professor Max Müller upon a question of race with regard to religion. In his *Essays on the Science of Religion* he tells us that "we are by nature Aryan, Indo-European, not Semitic; our spiritual kith and kin are to be found in India, Persia, Greece, Italy, or Germany; not in Mesopotamia, Egypt, or Palestine."

Science therefore disposes of the sceptic's argument. Hindus, Persians, and Englishmen are Aryans alike, and Christ, who in His human nature was of Semitic origin, is no less a foreigner to Europeans than to the natives of India. If it is true that religion is only possible to the nations that belong to the family of races in which it arose, this fact alone would prove that Christ was divine, by the triumph of a Semitic religion over Aryan races!

Buddha and Mohammed, who are so often quoted as parallels to Christ, lived long and successful lives, and attracted power and fame; but if the "exquisite fable of the resurrection" is true only in the sense that Christ rose and rises again in the hearts of His disciples for the revivifying of the world, His influence over that world is a more stupendous miracle than the Resurrection miracle as recorded in the Gospels. That a life poor, neglected, despised, a life surrounded by external limitations, and deluded as to its own claims and position, a life speedily quenched by its enemies and laid out of sight in a rocky tomb, should yet possess a power which not only compelled its first followers but still compels succeeding generations to proclaim its story, to reiterate its lessons, to follow its example, and to find in it at once the source and the exemplification of the moral power of the world—this is a miracle which must make the beholder bow his head in adoration and exclaim, "Truly this was the Son of God!"

What is it that we are offered in exchange for this faith? The toilers in the "New Reformation" are bent, like ourselves, upon a great missionary enterprise. The world is full of sin, of sorrow, and of suffering, and they, like us, feel that every loyal-hearted man and woman must strive to the utmost to restore peace and light and love. But before this can be done another task awaits them. "To reconceive the Christ! It is the special task of our age."

To reconceive the Christ! The Christ cannot, then, be dispensed with. He is still the centre figure of their religion as of ours; but to them He is only the exteriorized idea of goodness, while to us He is the living, loving, Almighty Saviour, "the power of God through faith unto salvation."

"We believe in an Eternal goodness, and an Eternal mind, of which nature and man are the continuous and only revelation."

This is the creed of the "New Reformation." But nature at the best is a doubtful book in which to read, and man has blotted out the Divine image with sin and shame. Is this a message to carry into

the dark places of the earth? An Eternal goodness, and an Eternal mind! The heathen already adore the "unknown God"!

We claim no presumptuous knowledge. For us, as for the Agnostic, God is above the range of human comprehension. "His ways are past finding out;" "His love passeth knowledge;" "His peace passeth understanding;" "His judgments are unsearchable;" "His footsteps are not known." But, unlike the Agnostic, we do not stop here. "God is not wisely trusted when declared unintelligible;" and "He who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

It is this link between God and man that we are told we must give up; this "Daysman" for whom Job sighed, "that he might lay his hand upon us both." It is only as we learn to estimate the work of Christ that we can estimate the difference between Christianity and philosophy. God is great and holy, man is weak and sinful. So far is common ground. But we press for a further message. How can we become like God? And this is what we receive:—

"We go on prating that the age of saints, the *rôle* of the individual, is lessening every day. Fool! go and *be* a saint. Go and give yourself to ideas: go and live the life hid with Christ in God, and *see*!"

Is this the promised "New Reformation"? "Fool! go and be a saint!" Will this soothe the heart grieved and wearied with the burden of sin, with a thousand failures, a thousand broken resolutions lying in the past? "Go and give yourself to ideas!" Will this rouse the conscience absorbed in worldly cares, or dead in trespasses and sins? "Ah! if somewhere, somehow, one could—" Will these broken utterances, which are all that Robert Elsmere can tell us of the life beyond the grave, comfort the mourner and dry the widow's tears?

It is not for such a creed as this that we can give up our faith!

The philosophers of old were logical and consistent, and addressed their philosophy only to the fit and few. They appealed to those "already akin to virtue;" but Christ was the friend of "publicans and sinners." They addressed themselves to the intellectual, who clustered round the seats of learning (the word *heathen*, so strongly objected to at the present day, means only, as derived by Skeat from its Anglo-Saxon root, a villager, or dweller upon a heath), but Christ went not only into the cities, but into "all the villages, teaching and preaching the Gospel." The "mob" were contemptuously thrust aside by the philosophers as unworthy and profane; but Christ's own proof of His divinity was this: "To the *poor* the Gospel is preached."

Philanthropy is the fashion of the age, and it is a Christ-like fashion; no philosopher can dare now-a-days to formulate a system and leave the poor and unlearned out of his calculation; but the question still remains unsolved—Will the "New Reformation," any more than the old philosophy, appeal to the poor and unlearned?

Meanwhile, what should be our position with regard to it? It is

almost incredible that we who believe and affirm that we hold in our possession the key to life's mystery, the knowledge of the regenerating and revivifying force of the world, should be indifferent, as too many of us are, to the work that lies around us. The "New Reformers" may be striving blindly; but they are striving, not only to tread the difficult path of virtue themselves, but to induce others to tread it with them. With a richer faith let us also possess a richer enthusiasm; that pressing forward with redoubled energy and courage, teaching the truth through Him who is Himself "the Truth," and spreading the light through Him who is "the Light of the world," all mankind may at last be united in the glory of that New Reformation, where we may "enter with boldness into the Holiest by the blood of Jesus, by a new and living way which He hath consecrated for us."

MARY BRADFORD WHITING.

## A VISIT TO THE HOK CHIANG DISTRICT, FUH-KIEN PROVINCE.

JOURNAL OF ARCHDEACON WOLFE.



ON Thursday, Sept. 13th, 1888, embarked on board the mission-boat, and arrived early the following morning at the large and busy town of Kang Cheng, on my way to Hok Chiang. Here, at Kang Cheng, the American Board of Missions and we have had a station and preaching-chapel for the last twenty years. It has been a hard field, and I regret to say a very barren field, for there have been no converts, and at present there are only two or three inquirers, and of whom the teacher in charge does not speak very encouragingly.

Kang Cheng is situated in the heart of a beautiful valley rich in rice-crops and well-watered at all seasons of the year by the large streams and rivulets which flow down from the surrounding mountains. The population also is immense, and the position of Kang Cheng is well suited as a missionary centre for the entire valley; but, alas! it is filled with opium-smokers, and where these abound there is very small hope of an entrance for the blessed Gospel of Christ. The town is also exceedingly filthy, and has a broken-down appearance, and though it stands in the midst of much natural beauty and grandeur, there are no attractions in the town itself, but on the contrary every sight and

object that the eye rests upon, as well as nearly every word that the ear listens to, is most repulsive and degrading; but such is heathenism in every place that I have seen it in China, and especially in a place given up to opium-smoking. I took breakfast in the little chapel, and after prayer and some words of encouragement to the Native teacher, I proceeded on my way to the city of Hok Chiang.

For hours we travelled on, over hill and dale, and about 3 p.m. we reached the C.M.S. Mission station in the village of Ka Tau, about four English miles from Hok Chiang city. The village of Ka Tau is situated in the centre of an extensive valley densely populated and carefully cultivated. This valley is about fourteen miles long and about four miles broad at its narrowest part. It takes a broad sweep round the city of Hok Chiang, and then branches off among the mountains, meandering in all directions till these branches are lost in the extensive flats of rice-fields in the prefecture of Hing Hwa. There is a small C.M.S. school in this village of Ka Tau, taught by an earnest Christian man, and both he and the catechist itinerate occasionally throughout the many villages on every side. There are between twenty and thirty Christians connected with this station. The present catechist has

not been here very long, and before his advent the station was without a resident catechist for two years.

#### HOK CHIANG CITY.

After dinner I went on to the city, where I arrived about dark. I regret to say that the city of Hok Chiang presents no sign of encouragement whatever. We can only pray and wait and hope for the promised blessing. I know it will come some time; and though we may not be permitted to see it, we must cheerfully go on sowing the blessed seed, with the divine assurance that those who may come after us will cheerfully reap a glorious harvest, so that we who sow now and those who shall reap by-and-by shall rejoice together.

The following day (Friday) went on to the village of Siong Siek. Here we have a small school and a small congregation of catechumens and inquirers. This is a station recently opened, but has no catechist. The village contains 700 families, or about 3500 souls. The people of this place are notorious all over the country for their ferocity and murderous propensities; no stranger is safe who passes by that way, and consequently the high road to the city, which runs by this village, is deserted by travellers and traders, who take the by-roads among the mountains, though full of peril, rather than run the certain risk of being robbed and perhaps murdered by the people of Siong Siek. Here I arrived about 2 p.m., and after some refreshment in the not-over-clean schoolroom I met the Christians, and after a very careful examination of the catechumens I baptized three adults and three children. This station is visited by the exhorters from Keng Tau, the station at which the Rev. Lau Taik Ong resides. I was exceedingly pleased and encouraged by the answers and by the entire bearing of the three adults who were baptized here this afternoon, and I could only pray that they may be kept faithful and holy in the midst of a population so wretched and degraded as that by which they are surrounded, so that their good example may have a leavening influence for good, and that God would use them as the means of saving others in this dark and wicked place. I had an opportunity of preaching to a large crowd who came to witness the

examination and baptism of the catechumens, all which took place in public. This publicity is important, as it gives all an opportunity of seeing that the scandalous reports which are circulated in connection with this sacred rite of admission into the Church of Christ are absolutely without foundation, and false. About a year ago several murders took place in this village, and many of the houses were torn down and burned by the Mandarins, because the murderers refused to give them the amount of money which they demanded as a bribe. Travelling through these towns and villages one's soul is stirred within him, and his whole nature boils over with a fierce indignation at the way this poor people are governed, at the injustice and the cruelty the innocent and the poor have to endure from the hands of their oppressors, the Mandarins and their police. The people have got into a state of despair of receiving justice at the hands of their rulers. So they too frequently take matters into their own hands: hence the constant clan fights and murders all over this distracted district. It would be one of the greatest blessings this country could receive if some civilized Power would take possession of it and give justice to the people. And often and often have they expressed this desire to me, and would welcome to-morrow any Power who would give them relief. It is the regret of many that the French did not take the country!

#### KENG TAU.

After the preaching, &c., at Siong Siek, I went on to the village of Liang Tau, where there is a small school and about fifty Christians, men, women, and children. These attend the Keng Tau church, unless prevented by bad weather, and are visited by Lau and the exhorters from Keng Tau. I had prayers with these brethren and sisters, after which I went to Keng Tau, which I reached a little after dusk. On the way to Keng Tau I was stopped by a man who begged me to come to his house and pray for his mother who was dying. I did so. The room in which the poor old woman lived and the bed on which she lay were unmentionably filthy, and the stench was so absolutely unbearable I could hardly stand it. Yet here was a poor woman evidently

dying. I tried to tell her as plainly as I could of the Father in heaven who loved her, and of the blessed Saviour who died for her, but the only response I could get was that she was very miserably poor—which she evidently was—and only wanted to get better. I knelt down and the Rev. Lau and myself both prayed for her; but her mind was as dark as death, and I fear not a ray of light entered her soul. The room made me feel quite sick for a few minutes: the wonder is that this people are not all killed off by dirt. This poor old woman's son says he wants to be a Christian. At present he is dark, dark, dark! Retired to bed soon after arriving at Keng Tau, feeling tired and sad. The devil has so much power in these parts.

Sunday morning, beautiful and bright, a large congregation soon assembled, nearly 300, about 100 women. After breakfast, examination of candidates began. Many of them were very ignorant. I accepted seven who, with two infants, were baptized during the service. I preached from John xiii. 12. The large congregation was most attentive. I am glad to say a great improvement has taken place in this station, and the congregation have subscribed \$500 to build their church, which is to hold 600. The wretched house in which they now assemble is too small for half those who attend the Sunday services, and besides, as the neighbours who own part of the court and entrance into the house keep pigs and all sorts of filth at the very mouth of the entrance, and the smells from the same are trying in the extreme, it is most desirable to get a new place for worship. It is now absolutely necessary to get a new church, and I rejoice that the congregation have subscribed so largely.

#### TIANG PIENG.

Monday morning started, in company of Rev. Lau, for the village of Tiang Pieng. The way over the mountains to this village was very trying, but after several hours' hard walking and climbing we arrived at the place. The nice little church and parsonage which was recently built here, I found partially destroyed by the late typhoon, which visited this coast and which caused so much suffering and destruction all over this region. It was very trying to see the work on which the

Christians bestowed so much labour and money, and over the completion of which they so much rejoiced, so suddenly destroyed. It was, however, encouraging to find that they had not lost heart, but had actually repaired the damage and made the church much stronger than it was before. They received a small grant from the Church Council as a help towards the restoration. After dinner I held examination of candidates for baptism. In the evening the little church was nearly full, and we had service and preaching till late at night. Many of the women came out to the service, and all seemed to have enjoyed it much. All the members of this congregation belong to this village of Tiang Pieng. There are, however, over twenty others who live in an adjoining hamlet, who would naturally attend this church, but are prevented through fear of being beaten and probably killed by a hostile clan, through whose village they must pass on their way to the Tiang Pieng church. This little company worship in their own village therefore, and are occasionally visited by the catechist and exhorters. To-day they were visited by the Rev. Lau, who baptized one of their number, who was evidently dying and earnestly begged for baptism. The sacred rite was administered to him, and he was admitted into the Church below. In a few days after his baptism he died, and we trust was admitted into the Church Triumphant above! He had been a catechumen for some considerable time, and was almost totally blind. His spiritual sight was, however opened, and though he was a dull learner, and in consequence his baptism was delayed, yet his faith in Jesus as the Saviour of his soul was firm, and I have no doubt he was accepted by the loving heart of Him who would not break the bruised reed or quench the smoking flax.

#### SANG AU.

The following day, Tuesday, I arrived at the village of Sang Au. On my way I passed through the large and prosperous village of Swalo. This place is surrounded by a beautiful and well-cultivated and luxuriant valley. A small arm of the sea stretches up close to the village, the water of which is retained in beds prepared for it, and then absorbed by the sun's rays, leaving a white crust behind,



from which the Natives manufacture large quantities of salt. I have long had a desire to establish a Mission station in this large village; the villagers themselves have frequently expressed a wish that this should be done; but hitherto I have been prevented from the want of men and means to carry out so desirable an object.

I arrived late in the evening at Sang Au. I regret that only a very few assembled in the evening to meet me at worship, and altogether the state of this congregation is most discouraging. Several of its most active members have been carried off by the recent plague which visited this district, and this circumstance, operating unfavourably on the minds of many of the others who have not become altogether free from the fears and influences of old superstitions, has sadly broken up this congregation. These poor people in their heathen state judge of the power and efficacy of a divinity by the amount of exemption from sickness and death with which its worshippers are favoured, and this superstitious idea is not all at once overcome by many of the converts. The plague above referred to is called by the Natives, the "fine poison sickness," over which Native medical skill has no power whatever. This poor wretched district, in addition to all the other terrible calamities to which it is daily exposed, is frequently visited with this dreadful disorder, which sweeps away its thousands of human lives, and leaves mourning and sorrow almost in every house; but this poor people have become so inured to sorrow and tears and suffering, that they are in a measure hardened, and almost insensible to all the tenderer feelings of our nature, and have become quite stoical in enduring calamities! Oh, one longs for them, that they might take refuge in the sympathizing heart of the loving Saviour of the world! This was to me a most depressing evening. After service I had to listen to the sad tale which many of the brethren had to relate of children, helpless children, left without father or mother, or relative, all taken away by the plague; of weak Christians falling away, and many catechumens going back to the idols for comfort! Nobody but the missionary can feel the severity of the pangs, the mental and spiritual

pangs, of such a situation. "Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" he is ready to exclaim; but this is his infirmity in the sight of infinite misery and suffering, and no apparent remedy for all this dreadful evil, which he is compelled to witness among this poor people. One cannot but feel sad, as long as we are in a world so full of sadness and sorrow as this, but thanks be to God we know, and many of this people also have learned to know, the blessed, glorious hope of eternal life through Christ, and have learned to set their affections on that better world, where sorrow and suffering are not known, and where God Himself shall wipe away all tears from every eye; this hope and the wish that others may possess it, will surely nerve the missionary to make it known, and will encourage him to remember the right hand of the Most High, and take strength of faith from what God has already done for these and other dark, miserable children of sorrow. Surely the missionary needs the prayers of true Christians, that God would hold him up and increase and strengthen his faith!

CHENG MOI, TAING KAING, KANG  
Kau, &c.

On Wednesday visited the little village of Cheng Moi, where I spent the most of the day examining candidates for baptism. There is no catechist here: the place is too small; but it is occasionally visited by one of the catechists from a neighbouring station. The Christians of this place have fitted up a small outhouse as a chapel, and here they meet for worship on Sunday and other occasions. It is capable of holding forty, but fifty or sixty can be crammed in. To-day it was well crammed, and I had the pleasure of baptizing over twenty women and girls. There was only one man baptized; all these were either the wives or daughters of the men already baptized. This village of Cheng Moi is situated away up in the mountain; cold and barren in the winter-time, but bracing and pleasant in the hot season. It overlooks an arm of the sea, which reaches up to the base of the mountain on which it is perched. These poor people have suffered much persecution, they dare not now go more

than a mile from the mountain fastness for fear of being caught and beaten by their enemies. They much need our prayers and sympathy in every way.

After the day's work at Cheng Moi, I went on to Taing Kaing, or Taing Aing, and met another class of catechumens there waiting for examination and baptism. I was able to accept three men and three women and four children, and baptized them in the evening. We had a very fair congregation here in the evening. I preached from John viii. 12, "Jesus said, I am the light of the world," &c. This Taing Aing is still a bad, wicked, hardened place, and hates the people of God; but thanks be to God a little Church is rising up even here, and though surrounded by much difficulty and much discouragement, arising partly from backsliding members, and partly from the opposition of the enemy, still there is cause for praise and rejoicing, and God is working, and quietly and calmly carrying on His work. Difficulties! what good work of God is without them? It is certain, however, that the difficulties and anxieties of the missionary increase with the increasing number of converts and catechumens. In spite of every effort to keep them out, unworthy members will enter the Church, and even some of those who did run well for a while, grow cold, and sometimes fall away, apparently for ever. Even those who remain true and faithful call for much care and anxiety on the part of the missionary, and one is really thankful, and indeed rejoices when a true man or woman passes the borderland of death, and is *safe* from the falls and temptations to which the converts are exposed in this wicked world. I can enter more fully into the feelings of St. Paul than ever, and all expositions of the Apostle's feelings in his missionary trials and anxieties are indeed dull and jejune compared with the vivid realization of them by all missionaries, I fancy, in similar circumstances.

One of the members of this Taing Aing congregation is a blind man, but one of the most earnest and active, I am bound to say. He travels about frequently, and tells the glad tidings to his friends and neighbours. He has been the means of bringing several into the Church at this place. Whenever I visit the place he keeps close to me the

whole time; even at meals he sits close to me, and it is difficult sometimes to have any privacy from him, but I suppose the presence of a blind man would not be considered a breach of privacy!

On Thursday visited the villages of Kang Kau, Ting Chong, A Hai, and Sang Taing. I slept at this latter place. I baptized an old woman, seventy-five years of age at Kang Kau, where several years ago I held the ceremony of expelling the devil from the hamlet. I held service in the little schoolroom, and preached to the people who assembled to witness the baptism. My fond hopes for this little village have not been fully realized, I regret to say. One woman, who had been baptized here has turned out bad, and I was compelled to expel her from the little Church.

It is impossible to describe in human language the vile, corrupt state of this heathen people in their cities, towns, and villages. The discoveries that one makes as he grows more acquainted with the people, their customs and their manners, are simply appalling, and fitted to drive one to despair of lifting them up out of the pit of moral filth and spiritual and physical corruption into which they have so deeply sunk. It is well for the missionary, I think, that he does not discover the extent of this corruption at the commencement of his missionary career. I think God in mercy hides it from him lest it might drive him in despair from his blessed work. On the other hand, however, the more the missionary discovers of the terrible wickedness and unmentionable vileness, and the unspeakable loathsomeness of the sins of this people, the more he is led to wonder at the goodness and forbearance of God in sparing such a people, and giving them "rain from heaven, and fruitful seasons, and filling their hearts with food and gladness;" but above all, is he led to admire and adore the divine power of that blessed Gospel which has raised so many in these regions out of all this deep corruption, and making them daily fit for "the blessed inheritance of the saints in light." It is no wonder that some of our converts fall away, the temptations to sin are so great, and their spiritual natures still so weak. They do indeed require the nursing care of the missionary, and the earnest prayers of all who

are interested in God's cause in the world. It is, however, impossible for the foreign missionary always to bestow upon the converts all the care that he would desire. Compared with the Indian stations we are sorely undermanned, and all that one can do here in this large district is only a visit three or four times a year to each station.

After leaving Kang Kau, the next place I visited was Ting Chong, where I took dinner. The congregation which attends this station are scattered among many small hamlets in the surrounding district, which the catechist here visits continually. There has been considerable encouragement here during the year. I was not able to see many of the Christians, as the season was a busy time with them in their fields, and many of them during such times live in small huts erected on the side of their fields. Some of these fields are miles away from their houses, and oftentimes away among the mountains.

A-Hai was the next place visited. I had prayer in the little schoolroom with some of the Christians. Some of them were busy bringing stones to erect their new church—a small structure, however, it is to be; but will be capable of holding the present number of the faithful ones, in this once promising village. The numbers are, however, gradually increasing, and I trust that before very long they may find it necessary to enlarge their little place of worship. The old place which they occupied as a place of worship they were compelled to give up through some difficulty with respect to the terms of tenure; but they received compensation for purchase, &c., &c.; so that the giving up of the old place was more of inconvenience than loss. I was glad to find the zeal of these brethren warm and hearty.

I slept at the Sang Teng station. There is no catechist here or at A-Hai, and the services are conducted by an exhorter, and occasionally by the catechist from Ting Chong.

This entire district, including the sixtieth township in Chinese division of the Hien and county, is a very barren and rocky country, bordering on the sea, but with many small and fertile valleys between the mountains. The population for such a barren district is very large, and one wonders how so

many people can exist on a place for the most part covered with rocks and stones and sandy plains. The inhabitants are rough and hardy, simple in their habits, and very industrious, and under such conditions one would expect to find them less corrupt morally than more favoured regions; but, alas! it is not so, and I dare not describe their moral, or rather their immoral, condition.

#### CHAU SEU ISLAND.

After a night of horrors among the mosquitoes, I visited on Friday morning the village of Swa Hu, and baptized two infant children of two of our Christians who live here. A large crowd came together to witness the baptisms, and I trust they heard some words of living truth, which may yet germinate in their hearts.

My chief object in coming to this latter place was to take boat to the island of Chau Seu, where we commenced a new Mission at the beginning of the year. The day was rather dark and threatening, and the sea was rather wild and rough. Some of the Christians of Swa Hu accompanied me in the boat, and before we proceeded very far some of them began to suffer severely from sea-sickness. The boat had evidently seen her best days, and I fear had the storm which seemed threatening discharged itself, our boat would have gone to pieces among the waves, and left all her passengers to a watery grave.

About 3 p.m., however, we arrived safely at the anchorage in front of the miserable village of Chau Seu. We proceeded at once to the preaching-chapel, which certainly is the best house in the place, as far as I could judge, followed by a wondering and uproarious crowd of men, women, and children. A foreigner had never landed on this island before, and the great majority of them had never seen a European in their lives before this. I felt very hungry, and wanted dinner; but the crowd rushed into the chapel, and it was impossible to get them out. I preached to them for a long time and got them a little quiet; but soon the cook reported that he could not get on with the crowds who wanted to see him cook the food for the "foreign child." At length, after great difficulty, the cooking was

completed, and the food placed in a dark room, into which I was taken by the catechist, and commenced to take dinner; but the curiosity was so great that people broke open the narrow bamboo wall over the doors, and climbed over. I hurried through dinner as fast as I could, and again preached to the people. This time, I am glad to say, they listened attentively, and many of them asked questions, which I answered to their satisfaction. After this I walked through the village, which indeed is one of the filthiest and most miserable that I had yet seen. But the people after the first outburst of curiosity were extremely civil; one woman as I went along gave me a present of a beautiful fish, and her husband sent his son to take it to the chapel.

I visited several of the houses in the village, and had everywhere attentive hearers. There are on this island four villages, containing a population of about 2500 souls. They are extremely ignorant and superstitious, and very zealous in the worship of their idols. They stand in great fear of evil spirits, and place sharp swords and knives in their doors and windows (holes rather, they have no windows), which they imagine will ward off the evil demons. In times of illness, especially when children are being born, the houses are guarded against the entrance of demons by sharp instruments of all sorts, placed at every aperture where it is thought likely that an evil spirit can enter.

The island is a wild, barren mountain, rising high out of the surrounding waves. There are a few flat strips of land at the base on the different sides of the island. On these flats the four villages are built. There is very little cultivation except sweet potatoes on the island, and most of the inhabitants are engaged in fishing. The island being out in the deep sea, it is surrounded with an abundance of fish; but the people are both too poor and too ignorant to take advantage of this abundance. Their boats are too small to leave the mouth of the little harbour at any great distance, and they are too poor to purchase larger ones. The people are manifestly very poor. I was told by one of the oldest men on the island that in the days of his grand-

father, the island, from the very tops of the mountains to their bases, was covered with a beautiful green-sward, and that not a stone could be procured for the erection of houses, except they were quarried out of the mountain. Now, however, the surface of the entire island is one sea of stone and rock and boulder; and the old man told us that they had all grown out of the earth during the last 150 years! This old man is seventy-five years of age. His father was about the same when he died; his grandfather lived to be much older. The name of the island, *Chau Seu*, "Green-sward Isle," bears testimony to the truth of the old man's story. In the evening we had further preaching.

The following day, Saturday, I returned to the mainland. The storm that had been threatening yesterday burst forth during the night, and consequently, though the sea was calm, the day was wet and cloudy and cold, which made travelling very unpleasant. I caught a bad cold, which knocked me up considerably. My sleeping-room at *Chau Seu* was everything but pleasant or comfortable; but one never expects comforts in travelling among Chinese towns and villages in these regions.

#### TONG KANG.

We arrived about nightfall at *Tong Kang*, where we have a nice church and a fairly large congregation. The road from *Swa Hu* to *Tong Kang* for the greater part led us over steep, barren mountains, broken bridges, and dangerous and slippery pathways, and I was glad to arrive at a place of comparative quiet and cleanliness for the Sabbath, and to be greeted by the smiles of the catechist and his intelligent wife, and listen to the prattle of their beautiful little boy. This catechist's wife is the daughter of the Rev. *Ting Sing Ki* of *Ning Tai*, a brother dearly beloved in the Lord.

I had a comfortable night's rest and sleep, and the next morning (Sunday) after breakfast commenced the examination of candidates for baptism. Eleven were accepted and baptized at morning service immediately after the Second Lesson. There was a pretty large congregation, and a fair proportion of women, all of whom (nearly) had each a baby in arms.

The subject of women attending

church is a much more difficult question than our friends at home can imagine. In the first place, they cannot walk if the church is any distance from their homes, on account of the crippled feet—the abominable custom! In the second place, they are too poor as a rule to pay for the expense of a sedan-chair to bring them. In the third place, as a rule, they have each a large family of small children, and as they cannot afford to keep a servant, all the work of the house, as well as the nursing of these children devolves upon them. In the fourth place, if they are able to come the young baby, and perhaps two or three of the elder children who cannot yet take care of themselves, have to come too, and the result is that the baby and the other children cry nearly the whole time, to the great annoyance of the poor woman herself, and to that of the entire congregation. Of course this cannot be permitted, and the poor woman has to leave the church, and her journey has been all in vain. The result is that she feels discouraged to come again. This subject is a source of great grief to us missionaries, and we can see no remedy for the present. The women, as a rule, are unspeakably ignorant, and are therefore a great hindrance to the growth and development of the church.

After morning service at Tong Kang I went to the village of Seng Iong, and held afternoon service with the Christians there. I regret that these fourteen families do not show the zeal and interest in spiritual things that they ought to show. This year these fourteen families have only subscribed at the rate of eightpence a family towards the Native Church Fund. At the meeting of the Native Church Council, which was held in the district a few days later, this congregation was publicly rebuked, and the council unanimously voted that their names be expunged from the church books, and no further connection with them be recognized, unless they at once, at the very least, doubled their subscriptions. After the meeting the deputy who attended on their behalf came forward and begged that the decision of the council be not carried out till time had been given to acquaint all the members, and know whether they were willing to double their sub-

scriptions. This was gladly acceded to, and time was given to the end of December next. Each family according to the rule of the council is expected to give 1200 cash—equal to about 4s. sterling—a year. I regret to say that this rule is not carried out by the majority of the converts, though some give double and treble this amount. I have, therefore, recently required from all candidates for baptism a promise before they are received, that they will faithfully conform to this rule, and show their interest in the Church and cause of God by contributing to its support. Amongst them, out of the 200 that I have baptized during the last six weeks in my journeys throughout the districts, only one refused to promise; he was therefore refused baptism. Some such step as this is necessary now in order to convince the Christians that we are in earnest in the matter of self-support.

#### KWANG A, &c.

On Monday morning, September 24th, visited the village of Kwang A. Considerable success has been given here during the year. The old catechist, Ho Sing Sieng, who had been employed by the Mission for nearly twenty years at different places all over the province, and who was a native of Hok Chiang, was the catechist in charge of Kwang A during the last two or three years. At the beginning of this year he retired from the work of the Mission on a pension of \$2 a month from the Native Church Council; but he lived only two months after his retirement, and died in faith and in hope of the glory of God. Most of his sons and grandsons have entered the Church, and are at present with us.

A good many of the Christians of Kwang A met me here this evening, and immediately after supper the examination of candidates for baptism began. Five were accepted and baptized in the course of the evening, and the rest were encouraged to persevere in learning more about the truth, and to be regular in their attendance at church, &c., and I promised that on my next visit I would baptize them if all went well. I had some very interesting opportunities here of speaking the truth. An opium-smoker, a literary man, who believes in nothing and declares that death is the end of man and

he is like the beasts that perish, came in and sat a long while, and conversed on the subject of Christianity. Several stayed and listened, and seemed much impressed with what they heard from our side; and one promised to come to church and join us.

Kwang A is the centre of a large number of villages, from which most of the present converts and inquirers who attend this church come. The present catechist here is a very young man, and I pray and trust that God will give him grace and strength to work earnestly in this interesting station. It is a hard, wicked place, like most of the towns and villages in this region, but no doubt God has a people here also to be gathered into the Good Shepherd's fold.

On Tuesday morning I visited the village of Sa Sang, where there are seven families of Christians who attend the Kwang A station chapel. One of them is an old woman ninety years of age, and her son, who lives with her, is seventy-eight years old. She buried her eldest son, who was also a Christian, about the beginning of the year. The poor old woman is very ignorant, but she says she trusts in Jesus. After prayer here in the house of one of the Christians, a poor, miserable-looking, wretched man rushed into the room, threw himself on his face and hands at my feet, before I had power to stop him, and cried out, almost in the words of the poor man in the Gospel, "If you can do anything for me, do help me and save me." The poor man was in a very wretched state of body and mind. I could only kneel down and pray for him, and direct him to the great Healer of soul and body. Oh, the suffering that one sees around on every side in this place is indeed enough to move the very stones!

After leaving this, I went on to the next village, where the Christians have built a very nice church, helped a little by the Church Council. There are only about seventeen families, all very poor, but they have just finished their church, which must have cost \$400, the greater part of which they have given themselves. I stayed for the night, and had a very interesting congregation to preach to. There is no catechist here, but they are visited occasionally by a catechist from a neighbouring station.

These poor people are very ignorant. It will be sufficient to show this when I say that not one of them can read or make use of the Prayer-book or hymn-book in the services. Still, they have embraced the grand truth that God loves them, and that Jesus is the only Saviour of sinners, and that He is the gift of God. It is quite uphill work to teach a people such as this, where not one in a hundred can read a book; nor have they, as a rule, any desire to learn. And in a station where there is no resident catechist, the difficulty of instructing them properly in the elements of Christianity is great indeed. This is really our great difficulty here, and the one to which all our energies should be directed to overcome. This has ever been felt here. It is now nearly twenty years ago since I dwelt upon this serious difficulty, and urged the Committee to afford us the means of opening a school for the children of the Christians in every village where Christian children existed. But, alas! the Committee were not able to comply with the request. We have, however, been struggling on in this direction, getting money in the best way we could, and opening as many schools as possible. We have now about eighty of these village schools; but it will not be possible to keep them open unless our friends who have hitherto helped us will still continue to do so. I think this school work is one on which the Committee could expend a few hundred dollars a year with the very greatest advantage to the great work which they have at heart.

On Wednesday, went on to Kang Pieng and had service with the Christians, and, after careful examination, baptized nine of their number, and was deeply touched with the tale of one poor woman's misfortunes and misery. Her son—her eldest son—was one of those baptized this morning. She was present, and looked the very picture of sorrow. She said she had spent all her living on the idols, but that she had now discovered that they were false and could not help her. Last year her husband was taken ill; she tried all the idols, and consulted them, with the hope that they would save her husband, but he died; the idols and the priests deceived her, and took away all the money she had. Her son in the

meanwhile had been brought to believe in Jesus, and attended the church, and told her of the treasure he had found. She was glad that he was baptized to-day, and she herself hoped to be baptized next year, after having had some further instruction in the doctrines of Christ. There is no catechist in this village, but the Christians, now about forty in number, meet for prayer and worship themselves, occasionally visited by one of the regular catechists. None of them can read, so you can imagine the difficulties they have in conducting service, and the danger there is of their being ill-instructed in the doctrines of Christianity.

#### HONG A.

In the evening I went on to Hong A, where I had a very fair congregation, and several baptisms during the service with the Christians. This church is the central church of the Hong A pastorate, and the residence of the only catechist in the region. There are six or seven congregations which he has to attend to. I regret to say the exhorters at this place have not shown much zeal during the year, and the result is that many of these congregations are left to themselves to a very large extent. It would be most desirable that this pastorate should be divided into two, and an additional catechist appointed to take charge of the newly-constituted pastorate. Unless this is done the work, as well as the spiritual condition of these congregations, will surely suffer.

The congregation worshipping at Hong A is now too large for the room in which they have hitherto worshipped, and the members have decided to erect a church on the site which they purchased some years ago for the purpose. They have now subscribed \$200 towards this much-needed church building, and the Church Council has appealed to the Committee of the William Charles Jones Fund for a grant of \$200, which I hope and trust will be given.

#### SENG SIEK.

Thursday morning, early, started on a visit to the large village of Seng Siek, where there are three families of catechumens. Seng Siek is about six English miles from Hong A. On the way I stopped at one of the many villages along the road and preached in

the market-place. I had a large crowd; many of them listened respectfully, but on the whole preaching in Chinese market-places is not very successful. In the first place, the noise is very great; and in the second place, the curiosity and novelty of the thing are so exciting to the people that they cannot listen with very much advantage. The catechist and myself retired into a quiet street in the town, and a few of the people followed us, and we were there able to tell them in comparative quietness the blessed message of redeeming love.

We arrived at Seng Siek about 1 p.m., and immediately preached in the public place in the town. We had an immense audience, and I was allowed to stand on one of the shop counters and speak to the crowd which filled the street. The catechist did the same, and we were both listened to the whole time with very great attention. One man came forward and said, "I have no faith in idols, what you have been telling us is the truth, but we have not the courage to abandon the traditions of our fathers, and give up what all our countrymen worship; we should be laughed at, and all the money that we have spent on temples for the idols would be lost to us." I had some very interesting, and, I trust, profitable, conversation with these men. After this I visited the houses of the catechumens, and one old disciple baptized by me here several years ago. She still remains faithful, and at once begged me to pray. There was a goodly number of men and women present during the short service we held in this old woman's house. I spoke to them afterwards on the folly of worshipping of the idols, and pointed them to the Father of all and the blessed Saviour of mankind. My servant now called me away to take some dinner. It was a most difficult operation to get through, and the excitement of men, women, and boys, was great indeed, when they saw the little table covered with a nice white cloth; the knife and fork, however, were the greatest curiosities of all, and it is needless to say that the public hall, where I took my simple lunch, was crammed with an excited audience. They looked on in wondering silence, while I quietly partook of what was placed before me, in the shape of a boiled chicken and rice, and a sweet potato.

After dinner (late) I had a short conversation and consultation with the catechumens, and made arrangements for the holding of Sunday services in the house of the old Christian woman. I wish I had it in my power to place a good catechist in this interesting and populous town. It contains over 600 families, while within a quarter of a mile distance there is another village nearly as large, and several important villages on every side within a radius of three English miles.

This village or town of Seng Siek was at one time a most important trading centre, and contained in the time of the Ming dynasty a population of 3000 or 4000 families, but its glory and importance have departed long since, and its people have been scattered, and many of them have gone to foreign lands seeking a livelihood. Numbers of them have migrated to the Straits Settlements, and not a few have returned to their native town with plenty of money, and have built for themselves fine residences. This has in some degree restored Seng Siek, and has excited the envy of the surrounding villages. The people are very proud of their ancient renown. One of their townsmen became Prime Minister and Chief Councillor to the most famous Emperor of the Ming dynasty, and this circumstance has not been forgotten by the present inhabitants, and is made the foundation of much exultation. The majority of the inhabitants are extremely poor, and they need the blessed Gospel of Christ. We left about 4 p.m., and arrived at Hong A before dark.

Friday morning early, a man from the town where I had been preaching on Thursday morning on my way to Seng Siek, came to see me, and said he believed in Jesus Christ as the Saviour of the world, and begged me to come to his house and pray for his wife who was possessed with a devil, and hoped Jesus would listen to me, and come and expel the demon from his wife. I was unable to go, but gave the man some medicine for his wife, and sent the catechist and one of the brethren to pray with him for his wife's recovery.

I started immediately for the village of Wong Tah. There are seven families of believers here. I had a very pleasant season of prayer with them, after

which I spoke to them from a portion of God's Word: two of them were baptized the previous evening at Hong A. These two are very intelligent, and can read the New Testament in the colloquial, and I appointed them exhorters. These Christians have erected for themselves a small meeting-house, just large enough to hold thirty or forty persons. It was nicely kept, and I enjoyed my visit very much. Some of the Christians presented me with a quantity of fresh eggs. It would have been considered unkind to refuse them, and as I was running short of provisions I thankfully received them.

#### TING A, &c.

After leaving Wong Tah, I went on to Ting A, about five English miles distant. The wind was high, and I had great difficulty in crossing a bridge about a mile long over a lake. This bridge consisted of long granite stones laid on granite pillars, the taller rising just above the surface of the water. The slabs were not more than two feet broad. The consequence was that I had great difficulty in creeping along on the surface of these narrow slabs.

Arrived at Ting A about 3 p.m. I had a short service with a few of the Christians, and with the pupils of the little school which we have here.

I arrived in the evening before dark at Keng Kiang. After supper I had a most interesting and encouraging meeting with Christians, and the following morning (Saturday) held a service in the church, when I baptized six children of Christian parents. After the service the old Christian who studies the Book of Revelation brought me a number of hard questions to solve. One was what was the number of the beast? and how was the number 666 to be made out? I tried to explain, but evidently my explanation did not satisfy the old man. So he expounded to me his own theory, which certainly was as unsatisfactory and unintelligible to me as mine was to him. He holds that the beast is heathenism and all its abominations, and the number 666 he referred in some mysterious way to the necromancers and fortune-tellers who go about the country deceiving the people. He extracts the most extraordinary meanings out of the Book of Revelation, and is constantly preaching



them to others, but he is looked upon as having gone mad on the number of the beast, and the Christians happily pay no regard to his marvellous interpretations. He is perfectly sane on all other subjects.

After the service at Keng Kiang, went back to Ting A, according to promise yesterday, and held service and baptized several children and three adults.

#### NGIANG TAU.

After this went on to Chiang Wang village, where there are ninety Christians and a school. I held a short service of prayer with some of the Christians, and went on to Ngiang Tau where I arrived about dark. A very interesting work has been going on for some time recently in Chiang Wang. There is no catechist here, consequently the Christians and catechumens are very ignorant. One poor Christian brother here is very ill with a very diseased leg. He begged me to pray with him, and ask God to heal him. This I gladly did. He was suffering extremely, and could not move on the miserable bed on which he lay. He had not slept for many nights with the pain. I gave him some sleeping medicine, and prayed with him. He begged me to touch his legs with my hands, which, to satisfy the poor fellow, I did, but told him to trust only in God, and that He, if it were for his good, would heal him. He at once declared that already our prayer had been heard, that all pain had left him, and that he felt quite comfortable. The same night the medicine had the desired effect, and he slept well for the first time for many nights. He seemed gradually, during the few days I stayed in the neighbourhood, to be improving, but I have not heard whether he has recovered. I fear his recovery is rather doubtful, but God can raise him up again if it be good for him and for the cause of Christ in this region. The Christians of this place are anxious to build a church for themselves, but they cannot yet give the amount of money necessary to entitle them to ask the council to apply to the William Charles Jones Fund for a grant, and so they have postponed the matter for another year.

Sunday morning, soon after breakfast, the examination of candidates for

baptism; after long and careful examination, over twenty were accepted and baptized during the service after the Second Lesson. There were about 120 persons present, and all joined heartily in the service. A very great work is going on in this pastorate. There are Christians in sixteen surrounding villages, and a very important movement is going on. May the Lord protect it from the devil, who is trying, and will try, his utmost to hinder and stop it, and if possible destroy it. But the people are alarmingly ignorant and superstitious, and I rejoice with great fear and trembling. Many, indeed the majority of the members of this Ngiang Tau congregation, belong to the outside villages, and though the people of Ngiang Tau are hardened and bigoted against Christ and His truth, they have not been altogether unaffected by the movement that seems going on all round them. One young man, the eldest son of one of the wealthiest families in the village has recently, amidst much opposition, come out on the side of Christ. He had been an opium-smoker, and his general conduct had been very bad. He was fond of gambling and drinking, and was fast ruining his health and his father's property. This father was one of our most bitter enemies. He was one of a number of men who banded together to keep Christianity out of their clan, and issued papers and regulations with this object in view. This profligate son of his, however, disregarded these precautions, and came often to converse with the catechist. The truth gradually made its way into his heart, and he began to reflect. At this crisis his young wife, to whom he was much devoted, fell sick and died, and in his sorrow and misery he came for comfort to the catechist. He at once made up his mind to decide for Christ. He gave up all his bad habits, the opium-pipe was thrown away, and the gambling-table abandoned, and he became a regular attendant at the church, and spent most of his time reading the Bible and praying with our catechist. It soon became known to his father and his clan, and every effort was made to hinder him. At length, when all persuasion failed to shake him, they threatened to kill him unless he gave up coming to church; but his faith was

equal to the occasion, he threw off his long garment, and boldly presented his bare neck to his father and clan, and said, "Here, kill me; I am ready to die for Jesus. By killing me you will be doing me a great blessing; you will send me at once to Him who has prepared for me a mansion in the kingdom of God." This language of course was mysterious to the heathen father and the chief men of the clan. When all failed, the greatest trial was still to come. His mother cried, and fell at his feet imploring him by her love for him, and by his duty to her who bore him, not to disgrace his family, and deprive her of a son to sacrifice at her grave after her death, and so cause her spirit or ghost to wander about in the cold world, and no one to present the offering of meat and wine and the necessities for her comfort in the Land of Shades! This was a terrible trial for the young convert, but he only answered in gentle tones to his mother, and went to his room and spent a long time in prayer to God for his mother. One night he told me the trial from his mother's importunity and tears were so great that they nearly overcame him; but he went and earnestly prayed God to change his mother's mind, and keep her from crying. The following morning, to his great joy and surprise, his mother met him, not with moans and tears, but with a smiling face and loving words, and has continued this attitude towards him ever since. He looks upon this as a signal answer to his prayer, and it has wonderfully confirmed him in his faith. It was the father's turn now to attack him. The son reasoned thus with him: Father, when I was spending your property in opium and gambling, you never scolded me, though you often told me how bad it was, and I know you were very sad about me; but now, because Christ's religion has taught me to give up all this wickedness which grieved your heart, and has enabled me to break it off in order to save my soul, you ought, instead of scolding me and threatening to kill me, to rejoice and encourage me to be a Christian; which now do you wish, that I should go back to the opium and gambling, and give up Christ, or keep Christ, and for ever give up opium and gambling, and all the other bad

things that I used to do, when I worshipped idols? The father said not a word in reply, but has since made no opposition to his son's Christianity; and whenever anybody blames him, the mother has always a word to say in his defence, and his father now says he is glad that his son is influenced for good by his Christianity. He is not yet baptized. May I beg earnest prayer on his behalf? The dangers and temptations in this young man's way are still great. May he be kept faithful! I have faith in God that He will keep this young man safe; but one learns from experience not to trust in man, for the heart is deceitful and weak; many who have commenced to run well, have fallen on the way and gone back again after Satan. I therefore rejoice over this young man with trembling. He lives a good deal with the catechist, who is a very humble and faithful child of God, and this I hope will help him much. The clan, however, is raging, and I fear still every effort will be made to bring him back. The present peaceful attitude of his family may only be the lull before the storm.

Monday morning, very soon after breakfast, the catechists, schoolmasters, and delegates of the various pastorates in the district, began to assemble for the Church Council business, whose meetings were to be held in this village during this and the few following days. Our secretary, who was appointed to preach the opening sermon, was not able to attend on account of illness, and this duty had to be performed by the Rev. Lau, who preached a very admirable and appropriate sermon.

The two following days, Tuesday and Wednesday, were occupied with the work of the Church Council. The subscriptions for the year to the Native Church Fund were \$40 more than last year, so that they have risen \$10 above the amount deducted from the grant given by the Parent Society.

I had a very pleasant, and, I trust, profitable visit to this district, which closed very pleasantly with a more than ordinary successful Church Council meeting. After which I returned to Foo Chow, where I arrived safely, by the mercy of God, in time for the duties of the following Sabbath in the City Church.

## MR. HORSBURGH'S JOURNEYS IN CHINA.



VERY much interest was aroused by the Rev. J. Heywood Horsburgh's narrative of his journey to the Far West of China, which appeared in the *Intelligencer* of February last. Rarely, if ever, have we received so many letters about a missionary narrative in these pages. Mr. Horsburgh's Annual Letter to the Society came to hand on April 1st, and the greater part of it is a continuation of his journal, which we doubt not will be read with as much interest as the former part. To it we append another communication received from him while in Sz-chuen, giving a graphic account of his efforts to save the life of an opium suicide. Of course, we must not be understood as necessarily endorsing any views incidentally expressed by Mr. Horsburgh on missionary methods. Nor do we oppose them. We simply let him speak for himself. But we would draw attention to the wise words near the end of the subjoined letter, in which he states his conviction that God uses many methods. That is the true spirit.

## TRAVELS IN THE PROVINCE OF SZ-CHUEN.

*In boat, Nan-chang Fu,  
Capital of Kiang-si,  
January 31st, 1889.*

The interesting journey up the Yang-tze River to Wun-Hsien, and then overland some 300 miles to Pao-ning Fu, has already been described in my letters. [See *C. M. Intell.* Feb., 1889.] I reached Pao-ning on May 12th, and was accorded a warm welcome by Mr. and Mrs. Cassels and Montagu Beauchamp [of the China Inland Mission], who are stationed there. Throughout the journey my health was excellent: but on the last day I got a touch of sun, which more or less disabled me for a couple of months. This interrupted my plans for itinerating.

Pao-ning is situated on the fine Kia-ling River, which rises in Kansuh and flows southwards till it joins the great Yang-tze at Chungking. About 100 miles below Pao-ning, on the same river, is the large and important city of Shunking, which, like so many other cities in China, has no Protestant missionary. This place I determined to visit first, and towards the end of July I was able to start. To my great delight Mr. Beauchamp came with me. We hired a boat and spent a fortnight on the way, stopping to preach and sell books at every place we came to. The full burst of the summer heat was upon us, but it troubled us very little. I find the only way to enjoy a Chinese summer is to take a few simple precautions and be extra busy. But I fear our "extra busy" would seem almost laziness to you busy people at home.

It is needless to say there is not a single missionary at any of the places we passed. You would have to go a long way—almost hundreds of miles—before you would find one in this part of China. The whole population lies in darkness, and they know it not. How should they know it? They have never seen the light, nor heard of the light, unless it be (one would like to hope so) that a glimmer reaches some through the Roman Catholics; their Missions are widespread throughout Sz-chuen.

At Shunking I spent a fortnight in an inn outside the city in the busy street near the river, and another fortnight within the city walls. This second inn actually had a boarded floor; indeed, it was rather too grand and retired and full of smells. I was more at my ease living a more public life in the less pretentious hotel near the river. At the one I paid 4d. a day for my board and accommodation, and 6d. at the other (no extras). Beauchamp had left me, suddenly called away in a time of extremity to relieve the solitary missionary in huge Wun-Hsien. After a few days alone, Webley Gill (China Inland Mission) kindly joined me. We received all that came in unto us, preaching, as far as we were able, the Kingdom of God; and I made a point of going out daily amongst the people in the streets.

On September 5th, accompanied by a Native teacher, I started for Ho-cheo, another hundred miles down the river. I had taken my passage in—I was assured—a large and comfortable boat,

moored ten miles below. Alas! However, having started, I was determined not to turn back. A tiny, crowded boat; the wind strong against us; a merciless sun, with slender covering above and a mixture of naked feet, legs, heads, arms, knees, shoulders, and bodies of men to swelter in below; the prospect of two or three days and nights before me, with scarce anything to eat but a little coarse rice twice a day. This at first was somewhat disheartening; but things soon brightened, as they always do. My faithful friend—a wet towel on my head—kept off all ill-effects of the sun. A water-peddler peddled us something to eat. The scant accommodation in the boat making it difficult to sit and impossible to lie down, led to my sleeping on shore—in a veritable pig-sty, it must be confessed, but at least there was room to stretch one's legs, and my oil-sheet—almost as indispensable as the wet towel—kept all but the most daring of the unwelcome visitors, with which these places abound, from devouring me. Then an excellent supper of dough-strings, costing a halfpenny, was thoroughly appetizing. And finally, the wind dropping, the little boat made excellent pace on the flood-water, and before the next night we reached Ho-cheo.

A very compact and busy city this, at the junction of three rivers which now flow on together till they join the Yang-tze at Chungking. I stayed a week in a comfortable inn, spending most of my time in the streets with my tracts, getting to know something of the people and the place. Ho-cheo is a hard city. The people are fully alive to money-making, but dead to their spiritual well-being. It is difficult to awaken in them any interest.

The mandarins in Sz-chuen have an unpleasant habit of providing every foreigner with a body-guard, sometimes of exceedingly ill-conditioned and disreputable-looking men, who dog your every step and escort you from place to place as if you were a prisoner. In Ho-cheo they were particularly attentive. The presence of these gentlemen is supposed to be necessary in order to protect your person and your property from the people. I have sometimes needed protection from the men themselves when they have caused disturbance and stolen my money, but never,

so far, from the people. However, as a rule they are trustworthy and sometimes very pleasant fellows; but in any case their presence is trying.

I now began to retrace my steps towards Pao-ning, but this time by the land route and on foot. The first day's journey brought me to Din-yuan, a walled city nearly the size of Ho-cheo, but as empty and still as Ho-cheo is full and stirring. Here I spent a day or two. Another stage brought me to a busy market-town, where I stayed two nights; and in two days more Shunking was again reached. Gill, whom I had left there, had gone to help Cassels.

The following week I went on, scattering seed by the way, to Pao-ning, which I reached safely after an absence of two months. Dear Mr. and Mrs. Cassels had been passing through the fires of affliction, but they were very bright and I found them rejoicing in the faithfulness and goodness of God.

At this stage your telegram came, kindly telling me to wait in Sz-chuen for letters. Beauchamp had not come back from Wun-Hsien; so I spent a month at Pao-ning, gaining experience in the working of a new station and rendering Gill what little help I could, whilst the Cassels took a greatly needed change in the shape of an itinerating tour up the river.

In the meantime, Beauchamp returned, and I started (November 5th) to visit the district west of Pao-ning. Four days' march through a wild and hilly country brought me to Ts-tong. This is a walled city on the main road from Chentu, the capital of Sz-chuen, to Peking—not a large city, but on market-days, two or three times a week, it is crowded with country folk. I stayed four nights and found ready purchasers for my books, whilst Beauchamp's Christian servant, who was with me, pasted the town well with sheet-tracts. I may here say the Mandarin dialect, which is so widely spoken, is very different to the Hangchow dialect. On first coming to Sz-chuen I could say but little and understand less. In time I was able to understand a little more, and was better understood. My stay in Sz-chuen being uncertain, I thought it better to move about and study places and people rather than the dialect, for which I might afterwards have no use.

Leaving Ts-tong, a walk of forty-five miles to the north-west brought me to another walled city—Kiang-yiu. It nestles at the foot of a fine range of mountains. Sz-chuen is a land of beautiful hills, but here were mountains grand and imposing. Seen at first in the far distance they beckoned me on, and now they towered magnificently just over my head.

My visit coincided with the annual idolatrous "wakes," which take place on rather a large scale. I had been warned not to go to Kiang-yiu, as the people were rough. I found them a trifle shabby and gipsy-like, perhaps, but (though in the midst of their festivities) for the most part friendly and courteous. Every day and all day, for about a fortnight, a play is kept up in the big temple for the edification, theoretically, of the gods, practically, of the people. Men, women, and children flock in from the country in crowds. They were almost too busy, poor things, with their play devotions to attend to me; but I was glad to be amongst them, distributing my books at nominal prices and speaking to them the Word of life as I was able.

My next move was down the mountain river to Mien-cheo about fifty miles. We had some splendid galloping amongst the rapids soon after starting, but otherwise the voyage was tame. I visited a lonely walled city on the way (Dzang-min), and some other places less pretentious but far more stirring.

Mien-cheo, like Ts-tong, is on the high road (i.e. the narrow path), from Chentu to the capital of China. It is one of the largest and busiest cities in Sz-chuen, and has a fine embankment to protect it from the river, which in the summer rises to a prodigious height. They had no room (or no heart was it?) for me at the respectable inns, but I got a berth at a fairly comfortable place outside the west gate.

Although I had brought with me what seemed to Beauchamp and Gill a rather absurdly large number of books, the Lord so prospered me that I had scarcely anything left for Mien-cheo. I did what I could, however, and had one especially encouraging preach to a good number of ready listeners as they were returning from a small play in one of the temples. Mien-cheo should

certainly be occupied. Alas! alas! that centuries have passed since our Master gave the command, and no one has gone there yet!

It was now time to go back to Pao-ning to be in time for the C.M.S. letters. The first forty miles I travelled by water. We had not gone far when the passengers were requested to turn out, and crouch or stand about outside, anywhere they could, in order to make room for a bevy of pigs who, it appeared, had taken inside tickets to travel by the same boat. To my amazement every one meekly complied. (Oh, the wonderful patience of the Chinese!) I really could not bring myself to submit to this piece of tyranny without a gentle remonstrance, and it ended in my having a tiny slice of the compartment to myself, barricaded with bales and baggage from the invading pigs. They, poor creatures, had not imbibed the much-enduring Chinese spirit, and could not be reconciled to their new quarters. They resented their woes upon one another, and kept up an incessant fighting and noise, and dust and smell; I hardly knew whom to pity most, myself or the pigs. After two days of this I was glad to get upon my own legs, and walking something over forty miles (120 li) a day, I soon reached Pao-ning (on November 23rd).

On the arrival of your letter I spent many days in earnest thought and prayer, with the result that I am now a long long way from Sz-chuen, intine-rating in the interior of Kiang-si. Leaving Dr. Cameron's hospitable roof at Chungking on January 3rd, I embarked in a small post-boat which travels night and day. We came grandly down the rapids and through the stately gorges, and on January 9th were at I-chang. Here I had to wait three days, the guest of kind Mr. Gregory, H.M. Consul. He had other guests, Mr. and Mrs. Archibald Little, in whose steamer, the *Ku-ling*, which hopes one of these days to ascend the rapids to Chungking, I came on to Hankow, arriving January 17th. In summer, on the flood-water, you can go from Chungking to Hankow, about 1000 miles, in five or six days. The return journey will occupy many weeks.

Sz-chuen is a splendid province all round. The scenery is beautiful, the soil is fertile, the climate is propitious,

and the people are well to do, intelligent, kind, and reasonable. Being a hilly country the population is less in proportion to the area than in many of the other provinces; but that is no drawback. Its size is enormous. Food is cheaper, and wages are lower than near the coast. Coal and salt are plentiful. Opium, alas! abounds—opium growing, opium smoking, opium eating, and opium dying; opium suicides are frightfully common. Wine drinking, too, is a serious bane. The Sz-chuenese are a distinctly religious people, as their numerous and costly temples, kept in excellent repair, abundantly show.

Here is a great and open field for extensive, earnest, determined missionary operations. Some rousing effort is, I believe, called for to startle the people into thought about their souls, and make them feel as they hear the new preaching, that real issues are at stake. The conquest for Christ will not here be easily made, but faithful, aggressive, persevering, and careful labour is sure, under God, of a rich recompense. I have sometimes felt the Gospel is to them at present too new to interest them. They do not all at once take it in. They hear with the ears, but there is but little grip of the understanding. No particular impression is made, so interest is not aroused. Repetition is needed.

Till lately there were but two cities with Protestant missionaries in the whole of Sz-chuen! Now there are seven. A single married couple comprises the whole staff at one of these stations; a married couple and a brother, lately arrived from England, comprise the whole staff at another; two newly arrived brethren the whole staff at a third; one solitary missionary the whole staff at a fourth. An eighth city is likely to be manned by a single married couple before long. Is this all we can do for vast Sz-chuen?

A Mission ought to cost very little money—must cost very little money, I believe, if it is to be thoroughly success-

ful. I think there is no question that the missionaries in the interior (and why not everywhere?) should live quite simply, and become as much like the Natives as possible. I am surprised to find how easy this is—how thoroughly practicable, especially when itinerating. A certain amount of comfort has to be forgotten, but what of that!

Moving about amongst the people, living much as they live, travelling as they travel, eating as they eat, dressing as they dress, showing politeness and hospitality as they do—the gain to health and spirits is astonishing, whilst the cheapness of it is absurd, and the advantages very great. In the case of ladies necessary comforts can be added. The reasonableness—the necessity almost—of wearing the Native dress, and not living in foreign houses, is to my mind absolutely apparent. At the same time one result of my travels has been to show me more clearly than ever that God uses many methods. I have seen some noble converts, and heard of others brought to God, showing faithful lives under the guidance of men who widely differ as to modes of work, but who are blessedly agreed in this—that with a single eye they earnestly seek to live and labour for God.

More than ever do I long for the bands of men and women I spoke of in my last Annual Letter, who will come out just as they are, and for Christ's sake, to spend their lives amongst the heathen. What a blessed work, what a noble life God has in store for any one who is willing to deny himself and take up his daily cross, and follow Jesus here in China! The temptations to idleness and unfaithfulness are tremendous. We sometimes begin to slide without knowing it. But God is faithful. Here is my stay. Let no true man be afraid to venture. Manifold temptations; but also, praise God, manifold grace, and an exceeding great reward.

J. HEYWOOD HORSBURGH.

#### BATTLING WITH DEATH; OR, MY FIRST OPIUM CASE.

*Pao-lin Fu, Sz-chüen Province,  
October 18th, 1888.*

IT was last Saturday night. I shall not forget it. All was still. I was just going to bed, when a sudden loud knocking at the front gate startled

me. I guessed what it was—"An opium case." Webley Gill and I started at once, armed with a lantern and the usual medicines. We found the "case" in a pokey eating-house, lying on the counter, quite unconscious, his brea-

thing heavy, his eyes fixed, his face puffy, his colour changing, his extremities cold, evidently dying fast. A woeful spectacle! Such a contrast to the bright, hearty fellow, who, full of life and spirits, had been coming daily to our Chinese family prayers. Yet it was he! A quarrel about money, and then—ever handy—a dose of opium! Emetics had already been administered, but without effect. Now he was too far gone for that. I ran for the galvanic battery. In the meantime Gill dashed cold water in his face, applied the smelling salts, and gave him some good smart slaps to try and arouse him. But in vain. It failed to evoke even the faintest symptom of consciousness. We opened his eye and passed a naked light before him. It might as well have been a bit of glass. We applied the battery, first in his hands, then to his chest; but not a twitch, nor the slightest sign in response. It was evidently a desperate case. We prayed to God, and set to work in earnest to do what we could, under rather unfavourable surroundings, and with the limited resources at our disposal. Hot water was not at hand. Later on it was supplied, a small jugful at a time. We bathed his feet, and rubbed and slapped him with our hands to induce circulation. Hot coffee was administered in teaspoonfuls, a very little of it trickling down his throat. We kept on the battery pretty steadily, stopping it now and again whilst we rubbed him all over, and tried in every way we could think of to bring him to consciousness. And so we persevered for a long, long time. But there was no result. The breathing continued loud and laboured. He appeared to be sinking. Then there came a gurgling in his throat, and the breathing ceased! A friend came in at the moment, examined him, and exclaimed “*Moh ky’i!*” (“*Nobreath—he’s dead!*”) Whereupon the women and others gathered round, and, embracing his lifeless body, began their wailings (the wailings customary in China when a person dies). I thought all was over, but still it was too soon to give him up yet. We applied the battery near his heart, dashed cold water in his face, and, standing behind him, I continued to work his arms (whilst others were rubbing his feet and legs), stretch-

ing them beyond his head and pressing them against his sides to encourage breathing and circulation, as in cases of drowning. Much to our surprise, and to our great joy, the breathing suddenly returned. We worked away with renewed hopes. But there was no improvement. Still we toiled on. At one time it seemed as if we must give up the struggle through sheer fatigue. But God strengthened us. And so, with hopes now rising, now falling, and sometimes, with the hushed breath dying away, we persevered—battling with death!

At length I felt a tiny resistance—a stiffness in the hitherto lifeless arms. Were they stiffening for death? I thought so. But God had other purposes in view. Presently just a gleam of semi-consciousness. Our hopes were quickened. And then—a relapse into the old terrible sleep, followed by a further period of suspense. At last there was a real improvement. Water dashed in the face startled him; the battery, though still failing to evoke any response when compressed in his hands, made a distinct impression when applied to the region of the heart. He now spluttered a little when the coffee was poured into his mouth, and when smartly rubbed and slapped he showed some signs of consciousness. We were thoroughly thankful. But our anxiety had not come to an end, neither had our labours. He still seemed in a precarious condition, and did not get on fast. The night was wet and dark; but we got him out, and dragged and walked him about the street. We douched his head with cold water, slapped him on the legs, and sometimes on the face (I tried to be merciful, poor fellow) with a wet cloth; applied the battery (with very marked effect now), gave him more coffee, a beaten-up egg, and some bits of bread; talked to, or rather shouted at him, and by some means or other, though it was impossible to keep him awake, we prevented him from settling down into unconsciousness again. Poor fellow, after a good slap, which roused him a little, he would get up, on recognizing me, and try to show the usual civilities, and fall asleep in the middle of it.

He now began to improve more quickly, and was soon so far recovered

that I felt he might with safety be left. I told his friends what to do, bade them send for us at once if there was anything wrong, and then, after a few words of entreaty to the bystanders, and thanksgiving to God, I retraced my steps, getting back just as the day was beginning to break. Ah! how much had happened since I stepped outside that door! What a strange, solemn night from which the veil was now uplifting! No wonder if my heart, though glad, was still. No wonder if a sigh interrupted my song.

In the morning—that is, an hour or two later—the welcome news that our friend was doing well relieved us of any further anxiety. In the evening, however, we had quite an alarm. It was just getting dusk when there came a hasty summons, saying he was bad again. Webley Gill hurried off, but was rejoiced to find him sitting up, and quite himself. His appetite, they said, was not so good as usual, and so they had sent for us.

For a day or two he felt weak and shaken; but now he is about again, and has joined us at family prayers once more. Poor fellow! he had taken the opium fasting, and in wine. Never, I should think, had any one a narrower escape. Thus, thank God satisfactorily, ended “my first opium case.”\* Now we want this brother for Jesus. Help us by prayer.

I may mention, it was quite providential that the galvanic battery was in use; for it had but recently come, and Mr. Cassels and I had put it in working order only a few days before. And then we had been on the point of giving it up for the lack of a chemical, which, however, “chance” (P God) at the last moment revealed to us.

I confess after our long night's struggle just a word of thanks would have been consoling; but this was, perhaps, too much to expect. The old lady did, however, express her thanks, in her own way, and she lost no time in doing so; for she sent us a message before breakfast that she would be glad if we would give her 1000 cash (3s.). This no doubt meant that she was

grateful for past favours, and was willing to receive more. Poor things! I am sure they are grateful. Only they look upon us as people who, with a view to material prosperity after death, have taken up the line of “doing good deeds,” and they cannot forget that we are greatly indebted to them, when they afford us such a splendid opportunity as this of accumulating merit for ourselves in the spirit-world below.

My second opium case was not far off. A few hours afterwards, when we were at dinner, another summons came. This time a poor slave girl. She had spilt some oil, and fearing her master would beat her, took opium! We found her very docile (sometimes nothing can be done except by main force), and, with God's blessing on the means used, she was soon all right again.

Scarcely daylight next morning, and we are awakened by yet another summons. Hastily dressing, we follow our guide into the city. He leads the way to a house in the main street, and there a ghastly spectacle indeed confronts us. A young married woman, her dress unfastened, her hair dishevelled, her eyes half-closed, her mouth open, her face livid, lying (her back against a chair) on the mud floor—quite dead! We have come too late. The city gates are shut at night, and they could not get out to call us sooner. We try the battery, but life is already extinct. And so, within thirty-six hours of the first, ends my third opium case.

On the same day, men who came here asking to be allowed to stay, and break off the terrible opium habit, Mr. Cassels had to turn away. The beds were already full!

Here, in the midst of it all, with these horrible opium tragedies continually before our eyes, what a comfort it is to know that “*England has no responsibility in the matter.*” Monstrous talk! when the very ship that brought me to China brought also bales upon bales of opium, and how many hundreds and thousands of bales have come since, upon every one of which our Imperial Government levies a tax, and reaps the benefit—nay, rather the bitter curse.

Poor China! Aye! but still more, poor England!

J. HEYWOOD HORSBURGH.

\* I had seen one or two mild cases with Montagu Beauchamp, but had not attended any myself.



## AN EIGHT DAYS' MISSION AT TOKUSHIMA.

LETTER FROM THE REV. W. P. BUNCOMBE.

*Tokushima, Japan,  
March, 1889.*

YOU will remember that in my Annual Letter I told you we were proposing to hold what is known at home as "a special eight days' Mission" here, and that I was praying that as the result of this mission, 500 souls might be added unto the Lord. You will, I know, be glad to hear about this special effort, and what results are already apparent.

A chain of providential circumstances, over which I had no control, made February 10th the first day of the mission, that being the anniversary day of our departure from England last year. When I discovered this coincidence, it filled my heart with much thankfulness to Almighty God. The contrast of the severe trial of parting with all dear home ties on a dark, cold day in England, and the commencement of a week of special preaching to the people to whom the Lord was sending me. Of course I could not preach, since I have not yet sufficiently mastered this difficult language—in which all the train of thought is exactly backwards to English thought—to be able to speak much, even in ordinary conversation. I wrote to Mr. Evington, asking him to come, and also asked Mr. Warren, as soon as he arrived, to take part. All I could do was to pray and organize.

A mission of this kind is called in Japan, a "Dai sekkyo Kwai" (a great preaching gathering), a meeting in which there is much preaching. On such occasions it is usual to have three or four speakers, and a Japanese audience will readily listen for three hours at a stretch. Last year, in February, the Christians here had a Dai sekkyo Kwai (C.M.S.), but for two nights only. On that occasion about 500 people gathered on the second night.

For convenience's sake, I will divide my account into three parts: (1) The preparation, (2) the Dai sekkyo Kwai, (3) the results.

1. *The preparation.*—Prayer and advertising were the two chief factors in the preparation. The few Christians here agreed to meet every Tuesday and

Friday, at six o'clock in the morning, for special prayer. As the weather was very cold, this was a trial of zeal and courage often. However, we generally had eight or ten at these early prayer-meetings, and those who came felt that they obtained much blessing. We were much encouraged also by hearing that the Christians in Fuku-yama and Fuchu, and also in Osaka, had agreed to hold special prayer-meetings on our behalf.

In advertising the meetings we spared no pains; we prepared a circular addressed to all the people of Tokushima and the neighbourhood, of which the following is a translation:—

"The true and living God, who made the heavens, and the earth and sea, and all things, sent His Son, Jesus Christ, to save mankind from the power and cruelty of the Devil, who has led men astray, and filled them with sin and sorrow. This great salvation has been known in some parts of the world for 1800 years, and is at this time being preached in our own fair country of Japan. Many, having heard, have believed in Jesus Christ, and have been released from the power of sin, and have received a new life in their souls. Because of this, they are filled with joy and peace; their lives are filled with a happiness and freedom from anxiety they had never before known. Therefore, because our God wishes that all men should know and believe His Gospel, we propose to hold a great preaching here for eight days, from February 10th to 17th, to explain to all who care to hearken, what the good tidings are which God has sent us. We are sure that very many who hear will believe and be filled with joy all the days of their life. We have invited two missionaries from Osaka, Mr. Warren and Mr. Evington, and some other Christian teachers, to come and explain God's way of salvation by Jesus Christ."

We had 5000 copies of this printed and circulated in Tokushima, and in some of the important villages near; and together with this, a ticket with the dates and hours and places of meetings. The Christians did the whole work of distributing, I taking a share, and

undertook to have notices distributed in certain villages. As the direct result of my visit to one village, named Ishii, a place of about 2500 inhabitants, we have now opened a weekly preaching in that place.

Tokushima has two daily papers, and in both of these we inserted full notices of our mission. But the ordinary way of advertising is by means of the town crier; so we enlisted his services, and sent him round every day to all parts of the town. Two of the Christians also wrote in large Chinese characters what we call at home "posters;" 100 of these were "posted" in prominent places in the town and neighbourhood. And in addition to all this, we sent a special invitation, signed by myself and our catechist, Mr. Makioka, to all the officials and gentry; so that I suppose there was hardly any one of the 60,000 people of this place but knew about the Christian preachings.

For the principal meetings we hired the largest theatre for the week, and for afternoon meetings we hired the shukwaido, or town assembly-rooms. The theatre would hold, perhaps, if packed, 1000 people; the assembly-rooms about 200. I wished to have meetings for all classes, and amongst others some special meetings for the boys of the Chu Gakko, or principal school in the town, in which there are some 300 scholars. I knew they had a holiday on February 11th (the day of the promulgation of the new constitution), so we thought we would have an afternoon meeting, then, for them, and any others who cared to come, and also on the two Sunday afternoons and the Saturday—on which they have a half holiday.

For women we arranged meetings in our ordinary preaching-place every afternoon, intending, if the meetings outgrew those rather narrow quarters, to remove to the assembly-rooms. We hoped that Miss Hamilton (F.E.S.), and Mrs. Terasawa (wife of the ordained Native pastor of Trinity Church, Osaka) would take them, but Mrs. Terasawa came to stay with us for a short time before the mission, and got seriously ill, and was laid by the whole time of the mission. It was the Lord's doing, and He of His goodness fully, I may say, compensated her by giving

her a great spiritual blessing while on her sick-bed.

Some of the Chu Gakko boys were quite zealous in helping to distribute notices and inviting their friends to come to the meetings. I am thankful to say the Lord has opened me a way among the boys of that school, and eight or ten of them have been coming to me for an English Bible reading every week since the beginning of the year, and some of them are constant in their attendance at our preachings, and, I know, are hoping to become professed Christians soon.

2. *The Mission Week.*—Mr. Evington and Miss Hamilton arrived early on Saturday morning, February 9th, having had a very quiet sea passage from Osaka, as I had asked the Lord they might have. Tokushima is about eight hours by steam-boat from Osaka, and the steamers run every night. Miss Hamilton stayed at our little Japanese house, where we were living till this present house was completed. Mr. Evington had to take up his quarters at an hotel, although he had all his meals with us. On Saturday evening we had a prayer-meeting. On Sunday morning we had an English Communion service in our house for the workers at 7.30 a.m.; at 9.30 a.m. we had morning service for Christians, at which Mr. Evington gave an address on the capture of Jericho. One of the students from the Divinity College at Osaka arrived on Sunday morning from Osaka to help us on the first two days, Mr. Mikami, a very promising student from Tokyo. In the afternoon we had the public assembly-rooms (shu kwaido) filled with a very attentive audience, largely composed of boys from the Chu Gakko and students from the Shikar Gakko (the Normal Training School for Teachers). Addresses were given by our catechist, Mr. Makioka, Mr. Mikami, and Mr. Evington.

One or two stayed afterwards for conversation, among them one of the school-boys who has been attending my Wednesday English Bible-class, Usuki by name. His difficulty was the belief in a personal God. "What is God, and where is He?" is the question asked by all the young students. They none of them believe in the religion of their own country, and have no religion, in fact. They are taught moral science,

but they feel about the moral code—say of Confucius—as Usuki said to Mr. Evington: “We know we ought to do right, but we don’t see any one doing it, and we find we can’t do it when we want to.” There are many of them who recognize at once that Christianity offers to show them how that which they now find impossible may become possible to them; hence many of them are drawn towards Christianity. “What is God, and where is He?” is their first question, and first difficulty.

Another school-boy, Hayashi, came also to see Mr. Evington. He also is one of my English Bible-class, and is a most earnest seeker after the truth. As I write this, I have now before me a paper of questions (in English) he wants me to write an answer to. I give the letter and questions just as he wrote them to me (mistakes and all):—

“MY DEAR Mr. BUNCOMBE,—Please write an answer at the following each question, which either I do not know at all, or I did not know how to answer against a man who has many knowledges, but does not know Christianity. When you find any grammatical mistakes in my sentences correct them. I am your humble servant K. HAYASHI.”

*Questions.*—(1) “How do you prove that Holy Bible is true?” (2) Give me the points that Christianity is more good than other religions. (3) What is God and where is He. (4) How must we treat with the spirits of our parents. (5) Why does Christian not respect the Gods at (of) Shinto who were faithful men for the Empire Japan. The Mikado gave their names of . . . . God’s name [i.e. Kami] . . . . gods and commanded to let us respect them, explaining Shinto is not religion? [N.B. i.e. the Christian explaining &c.] (6) Tell me what spirit is remaining in the firmament when we are dead? (7) Tell me the prove that future (life) must be there, although we are dead?”

The meaning of these questions is easily seen, though the English is not quite as correct as it might be. I give them because these questions are just the ones that puzzle the young student when he first hears of Christianity.

These two boys and some others attended all or nearly all the meetings, and I am fully persuaded will soon

declare themselves Christians, and ask for baptism.

On Sunday evening we had our first meeting in the theatre. If I describe this meeting, it will serve as a description of the proceedings on each evening in the week. Half past seven was the hour named for beginning. At seven some of us went to the theatre. I had sent my harmonium, and played hymn tunes to the people for a quarter of an hour. The place was fairly filled at 7.15, some 500 or 600 people being present. The theatre is a strange-looking place—first it has a spacious stage, with all the apparatus necessary for actings. The centre of the theatre (which is a square building) is divided off into little square compartments, about four feet square, by railings about one foot high. These have mats and futons (cushions) on the floor, and four people sit (in Japanese style) in each square. A small hibachi (fire-box) is in the middle, and serves the twofold purpose of being a light by which the occupants may light their pipes, and a fire by which to warm their hands. In the centre there were 120 of these boxes, capable of holding 480 people. All around, raised about two feet above these boxes, were two rows of large boxes, perhaps sixty in all, holding six persons each, and over these a gallery arranged likewise with two rows of boxes. When the theatre was full, the little partitions were scarcely visible, and the centre of the theatre showed a compact gathering of upturned faces.

The Japanese (of Tokushima at any rate) do not understand our music and singing, but we had had 2000 hymn sheets printed, with eight hymns on each. Some of the hymns were our old well-known ones translated into Japanese. “There is a happy land,” “Art thou weary,” “Alas! and did my Saviour bleed,” “Just as I am,” and “Jesus loves me.” The singing it would be difficult to describe; discord is in the ascendant, and I used to take refuge in playing as loudly on the harmonium as I could. However, towards the end of the week the singing slightly improved as, under Miss Hamilton’s instruction, some of the school girls learnt to sing the hymns with more or less correct attention to the tunes. My harmonium was on the platform on one side; close to this hung three

or four long sheets of white paper, with the titles of the subjects of the addresses, and the names of the speakers, of course in Chinese characters, and beyond them was a table with two lampstands, one on either side, from which the addresses were to be delivered. Beyond the table was a huge vase, with bows of evergreen and plum blossom. It is usual for the speaker who is addressing the meeting, only to be on the platform, the others are in a side-room, waiting till their turn to speak comes. Do not imagine the theatre was a comfortable place, for it was never built to keep the wind out, and we all found it necessary to have our greatest of great coats on, and to wrap in blankets besides.

Among the audience were several Buddhist priests, from whom all the week we had most persistent opposition. Many of the leading officials of the tour were present, some of them came every night.

We opened each meeting with a hymn and a short prayer, which often was offered amidst the jeers and hoots of some of the Buddhists. Then Makioka addressed the meeting, and had a very fair hearing. Mr. Mikami and Mr. Evington followed. They were frequently interrupted with cries of "No, no" (in English), and "hear, hear." Some Buddhists caused a great uproar in the middle of the meeting by upsetting some *hibachis* and burning eight or ten *futons*. The people were most indignant, looking upon it as an attempt to set the place on fire. After Mr. Evington had finished, a Buddhist priest came on the platform, and wanted to address the meeting, but was not allowed. There was a rush to the platform, and but for the timely interference of the police, there would have been serious damage done.

We had hoped that after the conclusion of each meeting we might have had an after meeting for inquirers, but the experience of this first night showed us that it would be impossible.

On Monday morning we were reinforced by the arrival of Mr. Terasawa, the pastor of Trinity Church, Osaka. The afternoon meeting for the students of the schools was so well attended, about 100 out of a school of 300 boys, that we determined to hold a meeting

for them every afternoon during the mission. So we had three meetings each day: one for women only, at three o'clock, conducted by Miss Hamilton; a meeting at 3.15 in the *shikwaido* for the school-boys; and the theatre service in the evening. The average attendance at each was as follows: At the women's meeting about forty; at the young men's meeting about 100; at the theatre service from 600 to 800.

Mr. Warren arrived on Tuesday morning, and preached at the evening meeting. Mr. Mikami returned to Osaka after the Monday night meeting. We arranged to have four speakers at each of the evening meetings, two Japanese, and Mr. Evington and Mr. Warren; but Mr. Warren's voice gave out, and he could not preach on one evening. With this exception the Lord enabled us to carry out all we had planned.

We had some noise and opposition at nearly all the evening meetings, but the Secretary of the Kencho (Government house) was present one night, and was distressed at the noise, and, we believe, gave orders to the police to keep the people quiet, which they succeeded in doing by turning out any who shouted. We were thankful to God for this help, as it was quite unsolicited.

Mr. Evington stayed at his hotel every morning to see people who wished to inquire more particularly. Mr. Warren and Mr. Terasawa were at my house, where they saw others, who came as inquirers. Not so many came as we had hoped and expected, and as we had much prayer for large results, we were rather tempted to be a little disappointed.

On the last Sunday we had the Holy Communion with the Christians. Twenty-five of us communicated, the largest number we have ever had in Tokushima. The services that day were most impressive throughout. In the evening the people were quite quiet and orderly, and seemed more subdued and deeply impressed than at any other meeting. Sixteen or seventeen Buddhist priests were present, and Mr. Evington, who gave the closing address, spoke to them, asking why they opposed us, saying that we were not wicked men, nor preaching sedition, nor did we

preach against them, nor seek to do them any harm; they incurred a serious responsibility in acting as they had done. They listened to all this without making a remark or making the least disturbance. Mr. Evington's closing appeal to decide for Christ was most solemn, and the people went away quietly, and evidently much impressed with what they had heard.

We had a short prayer-meeting at the close of each evening's meeting in the room at the back of the stage.

In all we had twenty-six meetings, and no less than sixty-seven addresses of Christian doctrine and teaching were delivered. The results of so much effort and prayer and preaching of the Word cannot ever yet be estimated. But I can state the results so far as they have come under our notice.

3. *Results.*—The first result is a general one. The claims of Christianity, if not the claims of Christ, have been in the mouths of nearly every one since. The attitude towards Christianity seems to me to be entirely changed. Indifference has given way to interest or opposition. Many who laughed at the very name of Christian now speak respectfully of the Christian teaching.

2nd. Many of the official class have been visibly impressed by what they heard. They attended the meetings night after night, and some of them were not ashamed to be seen with us on the platform.

3rd. Many individuals came inquiring the way of life. Since the mission, we have enrolled eighteen as catechumens, at public services, and I know of eight others who are looking for baptism. There are probably many more whom I do not know.

Mr. Evington baptized six adults, who had been catechumens for some time, so cannot be looked upon as results of the mission, though they were much impressed during the mission.

Besides this there are twenty or more of the boys of the school who are inquirers, though they have not come forward as yet.

As the result of Miss Hamilton's work among the women, nine expressed their wish to be baptized, four of them have been admitted as catechumens, and others will be admitted soon.

Besides this we heard that the Pres-

byterians baptized ten on the last Sunday of our mission, and some one said we had prepared a feast for them. Up to this time we, of the C.M.S., have had this field to ourselves; now the Presbyterians are trying to establish a Church here, and are sending a missionary and his wife to teach in the Government schools here and work. I was sorry to find that jealous feelings arose in my heart when I heard it, remembering the eight years of hard work, with many disappointments and failures and drawbacks, that we have bestowed here. But the Lord said, "Herein is that saying true, One soweth and another reapeth; that both he that soweth and he that reapeth may rejoice together." With joy, then, will I welcome my brethren here, and pray that they may come in the fullness of the blessing of the Gospel of Christ.

Mr. Evington visited Tomioka after the mission. There there has been work going on amongst the Christians, and Mr. Evington found four adults ready for baptism, and two children. He also admitted one woman as a catechumen. He also visited two new out-stations, Muza and Kawashina, and preached in both places.

The full import of the numbers which the Lord has added to us this year will be better seen by comparison with the numbers of the Christians here and at Tomioka. At the end of the year there were here 25 baptized Christians and 8 adherents; now, in March, there are 32 baptized Christians and about thirty adherents. At Tomioka there were 17 baptized Christians; now there are 23, and five or six inquirers. The average number of baptisms per year in Tokushima and Tomioka has been about eight; this year there have been 13 already in the first three months, with 18 catechumens under instruction, who hope to be baptized in May or June. "Thanks be unto God, who giveth us the victory." I believe He is doing a mighty work in this place, the results of which will soon appear.

As an illustration of the work the Holy Ghost has been doing in the hearts of men here, I may mention the case of Mr. Uyeda (whose wife was baptized in 1887), one of the chief officials of Tokushima. Mr. Evington

and I went to see him a week after the mission, and had a good deal of conversation with him. We found all his objections to Christianity were silenced, and he was quite convinced of the power of God as shown in the Gospel. He said he had seen the effects of Christianity in his two clerks who had become Christians about twelve months since. Previously they were wild, loose men, like most of the young Japanese men, but now they are completely changed; and he said, "now they even look after me and try to keep me out of mischief." Mr. Evington pressed him to decide for Christ, but he holds back because he is not prepared to face the consequences. Next year, under the new constitution, religious liberty is granted to all Japanese, and he thinks then it will be easier for him, and I believe the same is the case with many an official of the Government. For the first time he knelt with us in prayer. His wife is very much rejoiced, and is praying earnestly for his real heart conversion. May we ask your prayers at home, too, on his behalf, that now, in the time when it is more difficult, he may be led to confess Christ and join the Christian Church?

Last year, when I came here, I was much impressed with the necessity of having another catechist at work among the villages in the neighbourhood of Tokushima. So I and Makioka prayed the Lord to send us a man fitted for the work, and I prayed he might be given to us by the New Year. I went to Osaka a few days before the year closed for a little change, and found that no one could tell me of a suitable man, and that they were wanting men for other places. But the very same day Mr. Ting, of the American Episcopal Mission, came to us and said he had a man for whom he had no present work; he recommended him, especially if he had to work under the direct supervision of others. I said I should like to see him, and he wrote for him to come from his distant station to Osaka. On January 1st he arrived. Mr. Evington interviewed him for me, and we engaged him; I did so the more readily as it was so direct an answer to definite prayer. He has proved a most

useful worker, and we have been enabled to open preaching-places in three large villages (a village in Japan often contains as many as 10,000 people), and in a part of Tokushima hitherto untouched. This last has been much blessed; the preachings (three times a week) have been well attended, and several have become inquirers, and two from the neighbourhood have been baptized.

I am very thankful to say that the Christians of Tokushima have become much interested themselves in propagating the Gospel amongst their own people. We have now four or five who preach and testify at the meetings, and some of them now undertake to speak regularly at one or another of our preaching-places, so that instead of one voice only (Makioka, the catechist's) being raised on behalf of Christ and His Gospel, we now have seven who are willing and able to speak to their countrymen of the salvation of Christ.

It is early to speak of results in the villages; but we hold meetings once a week in three villages, and on alternate Saturdays and Sundays in Tomioka, &c.

Our new catechist's name is Ogata. though not supported from the funds of the Society, he is, of course, regarded as one of the C.M.S. catechists.

But my letter is already too long; but I thought you would be interested to know how the Lord has been blessing us here lately. Pray earnestly for us, your missionaries. We need so much that the Lord should reveal Himself to our hearts constantly. The temptations to neglect of communion are great, especially while learning the language. The cessation of all that sacred work of constant preaching and ministering to the spiritual wants of a congregation of one's own countrymen, and having nothing as yet to replace it, is a great trial. One misses the "watering" one received so often while "watering others," and which to me was often so very blessed. But I know that He will not forsake His own, and that He shall make His light to shine through His servants all the more brightly even now to those around in darkness and in the deadness of sin.

## EASTERN EQUATORIAL AFRICA.

THE MISSIONARIES AT MPWAPWA AND MAMBOYA—MR. AND MRS. ROSCOE'S  
JOURNEY TO THE COAST.

**T** will be seen from the subjoined letters from the three brethren in Usagara that Colonel Euan Smith's commendation (in his speech at Exeter Hall) of their brave resolve not to avail themselves of the opportunity he afforded them to come away, was well deserved. Their faithful and trustful words will be read with thankful appreciation:—

*From Rev. J. C. Price.*

*Mpwapwa, March 21st, 1889.*

By the good hand of our God upon us we have been kept in safety hitherto, although the country does seem to be getting more and more unsettled.

The Germans here have been acting with the utmost consideration for us. They have just had orders from the coast to abandon this station, if the gentleman in charge, Lieutenant Giese, considers it expedient, but he has been told to do what he thinks best. Personally, I know he is anxious to get away, but is quite willing to stay if he could be of any use to us in the matter of defence against an attack. He is most anxious about Mrs. Cole, and thinks Mr. Cole ought to take her to a place of safety. He proposes that Mr. Cole and his family should accompany him across the Masai country to Kilima Njaro, whence Mr. Cole might accompany her to Mombasa or return to Kisokwe, if other means of taking her down in safety could be found. Of course Mr. Cole does not at all like the idea of leaving his station and people, but I think would be willing to do so, perhaps, if Wood or some one came to occupy it meanwhile. We are writing to Mamboya to know whether this is agreeable. On the other hand, the Germans think that we might possibly be safer if they were not here, since the feeling is stronger against them at present than against us. We do certainly appreciate most strongly Lieutenant Giese's self-denying consideration for our interests. For my own part I object strongly to leaving my post, unless I see plainly that the Lord wills it, which at present I do not. If we all cleared out of course the whole Mission property would be destroyed, and, as far as one can see, all our work brought to nought. Whereas, if we hold on, the Lord *can* protect us from the "crafts and assaults of the devil"

and his poor blinded agents, and it would be a testimony to the people that our God can be trusted to take care of us. It is my ambition to live and die *in* and *for* Africa, but pray that the good Lord may be pleased to allow me to spend a few more years out here for Him and the souls whom He died to redeem. But in face of the worst that men can do, we can say, "to live is Christ, and to die is gain." I do trust that whatever emergency may arise, the Lord will keep me so abiding in Him that I may be led to act or suffer in the "line of His will."

If the Germans do leave shortly, we have agreed to buy what cloth and other stores they have, which would be a most "providential" arrangement, for we have nearly come to the end of our cloth, and there is very poor prospect of getting a caravan from the coast just yet. This little coincidence in our favour presented itself to my mind as an intimation that the Lord meant me to stay here—having thus provided for our future necessities. They have a large quantity of powder which Lieutenant Giese wants to leave with me too, and says he authorizes me to give it out to the Natives in order that they may fight for us in case of an attack (which I believe they would be only very glad to do), but I would very much prefer to have nothing to do with it, and should certainly not make use of it, even if he leaves it in my charge. He says he must leave it here if he goes, so has promised to pack it in boxes that it might not be known to be powder, to be stored for him, should he return at any future time. I tell him I am out here in God's service, and look to Him to protect me.

We know you are all praying earnestly for us. Pray that "Christ may be magnified." (Phil. i. 20.)

*Mpwapwa, April 4th, 1889.*

I don't know whether you will think we have done wrong in deciding to stay on in spite of the arrival of the Consul's escort. I know very many are praying for us, and those prayers are being heard and answered. I believe I have been honestly willing to know and do the Lord's will, and feel confident He has been leading us. The Lord is keeping me in perfect peace—my mind stayed upon Him. I don't think I should enjoy such rest of mind if I were on the way to the coast. When the Consul's letter came, all the brethren thought I should reconsider my decision, and that "now even you will deem it advisable to leave." Well, I told the Lord I was quite willing to go or stay, and for a day or two was in doubt whether after all perhaps He might be wanting us to leave, and both Cole and I agreed to pack up what few things we wanted most to save, and be ready to start. But before the men arrived from Roscoe's my mind was made up.

When the Wagogo heard we were talking of leaving they were very vexed, and said they would all turn out and fight for us if any one came to hunt us. But, of course one reason in favour of leaving was the desire to avoid

bloodshed. The chief said, "Why are you running away? If God wants to take you (i.e. if you are to be killed) let Him come and find you here!" Not a very heathenish suggestion after all, thought I.

I don't think we need fear. God is for us, and He is more than all that are against us. We must not leave Him out of our reckoning. Then there seems to be quite as much danger in going to the coast as in staying here; and if we are to be killed, I think all of us would rather die at our posts than in the act of running away. And if we die here, it will let the people see that we love them more than our own lives. So my point is gained.

Of course, there is now the question as to how we shall get up cloth and stores, but in some way or other "the Lord will provide." The Germans have decided to stay on, so that we shall not be able to buy their stores, as was at first suggested. That was "our way," perhaps not the "Lord's way." I feel sure we have done right, and by-and-by we shall thank God for having kept us back. The question is, not what seems now the best thing to do, but "Lord, what wilt Thou have us to do?" He will be responsible for the consequences. Hallelujah!

*From Rev. H. Cole.*

*Kisokwe, April 2nd, 1889.*

The Consul at Zanzibar has sent an escort to take us all down to the coast, but we find it impossible to travel in the rainy season with our children. We got as far as Mpwapwa the other day, en route for Zanzibar, but we returned owing to the heavy rain. Were it not for my wife and children I should not have gone even as far as Mpwapwa. But now I feel convinced that it is the Lord's will I should remain at my post, notwithstanding wife and children. In fact we feel quite happy that we have been brought back. The Natives all round for several miles are friendly, and would give us timely notice of the enemy's approach. It is not likely we shall be attacked, but we have to

guard against treachery. The Germans at Mpwapwa do not exactly know what to do—whether to go or to stay. I believe they are waiting to see what we shall do. They are at present building a fortification. We find them most kind and obliging. If this rebellion is to last long we shall be badly off for cloth and food. We know you are all praying for us.

When I thought we must leave, I baptized seven adults and four children. Others whom I refused to baptize seemed greatly disappointed. Since then we have had two fresh catechumens. The work, thank God, is beginning to look a little more hopeful. I do not like leaving here even for a short time, as all our enemies would rejoice.

*From Rev. A. N. Wood.*

*Mamboya, April 8th, 1889.*

I have been to Mpwapwa to consult the brethren about going, and feel with Mr. Price that it is my duty and

privilege to stay. Apart from any other consideration, I consider the wonderful way in which my life was preserved a short time ago a guarantee



that God means me to stay here and work for Him. I did feel that even if all went I ought to stay in one of the villages near, if only to work the mails for our brethren up country. Are we, I thought, to run away, and leave our dear brethren up there alone, who have already been turned out neck and crop? Surely not. Shame on us for thinking of such a thing! I feel I may be thought obstinate by the Consul, but I sent down no request to be removed,

nor did I complain of any inconvenience. I have been requested to go and stay a short time at Mpwapwa, and have decided to do so. I shall be able to get on well with my translational work. We shall also have the benefit of communion one with the other.

I beseech the Committee not to give up these missions. The Sun of Righteousness will soon arise here. Even now we may, I believe, catch a glimpse of the dawning of the morning.

The following letter gives a graphic account of the perils and privations of Mr. and Mrs. Roscoe's journey to the coast, and of the difficulties with Bushiri. It is indeed a matter for profound thankfulness that in their peculiarly trying circumstances God graciously so ordered all things for their deliverance:—

*From Mr. J. Roscoe.*

*Mombasa, May 8th, 1889.*

We arrived here April 28th, 8 a.m., and my wife was confined the same evening of a daughter. Our journey down country was a very trying one; the escort sent up for us terrified all the Wasagara so much that we could only get three porters to come down with us. The head-man of the escort (Mwengi Jehazi) then gave us a few men for the hammock, tent, and absolute necessities, everything else we had to leave behind. These men were most troublesome on the way down. I dared not leave the hammock lest they should throw it down, or knock it against stumps of trees, &c. Nearly every day my wife had four or five falls, and would have had more had I not been near at hand to catch the hammock when the men slipped or stumbled. Almost daily half the march was up to the knees in water, and often thick, black mud at the bottom; then the streams had become rivers, and ran where our travelling in the dry season could not imagine a river to be. All the fordable rivers we crossed without bridges. My wife was taken from the hammock, wrapped in a waterproof, and carried on the shoulders of two of Mr. Hooper's tall Wasakuma. Hooper and I being wet before starting in the morning, plunged in the river, the water reaching our armpits, and once or twice my neck. I had only twice or three times dry clothes to put on in the morning, and I think Hooper was the same. Towards the end of our journey we began to run short of food,

as the head-man had told us he would take us down in ten marches (we left Wood all the cloth), and he kept us sixteen days, owing, in the first place, to his remaining behind at Mamboya three days. We had to stop for him at Mvomero; the men refused to do as we told them, and also robbed the Native gardens, which we could not countenance. Then, again, we were detained a day at Mkungu whilst they bought rice, and again a day at the Wami river whilst the Natives repaired the suspension bridge. I believe I once saw a picture of the bridge in the *C.M. Gleaner*; the sketch must have been made when the bridge was new. We had serious doubts as to whether we should get over safely with all our loads. My wife walked over it very bravely. I was dreadfully afraid she would turn giddy and lose her footing, which would have been fatal; the river abounds in crocodile, and is about forty yards wide, with a strong current.

Each day I had difficulties to get any one to help me to pitch the tent, or put the loads in; often I had to put them in myself. On Easter Sunday the head-man took us an awful journey. We started a little before 6 a.m., and journeyed till 9 a.m., when the men refused to go on till they had cooked, &c.; this took till twelve. We then went on through open forest till 5 p.m. At four the rain began to pour down. At five we reached a small town a few yards off the road; here the porters put down the hammock, and rushed

off to the town to smoke, leaving me to extricate my wife from the hammock, and keep her dry as best I could. In about fifteen minutes' time the head-man came up and ordered them out, saying our camp was an hour's journey further on. The road was now too slippery to walk quickly, consequently it was sunset by the time we sighted the town, and on arriving there we found, for some reason or other, the head-man had taken the porters on to the next town. All the provisions, &c., had gone on, and we were obliged to follow. It soon became quite dark, and the hammock-bearers floundered about in the mud. At length we came to a clump of trees, in which the town was, but we could find no entrance for over two hours. We wandered on and on, firing guns, and shouting, to ascertain if we were still going right. At last we found the gate, and got to a shed, where we found Hooper was waiting us by a fire. I got my wife some Brand's essence, and put her to bed on a Native bedstead, which was two feet too short for her. I then got my sleeping suit on, and a blanket, on a ground sheet, and sat down. I ate a small piece of *ugali* (Native porridge), which I had carried all day, and which had been well soaked by the rain and river, and lay down to sleep, but got little, as the rain came through the roof, and I could find little space in which to crouch and keep dry. My wife put up the umbrella. One of my men, my wife's girl, and my boy, and two porters, slept, or rather *sat*, in the forest all night. They could not find the way. Hooper boiled some rice, and had that with jam. I was too tired to eat. I had been compelled to carry the hammock after sunset, the men tumbled Mrs. Roscoe about so much.

Mr. Douglas Hooper, who came down with the Roscoes, has come to England, and is earnestly seeking for men whose hearts God has touched to go back with him to Africa. The fact that the road through Usagara is closed for the present ought not to prevent our having good reinforcements ready. At any moment it may prove possible to reach Mamboia from Rabai by the route first traversed by Bishop Parker. Mr. Stanley's presence (of which there seems no doubt) on the S.E. side of the Victoria Nyanza suggests that he may cut his way through the Masai direct to Mombasa, through an as yet totally unknown country, the very country we want opened to connect our Missions more closely. And then there are the new openings at the British E.A. Company's stations. So there is work for any number of men.

When we arrived at Bushiri's camp, I think the greater part of his army turned out to meet us, and fired over 1000 volleys, some over the hammock, and some under. Bushiri showed us every attention, and next day Dr. Edwards and Mr. Taylor arrived, and took our places as hostages. Mrs. Roscoe and I then left for the French Mission, and were most hospitably entertained. We hoped the others would have joined us in the evening, but the German Admiral detained some money which our Consul had sent to be paid upon our arrival; and Bushiri detained them that day and all the next until evening, when Dr. Edwards and Mr. Taylor were released. For some time the second day they were all in danger of being put in irons. Bushiri cursed, and threatened them. Had the money not arrived when it did, they would have been put in chains. Mr. Hooper was detained because they said he was a German. They wanted a letter from our Consul to certify he was English, and also a further ransom, and the release of an Arab prisoner. They stated he did not belong either to Mamboya or Mpwapa, and was not included in the former letter.

We were brought direct here in the *Woodcock*, and arrived just in time for both of us. My wife was put to bed at once, and I was soon down with strong fever. We are both worn out by the journey and the anxious time which preceded it; for weeks we were daily expecting to be attacked, and many of our provisions had run short, which added to our anxiety. Mrs. Roscoe's recovery is being retarded by fever. We both can only ward off the attacks by daily taking quinine.

## “S.G.O.” ON MISSIONARY SOCIETIES.



E are permitted by Dr. Cust to print an interesting letter received by him three years ago from the late Rev. Lord Sydney Godolphin Osborne, the famous “S.G.O.” of the *Times*. It will be remembered that at one period “S.G.O.” was a severe critic of the Society’s finances; but he was a candid one, and when the investigation made at his request showed the excellence of the account-keeping, he was not ashamed to stand corrected:—

*Leves, Sept. 5th, 1886.*

DEAR MR. CUST,—I can quite understand that in the case of the C.M.S. there must ever be liability to error in the use of the large funds at its command; the way in which these funds have increased until the revenue has become so great, is in itself a temptation not only to aim at more and more extension of its operations, but with this, an indisposition to regard closely, how far, here and there, existing circumstances would more than justify retirement from fields which no longer require the expenditure hitherto granted to them.

There is no more difficult task than that which falls on the administrators of such funds, to regard the exact measure of retrenchment, in this or that department, which is due to real honest dealing with the money subscribed. When ascertained, it requires firm hand to carry it out, for subsidies are, always, when called in, provocative of wrath, and local interests are ready enough to prove that the withdrawal would be a slur on the cause on which they had been expended. If this holds good in the case of subscription for secular objects, it is trebly so in the case of religious action. The ward of a hospital can be closed, as no longer required for its special purpose, and the closure can be defended on positive fact; not so, when the question arises—Having planted Christianity in heathen soil, seen it bear fruit, can it now, in this or that locality, be left to obtain out of its own means the support of the growing plant?

There is ever a tendency to plead—societies are bound yet to sustain whatever in charity they have originated, although it may be clear a period has arrived when the object to be *real* should sustain itself, and thus free the sustaining fund for work elsewhere. It is now near half a century since I first took an interest in the C.M.S. With Selwyn and others (three became Colonial Bishops) we started the Windsor and Eton Church Missionary Society, of which they made me the Chairman. We took part in C.M.S., S.P.G., Church Building Society, &c., providing deputations, of which I was one, to go anywhere in Bucks and Berks where the clergy would invite us. I there often met Lord Wriothlesley Russell, Lowther Barrington, A. Isham, W. Fremantle, C. Sawyer, Baptist Noel, &c. &c., on the part of the C.M.S. I well recollect going with that unhappy man “——” to advocate the New Zealand Mission, and also the time when our chief piece for oratory was the “Zulu” Mission; the funds then were very far less than they are now; but I am quite certain *local* zeal to obtain them was much higher. It is a question with me (I admit as yet on no real evidence, for I have not yet seen the last Report) whether a thorough investigation into the real *craving* want of this or that field would not go to prove that there are such which might be well left with less subsidy than they now obtain. Lands, in my recollection at one time *heathen*, have now become colonized, are seats for commercial enterprise, and have a large number of so-called Christian settlers who could well support their own churches. I am, however, well satisfied that the so-called Christian colonist or settler is but too often far more godless than the

heathen ever were, for, as false was their worship, they did believe in the wood or stone god. I have no hesitation in asserting that we as a Christian (P) nation, the fountain from which Gospel waters flow by the conduits of "societies," contribute an amount of infidelity wherever our commerce can reach, more than enough to reclaim to ungodliness the great proportion of the descendants of those we, per missionaries, converted to Christianity. We have only to look a little below the surface of this home nation, to go under its church and chapel surface, and find in all classes an amount of absolute ignorance of the Gospel on the one hand, and on the other an acceptance only of its form, presenting a picture in sad contrast to all we attempt by money and zeal to do for the heathen.

A letter I published in the *Times* some months ago on Church Reform brought me a mass of letters from Bishops, clergy, laymen of all degrees, all going to confirm my view—that our present Church system fails to touch the masses, that these are, in fact, as heathen. The Church much needs a missionary spirit—one that will confront the sins of the great, who profess to be of it, at the same time attacking with all Christian love and zeal the spiritual ignorance of the poor. Congregational Christianity, founded on church and chapel sittings, exists to a large amount—alas! how much of formalism with it!

The time fast approaches when all Churches will have to stand the shock of arraignment—"Have you not fed the self-satisfied? are those who should hunger only we?"

Pray excuse my thus protruding on your notice my crude notions on these subjects. Old men will be garrulous per pen. If I have of late years done little in the way of subscriptions to great societies, it has been from the feeling that I have found other objects which have had claims over society aid:

I never leave home, but am always glad to receive any one who may wish to discuss with me any of those subjects on which we may have common interest, and should be glad to see you at any time.

Chichester was a great loss, a more consistent Christian I never knew.

Yours truly,  
S. G. OSBORNE.

## THE WEST KENT C.M. UNION.



BRIEF notice of this Union will serve to illustrate the value of such organizations, and perhaps afford some hints to friends who are considering the formation of similar ones.

It was formed about two years ago, and now numbers about 150 members, clergy, laity, and ladies, with our old friend Canon Hoare as president. There are a standing committee, secretaries in each rural deanery, and two joint secretaries, one clerical, and one lay, for the whole. A subscription of half-a-crown a year is levied, out of which is paid the cost of a copy of the localized *Gleaner* for each member. Meetings are held every half-year, consisting of a business meeting of officers of the Union in the morning, and in the afternoon a kind of conference of members and their friends. These are held in different parts of the division in turn, and have hitherto met with great success. The last, held at Blackheath in April, was fruitful in results. The latter part of the afternoon meeting was addressed by the Rev. W. Abbott, of Paddington, on "Home Expenditure," with a discussion afterwards. The feeling elicited was so strong that a list was opened of

gentlemen who were willing to give addresses and lectures for the Society, so as to relieve the tax, financial and otherwise, upon its resources. Twelve names, those of nine clergymen and three laymen, were put down,—the beginning, it may be hoped, of a much larger movement in the same direction.

The *West Kent C.M. Gleaner*, the organ of the Union, has been mentioned above. It serves to promote economy by being the medium through which the reports of the divisional and parochial C.M. associations are issued, separate printing and postage being thus saved. Besides these, its local columns contain accounts of the meetings of the Union, local C.M. meetings, sales of work, and other local C.M. news. One page is devoted to advertisements. It has a circulation of 700 copies a month, which it hopes to raise to 1000. Financially also it is a success. The last annual balance sheet shows that 19*l.* was paid to the London publishers, 13*l.* to local printer and in postage, 1*l.* for extra copies and postage; which expenses were met by 26*l.* in payments, 6*l.* for advertisements, and 1*l.* from the Union to meet the extra cost of free *Gleaners*. The editors, the Rev. C. F. Cobb, Teston Rectory, Maidstone, and Colonel Urmston, Ardenlee, Maidstone, would doubtless be glad to afford further information as to the means by which this "consummation devoutly to be wished" was obtained.

J. D. M.

## NOTES ON OTHER MISSIONS.



ENTRAL AFRICA, the organ of the UNIVERSITIES' MISSION, describes the affairs in East Africa as in a most grave and critical state, owing to the operations of Captain Wissmann. Again, in the Nyassa country, the Portuguese are pressing forward, and probably an arrangement will have to be made between our rulers as to what portion of that part of Africa is to be given over to their influence, and this means the extension of the drink traffic and the encumbrance of the slave trade.

The Bible Society is printing for the Universities' Mission a tentative edition of Archdeacon Hodgson's portion of Old Testament, and are giving a reprint of the Book of Kings.

The annual meeting of the SOUTH AMERICAN MISSIONARY SOCIETY was held on April 29, and was well attended. The Bishop of Lichfield presided, and proposed the adoption of the report, which was seconded by Sydney Gedge, Esq., M.P. The Hon. and Rev. E. Carr Glyn urged the need of increased support to the Society, and dwelt upon the special work opened up by the new Mission to the Indians of the Paraguayan Chaco. Sir Leopold McClintock, Captain Kennedy, Captain Snow, the first commander of the *Allen Gardiner*, also spoke. H. Morris, Esq., thanked the chairman for presiding, and urged the necessity for a spiritual tone on the work of the Mission. The Rev. H. S. Acworth wound up the meeting.

The CHINA INLAND MISSION has lost one of its earliest members, Mr. G. Stott. He commenced work in Wun Chau in 1867, and has laboured there ever since. Three Native churches with 300 members are a living witness of his work.

The Annual Meeting of the China Inland Mission was held on Thursday, May 30th. The chair was taken in the afternoon by Mr. George Williams. Mr. Broomhall spoke the report, and stated that the total amount of income from all sources was 35,519*l.*, leaving a balance in hand of 1988*l.* Fifty-four new missionaries had left for China, eight of them during the present year, making the total of missionaries 328, including the wives. Addresses were given by the Chairman, Mr. J. E. Mathieson, and the Rev. J. Hudson Taylor—the last fresh from China. He gave an interesting account of the work, stating, among other things, that thirteen new stations had been opened during the year; and 472 persons had publicly confessed Christ by baptism. Mrs. Stott and Mr. G.

Clark also spoke. The evening meeting was under the presidency of Mr. J. G. Sheppard. Addresses were given by the Chairman, Mr. Broomhall, Dr. Maxwell, the Rev. J. Hudson Taylor, and Mr. F. W. Baller.

The BRITISH SYRIAN MISSION SCHOOLS AND BIBLE WORK report that the depression which existed in their funds at the end of 1887 has been cleared off, and every department of the Mission is in full work, with evident tokens of blessing. The highest number of children present in the twenty-nine schools during the past year was 2779, and 530 in the women's classes. The different sects attending the schools comprise Roman Catholics, Druses, Greeks, Jews and Proselytes, Maronites and minor sects, Moslems and Metualies, and Protestants. The staff consists of twenty-one European and ninety-seven Native teachers, thirty Bible-women and Scripture-readers. The income for the year was 5895*l.*, the expenditure 5781*l.*, leaving a balance of 113*l.* in hand.

The ninety-fifth anniversary of the LONDON MISSIONARY SOCIETY was commemorated with enthusiastic gatherings. The meetings comprised an opening prayer-meeting; the annual meeting of town and country directors; a ladies' meeting under the presidency of Mrs. R. W. Dale (wife of Dr. Dale, of Birmingham); a sermon by the Rev. Hugh Price Hughes; a young men's meeting; and the large annual meeting in Exeter Hall, when the chair was taken by Samuel Smith, Esq., M.P.; a Welsh meeting and a breakfast meeting on behalf of Female Missions.

The income of the Society was, under the heading of general receipts, 5000*l.* more than in any previous year, being 84,998*l.* The total income was 125,250*l.*, an adverse balance of 7900*l.* from the preceding year having been met; the new year begins with a clear balance-sheet.

The BAPTIST MISSIONARY SOCIETY has received, in answer to the appeal referred to in our June number, for clearing off the Congo Mission debt, the sum of 1418*l.*, leaving 1443*l.* to be still paid. The tidings from the Congo are full of encouragement and hope. The seed sown is already bearing fruit, and there is abundant promise of a yet larger and richer harvest close at hand.

The annual report of the FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND states that the record of their Mission work in China is one to cause thankfulness and hopefulness. It is now at such a stage that its annals from year to year are simply those of consolidation and extension. Its base is a Native Church fully organized, and its methods, as well as its operations, are almost identical with those at home. Its work is carried on in China in Amoy, Swatow, Hak-ka county, the island of Formosa; in Singapore, and in India. Its receipts last year were for general fund, 14,374*l.*, Women's Missionary Association, 2429*l.*

The work in Corea has been abundantly blessed of God. The country was opened to the world by treaty in 1882. Dr. Allen, the first missionary, arrived in 1884. Others, including the two Chinese missionaries from the Fuh-Kien Native Church, followed in 1885. In July, 1886, the first convert was baptized. In the autumn of 1887 the first Church—a Presbyterian—was organized with ten members. In February, 1888, a union week of prayer among the Natives was held. In May, 1888, "the check in Corea" appeared. In July, 1888, all signs of the "check," as far as the land is concerned, have disappeared, and it is stated that during the past year (1888) the Church in Corea has multiplied five-fold—there are now over 100 Christians in the land. Eight Native Corean workers spent a month just before the close of the year at Seoul, in receiving instruction and praying for the power of the Holy Ghost, before returning to their homes and work. During their month's stay there were twenty-eight applicants for baptism, nineteen being received.

There are now fifty churches in Formosa (English Presbyterian Mission) so arranged that all North Formosa is in a sense occupied, and there are fifty-one Native preachers.

## THE MONTH.

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Before announced, the Society is losing its valued Lay Secretary just as this number appears; and we are now beginning to realize our loss, as only those can realize it who have worked day by day and week by week with General Hutchinson for eight years. But we will not say more. It is a pleasanter task to welcome his successor; and we have much satisfaction in announcing that the choice of the Committee has fallen upon Major-General C. Collingwood, R.A., after full and careful inquiry regarding his practical and spiritual qualifications for the post. General Collingwood retired from the army three years ago, since which he has taken part in Christian work of various kinds in connection with Emmanuel Church, Wimbledon (Rev. E. W. Moore). It is an interesting circumstance that he owes much of his love for Missions to a friendship with George Maxwell Gordon; and he was actually at Kandahar when Gordon was killed in 1880. General Collingwood undertakes the office as a work for his Lord and Master, and we earnestly commend him to the prayerful remembrance of our friends. We are sure that the treasurers and secretaries of local associations, and all others engaged in the financial business of the Society, will give him their hearty support.

THE following students from the C.M. College at Islington were ordained deacons by the Bishop of London on Trinity Sunday, June 16th:—Messrs. W. J. Abigail, F. Burt, F. Etheridge, S. S. Farrow, A. E. Goodman, F. B. Gwinn, H. J. Hoare, E. Leversuch, A. A. Parry, J. C. J. Pavay, and C. W. Thorn. Mr. Hoare read the Gospel, as the best deacon of the year in the Bishop's examination. This is the third time in four years that Islington has been thus distinguished. We heartily congratulate the Principal and his colleagues, and the men.

THE clergyman mentioned, but not *named*, in our last number, as accepted by the Society, is the Rev. Edward John Perry, M.A., of Worcester College, Oxford, one of the masters in Merchant Taylors' School. He is appointed to succeed the Rev. E. N. Hodges, Bishop-designate of Travancore, as Principal of Trinity College, Kandy.

THE Rev. Arthur N. C. Storrs, B.A., of Queens' College, Cambridge, son of the Rev. W. T. Storrs, of Sandown, formerly of the Santál Mission, has also been accepted for missionary work.

Two ladies have just been accepted by the Society, who will be warmly welcomed into the ranks of our missionaries. Miss Mary R. Gedge is a sister of Mr. Sydney Gedge, M.P., who has been for almost thirty years a regular member of the Committee, and she herself has been for many years a most active worker in behalf of the missionary cause. Latterly, she and her sister have been Hon. District Secretaries for Croydon of the Ladies' Union for London and its Neighbourhood. Miss Josephine C. Porter is an Irish lady, who was stirred up to care specially for Japan by a speech made at Cork by the Rev. W. Andrews, of Hakodate; and she has offered to go out to that station and take charge of a new girls' school to be started there. She will go out entirely at her own charges, and Miss Gedge partly so.

IN the past month we have welcomed several missionaries returned from

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the foreign field whom it has been specially interesting to see. The Rev. H. E. Perkins, formerly Commissioner of Amritsar, and now Honorary Missionary in the very city of which he was then civil ruler, has come to England on a visit. The Rev. H. D. Goldsmith, Principal of the Divinity School at Madras, has arrived, bringing good tidings of the promising Native students who have been under his charge, some of them graduates of Madras University; three were ordained at Christmas, and one in Lent. Mr. Douglas Hooper has come from Central Africa expressly to seek for reinforcements from Cambridge and elsewhere. The Rev. J. A. Robinson, English Secretary of the Niger Mission, has returned after two years and a half among the mangrove swamps of the Delta, to tell of the peculiar difficulties of the work on the great West African River, and the need of more aggressive work on the Upper Niger if the advancing tide of Mohammedanism is to be stayed. He left Mr. Wilmot Brooke and Mr. E. Shaw just ready to ascend the river. The Rev. E. N. Hodges, Bishop-designate of Travancore and Cochin, has arrived as we write. The Rev. J. Redman, of Sindh, the Rev. J. Ilsley, of Ceylon, the Rev. W. Latham, of Lucknow, the Rev. E. Guildford, of Amritsar, the Rev. J. Tunbridge, of the Santal Mission, the Rev. J. Field, of the North Pacific Mission, the Rev. J. W. Tims, of the Blackfoot Mission, the Rev. W. Banister, of Fuh-Kien, and Miss Bisset, of Sierra Leone, have also arrived or are expected immediately. It will also be especially interesting to see, shortly, Archdeacons E. B. Clarke and W. L. Williams, from New Zealand, who have not been in England for more than thirty years.

CANON HOARE's serious illness has been a cause of deep concern to us all. He is now the oldest and the most revered of the Society's leaders. We pray God that, if it be His will, our beloved and honoured friend may still be spared to us.

It was intended to republish as a pamphlet the articles lately contributed to *The Christian* by the Editorial Secretary, in reply to the series by Mr. Baldwin, mentioned in our May number; but as Mr. Baldwin's articles are not at present to be republished as was originally intended, it has been represented to us that the reply also ought to be withheld. It will therefore not appear, at all events, at present.

In this connection we wish to mention a remarkable article in *Regions Beyond* for June, by Mrs. Grattan Guinness, entitled, "A Lesson from the Past for the Present," in which she notices the career of Edward Irving, and after dwelling on the extraordinary spiritual power that marked the earlier years of his ministry, traces the course of his downward path; and points out that "the first sign and symptom of change was a strong advocacy for 'missionaries according to Matt. x.'"

A VETERAN missionary has been taken from us by the death of the Rev. F. F. Gough, M.A., on June 1st. He was a graduate in honours of St. John's, Cambridge, and went to China in 1849. He laboured at Ningpo for many years, and was very highly esteemed. He returned home finally in 1881. Mrs. J. C. Hoare, of Ningpo, is his daughter.

ANOTHER old veteran has been removed by the death of the Rev. E. Johnson, M.A., who served in India from 1843 to 1858, first as Principal of Jay Narain's College, Benares, and afterwards as Principal of Cottayam College.

A LAY Agent, Mr. A. W. Corker, who had been proposed for the new scheme



for Lay Evangelists in India, but was not permitted by the Medical Board to go to India, has been appointed to the North Pacific Mission, where he will work under the direction of Bishop Ridley.

BISHOP CROWTHER has held two ordinations on the Niger lately. On February 24th, at Lokoja, he admitted the Rev. S. J. Smart to Priest's Orders; and on March 31st, at Onitsha, Mr. A. C. Strong to Deacon's Orders. Both, of course, are Africans. Archdeacon Henry Johnson preached on the first occasion, and the Rev. J. A. Robinson, English Secretary of the Mission (who has since come to England), on the second. At Lokoja, the Bishop confirmed six African candidates, students under Archdeacon Johnson, and at Onitsha twenty candidates.

ON March 17th, at an Ordination held by the Bishop of Madras, in one of the C.M.S. Churches at Madras, D. Anantam Garu, B.A., of Madras University, was ordained Deacon. Mr. Anantam was a Brahmin, and a convert from the Noble High School, Masulipatam, and has worked in that school as a Christian teacher. He is now to join the Rev. James Stone in his evangelistic work among the higher classes of the Telugu people.

ON March 24th, Bishop Burdon of Victoria, Hong Kong, ordained two Chinese Deacons, Ho Su Hok of Lo-Ngwong and Ting Chung Seng of Hing-Hwa, in the province of Fuh-Kien. These make twelve Chinamen admitted to the ministry in that Mission, the first convert of which was baptized in 1861.

THE Report of the Kensington C.M.S. Association for the year ending March 31st, shows the largest amount yet contributed from the Rural Deanery of Kensington, viz. 2200*l*. This, of course, does not include the proceeds of the recent Exhibition—which will come into the present year. The increase is mainly due to St. Paul's, South Kensington (Rev. H. W. Webb-Peploe), which has contributed nearly half, viz. 1018*l*. St. Mary Abbot's (Hon. and Rev. E. C. Glyn) sent 345*l*., and St. Jude's (Rev. Dr. Forrest) 208*l*. Of the whole amount, 410*l*. was collected in missionary boxes.

THE Rev. W. H. Ball, C.M.S., Secretary to the Calcutta Auxiliary Bible Society, has brought out his Report for 1888. The total number of Bibles or portions of the Bible sold during the year was 100,392. This is the highest number which the Reports of the Auxiliary record.

A "QUIET DAY" was held at the Old Church, Calcutta, on April 23rd, for the missionaries of the C.M.S. and C.E.Z.M.S. Addresses were given during the day by the Revs. A. H. Bowman and W. H. Ball, and by the Bishop of Calcutta. At the evening service, the Bishop admitted Messrs. Donne, Le Feuvre, and Shaul (Lay Evangelists) to be Readers. The Bishop spoke to them some earnest and affectionate words regarding their life and work as missionaries.—*Calcutta Localized Gleaner*.

THE Rev. G. H. Parsons, of the Nuddea Mission, writes to tell us of a sad fire which has occurred in the village of Maliapota. About fifty houses have been destroyed, of which fifteen belonged to Native Christians. Many have lost literally all their property. Mr. Parsons makes an earnest appeal for help for the sufferers. Donations may be sent to the Secretary C.M.S., 10, Mission Row, Calcutta.—*Calcutta Localized Gleaner*.

THE quasi-episcopal work of the missionary who superintends the Native

pastorate and congregations in the Krishnagar District is thus described by the Rev. G. H. Parsons :—"To visit all the parishes in turn, staying two or three days in one place, noting the work of the pastors and catechists, examining the schools, visiting the people in their homes, holding classes for the instruction of the agents, preaching, giving the Holy Communion in places where there is no pastor in priest's orders, looking after repairs, &c." He adds, "This involves constant journeyings. I have changed my sleeping quarters 130 times during the year." Mr. Parsons went out when Mr. Vaughan was still at the head of the Krishnagar Mission. "Very great progress," he says, "has taken place since those early days. Wonderful was the amount of cutting down and clearing of jungle growth accomplished by Mr. Vaughan : solid and true were the foundations laid by him and his successors. Much depends on our action in the next ten years. Please God, under the guidance of the Holy Ghost, His Church will arise and shine with the glory of her risen Lord."

It is to this Mission that the first band of Lay Evangelists is attached. They are already in the district, living temporarily at Bollobpur while attacking the language.

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THE Rev. A. W. Baumann, of Fyzabad, writes to the *Calcutta C.M. Gleaner* of April :—

Yesterday I had the pleasure of baptizing a young Mohammedan of seventeen years of age, of a respectable family at Furruckhabad.

Istifan Amir Khan was born at Quasimgunge, in the Furruckhabad district, his father being then in the Native cavalry, and is now a subadar-major and a pensioner. About three years ago Muhammed Amir Khan was sent to Lucknow for his education, and attended several schools, among others also the Centennial School of the American Mission for about five months. There he became acquainted, for the first time, with the Gospel, which was taught every day for an hour.

When the missionaries visited Lucknow last year, a striking story of Mr. Clifford roused his conscience, and on going home he bought a copy of the New Testament in Urdu, which he began to read quietly and secretly at night. Several passages in the Gospel struck him forcibly, and impressed him with the truth and faithfulness of God's Word.

At the beginning of this year he purposed to go down to Calcutta, in

order to pursue his studies there. He fell in with a Moulvie called Saiyad Ahmad, who attached himself to the young man with a view of teaching him, and drawing from him some pecuniary help.

On arriving at Fyzabad Amir Khan heard that Miss Harris, a zenana lady, was willing to instruct young pupils in the Gospel, and he went with his companion and saw Miss Harris. From here they both went to Bombay, where the Moulvie's hypocrisy was unveiled by the Rev. W. T. St. C. Tisdall, and Amir Khan received Biblical instruction for about three weeks. The Moulvie was, of course, enraged when he saw that he had lost his victimized pupil. The latter was sent back to Fyzabad, and received Scriptural teaching from Miss Harris and me for a month. He will be sent next week (p.v.) to the Allahabad Divinity School for further religious training.

I trust the Lord may give him a new heart, and make him a bright instrument for winning others into His kingdom.

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ONE result of Mr. E. Clifford's "Special Mission" in the Agra College last year has been the formation of a "Mission Band" among the young men and boys, who hold prayer-meetings among themselves and engage in Sunday-school and evangelistic work.

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PUBLIC addresses to English-speaking Hindus and Mohammedans are a dis-

tinctive and valuable feature of the Karáchi Mission. Thirty-six of these meetings were held last year, in the "Max Denso" Hall, with an average attendance of 100. Among the subjects were,—“Christ, the Rock,” “Profit and Loss,” “The Claims of Christ,” “Perfection,” “Divine Love Commended,” “Forgiveness,” “Daniel the Prophet,” “A Soul’s Tragedy,” “Victories of Christianity,” “The Jubilee,” “Divine Mercy,” “Triumph through Suffering,” “The Baptist,” “Rays from the Realms of Nature,” “St. Paul at Athens,” “‘Thou Fool!’” “St. Augustine,” “Lord Cairns.”

FROM Aurangabad, the Rev. Ruttonji Nowroji reports a growing desire among the Hindus to hear the Gospel. But they want its requirements altered. He has been appealed to by the caste people to form two churches, one for the higher classes and one for the lower; and at Nasik a Mohammedan, speaking of Hindus to Mr. Jones, said, “If you will come into Nasik, and have a procession with a *tamasha* [noisy pageant], &c., for Jesus Christ, you would get crowds of people to join and call themselves Christians, so long as you do not require them to be baptized, or do anything that would break their caste.”

THE Hill Arrian Mission, in its two sections, worked respectively by the Rev. A. F. Painter and the Rev. W. Kuruwella, continues to gather fruit from among the heathen. Mr. Painter had 107 adult baptisms last year.

ONE specially encouraging feature in the condition of the Maori remnant in New Zealand, whether of the steadfast majority or the lapsed minority, is the almost complete victory of Temperance everywhere. “Drunkenness now unknown,” writes one missionary. “Nearly all the young people members of the C.E.T.S.,” writes another. The Rev. A. O. Williams, of Wanganui, sends a striking illustration of this :—

Three years ago I attended my first meeting in this district. Large barrels of beer and endless bottles of spirits were to be seen on all sides, the occasion being the opening of a Maori meeting-house. When we sat down to dinner the Maoris placed before me, as my share, a bottle of brandy, a bottle of champagne, and one of ale. A few months ago I attended a similar meeting in the same district, and a request was made to me to open the house with

divine service and a sermon, and when our service was over two bottles of wine were brought in. Major Kemp, the leading chief here, apologized and said, “It is not to drink, but only to break against the posts of the house in accordance with your English custom.” Not another drop of spirits was seen, and none was drunk during the meeting, which was attended by 400 Natives, and lasted ten days.

THE Tukudh and other Missions near the Arctic Circle continue to exhibit triumphs of divine grace. Archdeacon McDonald and Mr. Wallis write thankfully of much spiritual blessing among the Indians who profess Christianity; and there have been a good many baptisms from among those yet heathen. From one of the Tukudh tribes, the “Trurhtsyikkwitchin,” thirty nine adult converts, many of whom had learnt to read the Tukudh Scriptures prepared by Archdeacon McDonald, were baptized by him at one time. Mr. Ellington is working hopefully at the new Buxton Mission on the Upper Yukon, and Mr. Canham, with his wife, has gone to Nuklukayit, on the Lower Yukon, to open up new work there.

THE following interesting paragraph appears in a recent number of the

*Portsea Parish Church Magazine.* It is from the annual report of the Rev. Edgar Jacob, Vicar, and refers in striking terms to the going forth from that parish to China of one of the curates, in connection with the C.M.S.:—

When I think of what God has enabled us, a parish, to give during the past year, I do not hesitate to say that the most signal blessing has been the giving of one of the clergy for the Mission work abroad. I had hoped that we should have been an unbroken body of eight clergy during the whole of 1888 and 1889, in the critical time that precedes and immediately follows the consecration of our great church. But I have learnt to regard it as a signal mercy to the parish that one of our body should have been moved by an inward call, the reality of which would admit of no question, to offer himself for direct Mission work abroad.

The missionary zeal of the Church of England has been the greatest blessing to the Church at home. It has reacted on every home agency. Instead of taking money out of the country, as short-sighted objectors sometimes allege, it has opened the hearts and the purses of men and women in a way that has surprised all who have not come under the spell of a spiritual power. The needs of the Heathen, and the manifest power of God working among them, have taught many a man at home that he has a soul to save and a God to glorify, and, once awakened to this new-born conviction, he makes the spread of the Kingdom at home and abroad the supreme object of his life. And so our churches are built and restored, and our Mission and parochial agencies attest the reality of this quickened life; but take away Foreign Missions, and you take away one of the most powerful factors that have produced the result that awakes the wonder of even the sceptic, and you are poisoning at its root a plant that will else grow and expand, and that was never meant to be shrivelled into the narrow circumference of a little island in the north-west of Europe.

I believe that Mr. T. H. Harvey's offer of himself for service abroad has already taught our parish something of this truth. He had long contemplated this step, though he was hoping he might be able to remain with us till the consecration of our new church. But the special post in which Bishop Moule had before desired his help, in connection with the Church Missionary Society's College at Ningpo, happened to be vacant last year, and it seemed a Providential opening which ought not to be refused. And so he has gone—gone, let me add, with the blessings and prayers of our parish, gone as the representative of our body of clergy and our parish, to do the missionary work which is the work of the whole Church, but which all cannot do in person. I commend him and his work to your constant prayers. As I think of him, it seems to me that we are still an unbroken body of clergy. We have welcomed his successor amongst us, but we regard him as still a member of our body on foreign service. It has been a pleasure to receive constant tidings of his welfare since he left our shores, and to know that he is thoroughly happy and well at Ningpo, and busy in the task of mastering one of the most difficult of Eastern languages. Already the impetus given to Home and Foreign Missions amongst us is evident. Missionary boxes last year in the parish yielded 35*l.*, as compared with 20*l.* in 1887; and though last year was one in which, owing to the necessity of expanding our work, the home claims were greater than ever before, our offerings for Home and Foreign Missions, in the various agencies external to our own parish, rose from 119*l.* to 157*l.* The formation of our Missionary Guild last year, mainly the work of Mr. Harvey, has been a great blessing. Its monthly meetings are well attended, and help the members to realize that the first missionary work is to pray.

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TRANSLATIONS of the Gospels and Acts, parts of the Prayer-Book, the *Pilgrim's Progress*, and the *Peep of Day*, have been made in Kigogo by the Revs. J. C. Price and H. Cole. The Rev. J. E. Taylor has been busily engaged in Swahili, Kinika, and Kichagga translations.

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## HOME WORK OF THE SOCIETY.

**Barnsley.**—A meeting was held in the Assembly Room, Public Hall Buildings on Wednesday afternoon, May 29th, to form a Ladies' Union, in connection with the Church Missionary Society, for Barnsley and district. The Rev. C. Sangster, Vicar of Darton, occupied the chair. The Chairman having explained the object of the meeting, was followed by the Rev. H. E. Eardley (Assoc. Sec.) who explained the working of the ladies' unions in other towns, and strongly urged the formation of a similar union for Barnsley and district. It was then resolved that such a Union be formed, and a Committee was appointed.

**Bedford.**—The C.M.S. Anniversary proceedings commenced on Saturday evening, May 18th, with a well-attended Prayer-meeting, in St. Cuthbert's School-room. On Sunday, Sermons were preached in several churches in the town, and in the neighbouring villages of Kempston and Goldington. On Monday morning a Bedford County C.M. Union was formed, the Rev. G. F. W. Munby, Rector of Turvey, being appointed Secretary. Subsequently the Annual Meetings of the district were held. A. D. Chapman, Esq., of Milton Ernest Hall, the County Secretary, presided in the afternoon, and having given an encouraging view of the general position of the C.M.S., stated that 1079*l.* had been sent up from the county for the past year. In the evening the Rev. A. C. Downer presided. The Hon. District Secretary (Dr. Kinsey) read the report, which showed that the contributions from the town and adjacent villages had risen to 438*l.*, being 45*l.* more than in the preceding year. The Revs. T. J. Lee Mayer, J. Barton, and A. H. Arden addressed the meetings. The first spoke of his recent work on the Punjab frontier; Mr. Arden on the contrasts between the mode of life and outward circumstances of civil and military officers in India and those of missionaries; and Mr. Barton on the responsibilities of Christians, and the various opportunities for personal service which they may find. All were listened to with profound attention, and it was felt that the services of the two days had greatly stimulated many to increased and more prayerful effort.

**Belfast.**—The first of the Annual Meetings of this Association was held at noon in Clarence Place Hall, on Monday, May 20th, the Bishop of the Diocese presiding. The Archdeacon of Connor (Hon. Sec.) read the Annual Report, and Mr. W. Q. Ewart, J.P., the financial statement; after which Archdeacon Phair, of Rupert's Land, gave an interesting account of the Mission work which is being carried on in North-West America, and the Rev. B. Baring-Gould sketched the work which is being carried on in India. Another meeting was held in the evening, when addresses of a similar nature were delivered.

Previous to the meeting the Deputation were entertained to breakfast in M'Causland's Temperance Hotel by the friends and supporters of the Society. Sir W. Ewart, Bart., M.P., presided, and there was a large attendance of the local clergy and laity. After breakfast the members of the Deputation delivered able addresses, dealing with the present condition of the Society and its prospects of future prosperity.

**Brighton.**—The Half-Yearly Meeting was held in the Pavilion on June 4th. The Local Committee are hopeful of success in their effort to establish Quarterly Meetings in Brighton. This half-yearly meeting was held for the first time last year. This year a most interesting gathering was held under the chairmanship of the Rev. C. W. Bond, Vicar of St. Nicholas, who stated that it was to the C.M.S. that he owed the awakening of his interest in foreign Mission work. After the crowded meeting of a year ago, this year's attendance was a little disappointing. The Rev. C. H. V. Gollmer (from Lagos) and Dr. B. Van Someren Taylor (from China) gave most interesting addresses, the latter frequently eliciting evidences of his auditors' thorough sympathy.

H. N.

**Cambridge.**—Sermons were preached in many of the churches in Cambridge

on Sunday, May 12th, on behalf of the Society. On Monday morning a Holy Communion Service was held at Holy Trinity Church, at which an address on missionary work was delivered by the Rev. H. Bothamley, Vicar of St. Stephen's, Bath. The Annual Meeting took place in the large room of the Guildhall on Monday afternoon, under the presidency of Sir John H. Kennaway, Bart., M.P. The annual report was read by the Rev. J. Barton, which stated, with regard to the Cambridge Branch, that there had been an increase of 43*l.* 14*s.* 8*d.* in the contributions as compared with last year, although the total was still considerably behind the receipts of the four previous years. Of the total sum received (1613*l.* 7*s.* 11*d.*), 302*l.* 10*s.* 9*d.* came from the University, 709*l.* 10*s.* 9*d.* from the town, and 487*l.* 5*s.* 11*d.* from the county.

**Derby.**—The Annual Sermons in aid of the Society were preached on Sunday, May 12th, in various churches in Derby. The Juvenile Meetings were held on Monday, in the Athenæum Room. At the afternoon meeting the Rev. J. Chancellor presided, and made a few appropriate remarks, after which the Rev. A. C. Thiselton addressed the meeting. The Rev. J. Piper also spoke of the Society's work in Japan. The Annual Meeting was held on Tuesday in the Athenæum Room, Mr. Burbidge Hambley presiding. There was a large attendance. The Chairman delivered an interesting address, and Mr. J. H. Powell read the financial statement, which showed that 1517*l.* 8*s.* 6*d.* had been forwarded to the Parent Society. The Report was read by the Rev. Canon Knight, after which the Revs. H. E. Fox and H. Sutton addressed the meeting.

**Doncaster.**—On Sunday, May 26th, the Annual Sermons in connection with the Doncaster Auxiliary were preached in the parish and neighbouring churches, by the Revs. Canon Tebbutt, A. H. Arden, W. R. Blackett, T. E. Lindsay, E. Seeley, and R. Southern. The Annual Meeting was held in the Guildhall, on Monday evening, Canon Tebbutt in the chair. The Rev. W. Eardley read a summary of the accounts for 1889-90, showing the receipts from the Auxiliary to be about 340*l.* After an address from the Chairman, the Revs. A. H. Arden and W. R. Blackett spoke of the Society's work in India. A Juvenile Meeting was held on Tuesday evening, when there was a large attendance of juveniles, as well as grown-up persons. The Rev. J. Campion presided; the speakers being the Revs. W. R. Blackett and E. Seeley.

**Durham.**—A largely-attended Meeting was held in the Town Hall on Wednesday evening, May 15th. The Ven. Archdeacon of Northumberland presided. The Rev. H. E. Fox, Treasurer to the Durham Auxiliary, read the financial statement for the year ending March 31st, 1889, showing that the total amount received was 573*l.* 8*s.* 7*d.*, and, less expenses (9*l.* 15*s.* 6*d.*), the total amount contributed by the Durham Auxiliary was 563*l.* 13*s.* 1*d.*, as against 443*l.* 11*s.*, the previous year. The Chairman expressed his gratification at presiding at the sixty-third anniversary of the Society. Taking the whole of the county of Durham, including the city, into consideration, they had sent to the Parent Society this year 2687*l.* 19*s.* 4*d.*, being an increase on the former year of 154*l.* 16*s.* 7*d.* The Rev. A. J. Shields, of the Santal Mission, who claimed, in a special sense, to be Durham's missionary, and the Rev. E. Lombe, Rector of Swanton Morley, afterwards addressed the meeting. It is gratifying to note that the three days' sale of work held in the Town Hall a few days ago realized the handsome sum of 310*l.* 3*s.* 2*d.*

**Halifax.**—The Annual Sermons in connection with the Halifax Auxiliary of the Society were preached in the various churches on Sunday, May 19th, by the Revs. B. Lamb, Canon Tebbutt, F. A. S. Bellamy, W. S. Allison, J. Moore, B. Town, and E. Bagott. The Annual Meeting, preceded by a tea, attended by about 100 persons, was held in the Mechanics' Hall, on Monday evening, at which Mr. E. R. S. Escott presided. Mr. E. H. Hill, one of the local Secretaries, read the report, which showed the encouraging progress that had been made

during the past year. The financial statement, read by the Treasurer, Mr. J. H. Swallow, stated that the total receipts for the year, including a balance from last year of 36*l.* 5*s.* 7*d.*, amounted to 424*l.* 8*s.* 10*d.* The Deputation, Revs. B. Lamb and F. A. S. Bellamy, spoke of the Society's work in Africa and Palestine respectively.

**Huddersfield.**—The Annual Sermons in connection with the Huddersfield Auxiliary of the Society were held on Sunday, May 12th, in the various churches. The Annual Tea Meeting was held in the Parish Church Schools on Monday evening. After tea, which was partaken of by a large number of people, the Rev. Canon Bardsley took the chair. The Rev. R. Collins (Hon. Secretary) then stated that the Auxiliary had raised the sum of 828*l.* 9*s.* 2*d.* during the past year. The Chairman, in the course of his address, remarked, in the words of King Alfred, that in order to make their missionary labour a success they must have prayer men, war men, and working men to carry on the work. Interesting addresses were also delivered by the Revs. J. H. Acheson, J. W. Balding (missionary from Ceylon), and H. E. Eardley (Assoc. Sec.).

**Hull.**—The Anniversary commenced on Saturday, May 11th, with the Preparatory Prayer-meeting, at which the address was given by the Rev. E. Lombe. On Sunday Sermons were preached in nineteen churches of the town and neighbourhood, morning and evening, and in twelve to the young in the afternoon. Monday was fully occupied with three meetings, one being for the young, besides a collation, and at these addresses were given by the Revs. E. Lombe, F. A. S. Bellamy, T. T. Smith, W. H. Collins, and R. D. French. On Tuesday meetings were held at Hesse and North Cave, and on Wednesday at St. Peter's, Drypool. All were well attended, and of a deeply interesting character.

**Nottingham.**—The Annual Meetings of the Nottinghamshire Church Missionary Association were held on June 3rd in the Mechanics' Hall, Nottingham. Mr. H. A. Norman presided at the afternoon meeting. The report, which was read by the Hon. Sec. (the Rev. W. R. Blackett), showed that for the year ending March 31st, 1889, the amount remitted to the Parent Society from the Nottinghamshire Branch was 1915*l.* 6*s.* 2*d.*, as against 1834*l.* 5*s.* last year. A legacy of 300*l.* given them by Miss Charlotte Wright had been forwarded direct to the Society, and now there was due another 300*l.* left by Miss Anne Wright. A Gleaners' Union, comprising 150 members, had been formed in connection with the Branch in Nottingham. The Revs. R. Baring-Gould and H. D. Williamson gave accounts of the work of the Society in China and India. In the evening another meeting was held, at which Mr. Norman again presided, and Mr. Baring-Gould and Mr. Williamson again spoke. A third meeting was held on the 4th, Mr. W. E. Thornton presiding, the Deputation being the Rev. H. D. Williamson.

**Reading.**—The Annual Sermons in connection with the Reading Branch of the Society were preached on Sunday, May 12th, in the various churches. The Annual Meeting was held in the old Town Hall on Monday, at which Mr. M. H. Sutton presided. In the course of his address, he alluded to the great loss the Reading Association had sustained in the death of Mr. R. J. Bazett, who had been the Secretary of the Branch for twenty-five years. The Chairman then alluded to the increased interest which was now being taken in missionary work, and mentioned that several members of the Y.M.C.A. in Reading had become missionaries. The Rev. S. H. Soole stated that during the year 1888 the sum of 674*l.* 2*s.* 3*d.* had been raised by the Association; and that from the whole county, exclusive of the Windsor Association, 1229*l.* 2*s.* 4*d.* had been remitted, as against 1181*l.* 10*s.* 6*d.* in 1887. The Revs. C. H. V. Gollmer and J. B. Whiting then addressed those present.

**Sheffield.**—The Annual Meetings of the Sheffield Auxiliary were held on Monday, May 27th, Archdeacon Blakeney presiding at that in the morning, the Deputation being S. Gedge, Esq., M.P., and the Revs. H. Sutton and H. D. Williamson. The Rev. H. A. Favell read the local statement of accounts, which

showed that the total sum raised by the Auxiliary during the year was 2279*l.* 14*s.* 11*d.* He stated that there were thirty-eight associations, of which nineteen showed an increase on the previous year; and mentioned that a Ladies' Union had also been inaugurated during the past year. The Mayor (Alderman W. J. Clegg) occupied the chair at the evening meeting. A correspondent writes,—“A Juvenile Meeting was held on Saturday, May 25th. It was largely attended, and capitably addressed by the Rev. J. Lofthouse, from North-West America. On Sunday, the 26th, sixty-five sermons were preached for the Society. Eleven meetings are held in Sheffield in connection with the anniversary. Though Sunday and Monday were wet, the collections after sermons and meetings showed an increase. The Society was admirably represented by Messrs. Gedge, Sutton, and Williamson. The anniversary was one of the most successful and encouraging ever held in Sheffield.” Of the 2279*l.* raised by the Sheffield Auxiliary, a quarter was collected by the children.

**Sunderland.**—The Annual Services and Meetings of this branch took place on May 26th and 27th. Special sermons were preached in most of the churches in the Deanery, and among the preachers were Archdeacon Watkins and Canon Tristram of Durham, and the Rev. J. Buckley Wood from the Yoruba country. The collections in many of the churches show an increase on last year's amounts. On Monday afternoon a Children's Meeting was held in the Victoria Hall, nearly 1000 being present, when addresses were given by Mr. Eugene Stock and the Rev. J. Buckley Wood. In the evening the Annual Meeting for adults was held, Bishop Sandford (assistant to the Bishop of Durham) presiding. Some doubted that too large a hall had been taken, but earnest prayer had been offered daily for some time, and God sent an abundant blessing in an increased audience, stirring addresses, and a larger collection. The whole audience, with but one or two exceptions, showed their interest by listening patiently for two hours and a half. The yearly report read by Canon Scott-Moncreiff showed an increase of 67*l.* Hearty, soul-stirring addresses were given by the Rev. J. Buckley Wood, Canon Tristram, Mr. E. Stock, and Captain Blakeney. The General Committee has been supplemented by one layman from each parish supporting the Society, and these laymen have been formed into a Sub-Committee to develop more interest in the work. They have localized the *Gleaner* since January, and the monthly issue has gone up to 500.

**Tiverton.**—On Sunday, May 19th, Sermons on behalf of the Society were preached in St. Peter's and St. Mary's Churches. The Annual Meeting was held at the National Schools, on the Monday, at which the Rev. G. Hadow presided, and in the course of his remarks made a touching allusion to the death of the late Rev. W. Knight. The Chairman, in alluding to the substantial increase in the Society's funds last year, said it was especially gratifying that Tiverton had not come behindhand, their contributions last year having increased by 45*l.*, the total amount raised being 201*l.* 16*s.* 6*d.* The Rev. H. A. Bren, Principal of the Robert Money School, Bombay, followed with an interesting address. Prior to the meeting a public tea was held, and was partaken of by over seventy friends.

**Wakefield.**—The Annual Services in connection with the Wakefield Auxiliary of the Society were held on Sunday, May 12th, when the claims of the Society were advocated and collections made at the Cathedral and at the following eight churches in the city and the immediate district:—St. John's, Holy Trinity, St. Mary's, St. Andrew's, Christ Church, Sandal, St. Catharine's, and Stanley. The Bishop preached at the Cathedral in the evening to an overflowing congregation. On Monday evening the Annual Meeting was held in the hall of the Church Institution. There was a large attendance. The Ven. Archdeacon Straton, the President of the Wakefield Association, was in the chair. The Revs. A. H. Arden and H. Burnside, formerly missionaries in India and Japan, were the Deputation. The annual report was read by the Rev. H. G. Parrish, the Hon. Sec., who stated that a double advance had been made this year, both as regards the sum remitted and the number of parishes. The amount raised was about 280*l.*, being an increase of nearly 50*l.* over the previous year. After a few words from the chairman, the Revs. H. Burnside, H. G. Ince, and A. H. Arden spoke.



**Winchester.**—The Annual Meeting of the Winchester Auxiliary was held on Tuesday, May 21st, the Anniversary Sermon having been preached on Monday afternoon at the Cathedral, by the Dean of Peterborough, Dr. Perowne. The offertory was close on 15*l*. Tuesday's meeting was held at St. John's House, and presided over by the Dean of Winchester. Addresses were delivered by the Dean of Peterborough, the Rev. H. D. Williamson (missionary to the Gonds in the Punjab), and Colonel Alan Roberts (Deputy-Commissioner in the Punjab), who each bore testimony to the progress of missionary work in India. The Deanery of Winchester had contributed 1018*l*. 18*s*. 2*d*.

**Worcester.**—On Sunday, May 19th, the Annual Sermons on behalf of this Society were preached in the Cathedral and most of the churches in Worcester. The preachers at the Cathedral were the Lord Bishop and the Rev. Canon Knox-Little. The offertories amounted to 15*l*. 10*s*. On Monday the Annual Meetings were held in the Guildhall. At the morning meeting Alderman J. Stallard presided. The Chairman stated that the total receipts from the local Branch for the past year amounted to 338*l*. 8*s*. 11½*d*., against 298*l*. for the previous year. The Rev. A. R. Cavalier, the Deputation, gave details connected with the work in which he had been engaged in South India. In the afternoon a meeting of the Juvenile Branch was held, under the presidency of the Rev. R. Thursfield, who spoke of the work done by Miss Binns. At the evening meeting the Mayor (Alderman Ernest Day) presided. Mr. J. Stallard, jun., read the report. The Revs. W. Barker and A. R. Cavalier then spoke.

**York.**—The Annual Sermons in connection with the Seventy-fifth Anniversary of the York Association were preached in the various churches on Sunday, May 26th. The Rev. Canon Scott preached at the Minster in the morning, and in the course of his sermon entered into a defence of foreign Missions, pleaded earnestly on behalf of the Society, of which he said his great-grandfather, Thomas Scott, the commentator, was the first Secretary. A service for the young was held in the nave of the Minster in the afternoon, the Rev. C. H. V. Gollmer delivering an address, and at the ordinary evening service the preacher was the Rev. E. A. Knox, of Kibworth.

The Annual Meetings were held on Monday, May 27th, at the Corn Exchange. Archdeacon Crosthwaite (Suffragan Bishop-designate of Beverley) presided at that in the morning. The Rev. T. J. Clarke, one of the local Secs., read the annual report, in which it was stated that the interest and efforts of the several branch associations, both in the city and county, had, on the whole, been well sustained. The Treasurer's statement showed an income of 1671*l*., being 77*l*. more than that of the previous year. After an interesting address from the chairman, the Revs. C. H. V. Gollmer (missionary from Lagos), E. A. Knox (Rector of Kibworth), F. Bellamy (Palestine), and C. D. Smith (Manchester), also spoke. Mr. W. J. Chitton presided at the evening meeting, which was also largely attended, Messrs. Bellamy, C. D. Smith, and C. H. V. Gollmer being the speakers. The meeting of the Juvenile Association was held on Tuesday afternoon, and the closing service was held in St. Helen's Church, the Rev. E. A. Knox being the preacher.

DURING May and June the Society's cause has also been advocated by Sermons or Meetings, or by both, at the following places:—Frodsham, Blandford, Lee, Lewisham and Eltham, Slough and Upton, Stoney Stanton, Chippenham (St. Paul's), Southgate, Kilburn (St. Mary's), Fulham (St. John's), Worksop, North Cave, Beverley (Minster) Luton, &c., Barton (near Hull), Plymouth and Stonehouse, Stanbridge, Oswestry (Parish Church), Trigg Minor District, Long Ashton, Bebbington, Kimberworth (Parish Church), Ipswich, Finchley (Gleaners' Union), Chapel-en-le-Frith, Willand, Tadcaster, Small Heath (Lay Assoc.), Ashby-de-la-Zouch, Swaffham, Cambridge (St. Andrew's the Less), Clophill, Dartford (Parish Church), Basingstoke, &c., Saffron Walden, &c., Cork, Waterford, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 21st, 1889.*—The Principal reported that ten of the twelve senior students at the College had presented themselves for the Oxford and Cambridge Preliminary Examination (of the two who did not sit, one was prevented by health, and one by his medical studies, but both hope to present themselves in October). Of the ten who sat eight came out in the first class, and two in the second. The President and other members of Committee warmly congratulated the Principal on the result of the examination.

The Rev. C. S. Harington who has been for the last ten years in charge of the Old Church, Calcutta, and Mrs. Harington (sister to the late Bishop Parker, of Eastern Equatorial Africa), were present and received a cordial welcome. Mr. Harington gave a brief account of the ministerial and pastoral work in connection with the Old Church with its large district of 7000 people.

The Rev. Arthur Noel Coopland Storrs (B.A., Queens' College, Cambridge, Curate of Swanage), son of the Rev. W. T. Storrs, formerly of the Santal Mission, was accepted for missionary work.

The subject of the Society's annual grant of \$300. to the Madras Christian College having been brought before the Committee, and a motion made that it be discontinued after the present year, the following resolution was adopted after full discussion :—

That this Committee, realizing (1) the importance of a first-class Christian college being maintained at Madras, (2) the impossibility of the Church Missionary Society undertaking such a college itself, (3) the advantage of such a college in such a place as Madras being supported by our common Christianity—consider it highly desirable that the Society should continue to assist the Madras Christian College. On the other hand, the Committee consider (1) that the present mode of payment is unsatisfactory, (2) that there have been reasonable grounds for doubting whether the thoroughly missionary character of the College has been sufficiently avowed and kept prominent. The Committee therefore recommend the General Committee (1) to pay the grant in future through the Madras Corresponding Committee, (2) to request the Madras Corresponding Committee to notify to the Principal and Council of the College that the grant is strictly conditional on the teaching and influence being avowedly Christian, that is to say, calculated to edify the Christian students, and to bring the non-Christian students to Christ.

The Secretaries reported the death of Mrs. Rowlands, the wife of the Rev. W. E. Rowlands, of Ceylon; and of Mrs. Eustace, wife of Dr. Marcus Eustace, of Persia. The Committee desired that an expression of their deep sympathy should be conveyed to Mr. Rowlands and Dr. Eustace.

The Secretaries drew attention to the great need of women's work in the North-West Provinces of India, with their forty-six millions of people, and to the fact that the Society does not send lady missionaries to India (except those necessary for filling a few special posts, and occasionally daughters of missionaries). They also reminded the Committee that the Church of England Zenana Missionary Society does not send ladies to the North-West Provinces, and referred to the valuable assistance which the Indian Female Normal School Society is at present giving to the Society's work there. It was resolved :—

That in view of the great desirableness of a larger employment of women's work in the North-West Provinces of India, and of the circumstance that the Indian Female Normal School and Instruction Society is practically the only woman's society (in co-operation with the Church Missionary Society) which undertakes the supply of lady missionaries to that province, the Church Missionary Society earnestly invites larger assistance on the part of the Indian Female Normal School and Instruction Society to the Society's work there.

Mr. A. W. Corker was appointed a Lay Agent for the North Pacific Mission.

On the recommendation of the Sub-Committees in charge of the Missions in the Punjab and Sindh, Western India, South India, Ceylon, South China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), May 21st.*—A Report was presented from the Joint Estimates and Finance Committees upon the prospective financial position of the Society. The Report discussed in considerable detail the income and expenditure of the last few years, and the probable income and expenditure of the next two years, and concluded by recommending the following resolutions, which were adopted :—

(a) That the Missionaries be informed through the Society's representatives in the Missions that the financial position of the Society does not warrant the Committee sanctioning for 1890 any material increase to the expenditure granted for the year 1889 (unless it be needed under circumstances of a very exceptional character), and that their estimates for 1890 must therefore be kept as nearly as possible to those sanctioned for the year 1889.

(b) That the Committee, while thanking Almighty God for the income of the past year and trusting Him to provide funds for carrying on the work for the future, desire that the Society's friends be made thoroughly to understand that the income must be increased year by year if the usual and desired rate of progress and extension of the Society's work is to be maintained.

(c) That the present system under which the foreign estimates are prepared in October in time to be passed by the General Committee and to reach the Missions before the first of the following January, and the financial position of the Society is ascertained as soon as possible after the close of the financial year, and the brethren in the Mission-field are informed of the Committee's decision thereon as regards expenditure in the Mission, be maintained.

(d) That at this their last meeting before June 30th next, they submit to the General Committee the expression of their sense of the great services rendered to the Society by Major-General Hutchinson, C.B., C.S.I., as Lay Secretary, during his tenure of office for the last eight years, in the arrangement of the financial system of the Society, by which he has brought the finances under efficient control, has put periodically before the Committee in a very intelligible form the financial position of the Society for their guidance in the general administration of its affairs, and has obviated much disappointment which had frequently existed in the Foreign Field, by regularly communicating to the local authorities early intimation of probable financial action necessitated by the state of the funds and prospects of the year, and so prepared them for the changes which from time to time have become necessary in the work of the various Missions, a procedure which has secured not only more comfort to the Missionaries, but a more prompt and ready compliance on their part with necessary requirements which had previously been very imperfectly understood, and all resulting in the easy working of the system, which is specially important in view of the approaching appointment of a new Lay Secretary.

*Committee of Correspondence, June 4th.*—It was resolved that a letter of thanks be sent through the Secretary of the Eastern Equatorial Africa Mission to the French missionaries at Bagamoyo, for their kind and valued help in negotiating the safe conduct of certain of the Society's missionaries through the disturbed coast region during the present crisis.

With a view of selecting eligible sites for Mission stations along the new route in process of being opened by the British East Africa Company, it was resolved to request the Rev. W. E. Taylor and Dr. Edwards to undertake a tour of inspection on that route.

The Rev. W. F. Connor, of the Palestine Mission, was transferred to the Egypt Mission, in view of the importance of stationing at Cairo an additional clerical missionary acquainted with Arabic.

The following appointments were made of missionaries proposed to be sent out this year :—To West Africa, the Rev. E. Leversuch ; to Yoruba, the Rev. S. S. Farrow ; to Eastern Equatorial Africa, the Rev. J. Burt ; to Baghdad, the Rev. C. H. Stileman ; to Bengal, the Rev. I. W. Charlton ; to the Santal Mission, the Revs. F. Etheridge and F. B. Gwinn ; to the Gond Mission, the Rev. H. Knott ; to the Punjab (Afghan frontier), the Revs. D. J. Mackenzie and H. J. Hoare ; to Sindh, the Rev. W. J. Abigail ; to Western India, the Revs. A. A. Parry and C. W. Thorn ; to the Telugu Mission, the Revs. J. C. Pavay and (for the Kois) A. E. Goodman ; to Tinnevely, the Rev. A. N. C. Storrs ; to South China (Kuang Tung), Dr. Colborne ; to the Fuh-Kien Mission, the Rev. H. M. Eytton-Jones.

Three Missionaries, unable on the ground of health to return to their several

Missions, were transferred as follows :—The Revs. C. H. V. Gollmer (Yoruba) to Palestine, and R. R. Bell and F. E. Walton (North India) to Japan.

The Committee took leave of the Rev. J. and Mrs. Lofthouse, returning to Churchill, Hudson's Bay. The Instructions of the Committee were read by the Rev. C. C. Fenn. Mr. Lofthouse replied, and was addressed by the President.

The Rev. J. Tunbridge (North India) having returned home through failing health, was present, and gave a cheering account of the work of the Santal Mission, with which he had been connected since 1877. He referred to the fact that about 200 persons had been baptized by himself in the last four years in his own (the Hirampur) district, and spoke of the good progress of Bible translation, and the important event within the last year of the setting on foot of a Santal Native Church Council. He also drew attention to what he considered two special needs of the Mission, viz. efficient arrangements for the training of Native agents, and more evangelistic work to be carried on by men so trained.

The Committee heard with much regret of the death at Wolverhampton, on the 1st inst., of the Rev. Frederick Foster Gough, formerly of the Mid-China Mission.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, and Egypt, various arrangements were agreed to with regard to those Missions.

*Committee of Funds and Home Organization, June 17th.*—The Rev. J. Wilkin-son, M.A., Vicar of St. Michael's, Bristol, was appointed Honorary Association Secretary for Bristol and its neighbourhood.

The Rev. G. C. Williamson, Curate of St. James's, Holloway, was appointed Association Secretary for the South-Western district.

On the annual financial statement of the Publications Sub-Committee being presented, it was resolved that in future parcels of the Quarterly Tokens be only sent out for four quarters in response to one application, and that persons receiving packets be required to make fresh applications once a year stating the number of copies required.

*General Committee, June 11th.*—On the confirmation of the resolution of Committee of Correspondence of May 21 regarding the Madras Christian College, it was further resolved that the Secretary of the Madras Corresponding Committee be instructed to report annually on the subject of this resolution.

On a letter from Archdeacon Moule, of Shanghai, inquiring as to the attitude of the Committee regarding the opium-trade with China, the following resolution was adopted :—

The Committee, in reply to Archdeacon Moule, desire to state that there is no foundation for the suggestion referred to by him that the Society, as a Society, has ever been indifferent to the evils of the opium-traffic or the heavy responsibility of Great Britain with regard to it. Again and again have the Society's organs spoken with no uncertain sound upon the question, and one of the Society's Secretaries has served for many years on the Committee of the Society for the Suppression of the Opium Traffic. The Committee are still ready at any time to join in any wise and well-considered movement in opposition to the part taken by this country in promoting the trade.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the late Lay Secretary's work. Prayer for his successor. (P. 441.)

Prayer for the newly-ordained missionaries (p. 441) and Native clergymen (p. 443).

Thanksgiving and prayer for Hok-Chiang (p. 408), Tokushima (p. 427), Mpwapwa and Mamboia (p. 433).

Thanksgiving and prayer for varied work in Bengal (p. 444); and for the Tukudh Mission (p. 445).

## NOTES OF THE MONTH.

### ORDINATIONS.

On June 16, at St. Paul's Cathedral, by the Bishop of London :—Messrs. W. J. Abigail, F. Burt, F. Etheridge, S. S. Farrow, A. E. Goodman, F. B. Gwinn, H. J. Hoare, E. Leversuch, A. A. Parry, J. C. J. Pavey, and C. W. Thorn, to Deacons' Orders.

*Niger*.—On February 24, at Lokoja, by Bishop Crowther, Mr. A. C. Strong, Native catechist, to Deacon's Orders; and the Rev. S. J. Smart to Priest's Orders.

*South India*.—On March 17, Mr. D. Anantam, B.A., to Deacon's Orders, by the Bishop of Madras.

*South China*.—In March, at Fuh-Chow, Messrs. Hō-sēü-Hok, of Lo Nguong, and Ting Chung Seng, of Hing Hwa, to Deacons' Orders, by Bishop Burdon.

## ARRIVALS.

*Niger*.—The Rev. J. A. Robinson left Akassa on April 26, and arrived at Liverpool on June 1.

*Eastern Equatorial Africa*.—Mr. D. A. L. Hooper left Zanzibar on May 7, and arrived in London on June 8.

*Punjab*.—The Rev. J. and Mrs. Redman left Hyderabad on May 18, and arrived in London on June 8.

*South India*.—The Rev. H. D. Goldsmith left Madras on April 21, and arrived in London on June 5.

*Ceylon*.—The Rev. E. N. and Mrs. Hodges and the Rev. J. and Mrs. Ilsley left Ceylon on May 21, and arrived in London on June 19.

*Mid-China*.—The Rev. C. J. F. S. and Mrs. Symons left Shanghai on April 17, and arrived in London on June 9.

*N.-W. America*.—The Rev. J. W. Tims left Gleichen on May 24, and arrived at Liverpool on June 8.

*North Pacific*.—The Rev. J. Field left Victoria on May 19, and arrived at Liverpool on June 8.

## DEPARTURE.

*North-West America*.—The Rev. J. and Mrs. Lofthouse left Stromness early in June for Churchill.

## BIRTHS.

*Persia*.—On May 8, at Baghdad, the wife of Dr. Henry Martyn Sutton, of a son.

*North India*.—On May 29, at Calcutta, the wife of the Rev. J. W. Hall, of a daughter. —On March 25, at Krishnagar, the wife of the Rev. A. J. Santer, of a son. (Not daughter, as announced in June.)

*South India*.—On April 14, the wife of the Rev. A. K. Finnimore,—(sex not stated).

## DEATHS.

*South India*.—On April 29, at Melbourne, Ethel Mary, daughter of Mr. and Mrs. Martin Browne, of Ellore.

*Mid-China*.—On June 1, at Wolverhampton, the Rev. F. F. Gough, late missionary at Ningpo.

## Contribution List.

In the following list of receipts from May 11th to June 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

## ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard .....	4	17	0	Lymington .....	4	2	4
Berkshire: Reading .....	200	0	0	Odiham .....	18	2	3
Bristol .....	400	0	0	West Thorney .....	1	13	0
Buckinghamshire: Tring .....	15	18	11	Iale of Wight: Newport: St. John's... Wroxall .....	1	7	0
Upton-cum-Chalvey .....	20	0	0	Hertfordshire: Watford .....	18	14	3
Wotton .....	1	16	2	Kent: Blackheath: St. Michael's .....	49	18	5
Cheshire: Birkenhead: St. James's .....	3	0	0	Brockley: St. Peter's .....	14	8	9
Crewe .....	5	1	7	Burnham .....	2	8	8
Cornwall: Bodmin .....	4	0	0	Deptford: Christ Church .....	2	12	0
Kuan Minor .....	1	11	0	St. James's, Hatcham .....	23	14	11
St. Keverne .....	5	9	2	East Greenwich: Christ Church .....	7	19	6
St. Wendron .....	1	8	9	Erith: St. John the Baptist .....	16	11	11
Devonshire: Lundy Island .....	4	2	0	Kidbrooke .....	23	18	0
Plymouth, &c. .....	80	0	0	Lee, Lewisham, and Eltham .....	8	6	4
Dorsetshire: Dorchester: St. Peter's .....	1	1	0	Tunbridge Wells .....	200	0	0
Kimmeridge .....	6	0	0	Lancashire: Liverpool .....	550	0	0
Okeford Fitzpaine .....	12	11	8	Leicestershire: Kincoke .....	50	0	0
Essex: Saffron Walden .....	20	0	0	Lutterworth District .....	9	16	2
Stratford: St. Paul's .....	10	0	0	Lincolnshire: Barton on Humber .....	12	12	8
Upton Park: St. Stephen's .....	2	2	0	Grasby .....	5	18	0
Gloucestershire: Cheltenham .....	350	0	0	Sleaford .....	7	10	4
Hampshire: Emsworth .....	35	4	10	Middlesex: Bethnal Green: St. Matthias' .....	1	7	6
Greywell .....	6	8	3	Bow: Parish Church .....	9	12	3
Long Sutton .....	2	4	6				

Hounslow: St. Stephen's .....	4	10	0
Kensington Deanery .....	150	0	0
St. Barnabas' .....	27	5	0
Ladies' Church Missionary Union for London and the neighbourhood .....	540	2	8
Kentish Town: St. Barnabas' .....	3	6	
Kilburn: Holy Trinity .....	7	6	9
Juvenile Association .....	7	7	4
St. Pancras .....	13	9	9
Juvenile Association .....	10	0	
St. Marylebone: All Souls' .....	70	0	0
Southgate: Christ Church .....	25	7	6
Whitechapel: St. Mark's .....	1	12	6
Norfolk .....	150	0	7
Northamptonshire: Clipston .....	15	6	
Nottinghamshire: Carlton-in-Lindrick ..	15	14	6
Oxfordshire:			
Banbury and North Oxfordshire .....	13	0	0
Nuffield .....	2	10	0
Warborough .....	1	5	4
Shropshire: Lillleshall .....	4	0	0
Somersetshire: Backwell .....	2	12	6
Crewkerne .....	1	10	6
Langport, &c. ....	250	0	0
Wellington .....	28	2	6
Staffordshire: Harlaston .....	1	0	0
Newcastle: St. George's .....	100	0	0
Wednesbury: St. Bartholomew's .....	3	6	9
Suffolk: Occold .....	1	2	1
Surrey: Battersea: St. Stephen's .....	1	1	0
Blackheath:			
St. Michael's: Ladies' Association ..	11	3	11
Brixton:			
St. Matthew's: Juvenile Association ..	2	14	9
St. Saviour's .....	11	17	1
Caterham: St. Mary's .....	1	1	0
Dorman's Land .....	1	19	2
Ewell .....	9	12	3
Peckham: St. Mary Magdalene .....	16	13	6
Redhill .....	63	0	0
St. John's .....	5	2	
Southwark: St. Saviour's .....	11	7	
Sussex: Hammerwood .....	13	18	0
West Hoathley .....	6	6	4
Rye .....	6	4	8
Stonegate .....	12	15	4
Warwickshire: Leamington .....	90	0	0
Westmoreland: Heversham .....	13	2	0
Wiltshire: East Knoyle .....	2	2	0
Worcestershire: Chaceley .....	1	10	9
Yorkshire: Darton .....	1	17	6
Purston .....	6	11	0
Ripon .....	100	0	0

## ASSOCIATIONS IN WALES.

Denbighshire: Denbigh .....	1	0	0
Gresford .....	13	6	3
Glamorganshire:			
Swansea Ladies' Association .....	8	19	3

## BENEFACTIONS.

An English Layman .....	5	0	0
Anonymous .....	1000	0	0
Atkinson, W. M., Esq., Warrenpoint .....	5	0	0
Bousfield, C. H., Esq. ....	50	0	0
Claydon, Miss Agnes, Bournemouth .....	15	0	0
E. S., cash received for articles in <i>The Christian</i> .....	21	0	0
E. T. ....	5	0	0
Foster, E. Bird, Esq., Cambridge .....	250	0	0
"From Readers of <i>The Christian</i> ," per Messrs. Morgan and Scott .....	10	10	0
F. W. ....	100	0	0
Kinahan & Co., Messrs., Great Titchfield Street .....	10	10	0
"Mizpeh, H.M. A.S." .....	5	0	0
Phillimore, Vice-Admiral H. B., Bath ...	5	0	0
Russell, Rev. J. B., Montreux .....	5	0	0
Two friends .....	1000	0	0

"CONFIDENCE IN C.M.S."			
Smith, Rev. Canon and Mrs. Allan, Swansea .....	10	0	0

## COLLECTIONS.

Blood, Mrs., Moseley ( <i>Miss. Box</i> ) .....	10	0	
Cousins, Mr., Old Charlton ( <i>Miss. Box</i> ) ..	11	2	
Francis, Mrs., Ferryside, Sunday-school class <i>Miss. Box</i> .....	10	0	
Goulson, Mr. Job, Bracebridge Heath ( <i>Miss. Box</i> ), by Miss E. Clarke .....	1	0	2
"Missionary Box of a Wellwisher" .....	9	2	8
Müllerhausen, Mr. A. J., Mile End ( <i>Miss. Box</i> ) .....	18	0	

## LEGACIES.

Arkwright, late Rev. Henry, of Boden- ham: Exors., Rev. W. H. Arkwright and J. Wigram, Esq. ....	100	0	0
Beattie, late Alexander, Esq., of Kings- ton-on-Thames: Exors., A. C. and J. L. Beattie, Esqs. ....	100	0	0
Edwards, late Mrs. Elizabeth, of Wrex- ham: Exors., Messrs. S. Edwards and G. Heywood .....	100	0	0
Reeve, late Miss M. A., of Brockham Green: Exor., R. G. Reeve, Esq. ....	18	0	0
Sheppard, late Rev. Henry Winter, of Emsworth: Exors., Rev. H. A. G. Sheppard and H. C. Nisbet, Esqs. ....	500	0	0
Wilson, late Mrs. Mary, of Bishop's Hill: Exors., T. Hayter and William Johnston, Esqs. ....	50	0	0

## FOREIGN CONTRIBUTIONS.

Africa:			
Cape Town: Mowbray: St. Peter's ...	8	16	0
America:			
Canada: Toronto: St. Paul's .....	4	1	8
Nova Scotia: Halifax: Trinity Church ..	19	2	
France: Antibes .....	18	0	6
Tours .....	4	0	0
New Zealand: Nelson .....	1	1	0
Switzerland: Basle .....	10	6	

## MOOSONEE ENDOWMENT FUND.

Bishop of Moosonee, by the Missionary Leaves Association .....	100	0	0
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## NEW C.M. CHILDREN'S HOME FUND.

Sutton, Alfred, Esq., Reading .....	33	0	0
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## HIGHER EDUCATION IN INDIA FUND.

Ackland, Lady, Exeter, by Sir J. Ken- naway .....	10	0	0
Groves, F. W., Esq., Hampstead .....	5	0	0
Touch, Lieut.-Gen., Westbourne Park ...	5	0	0
Ward, F. P., Esq. ....	50	0	0
Wells, Ed., Esq., Wallingford .....	10	0	0

## NYANZA FUND.

M. M. ....	15	0	0
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## JERUSALEM BISHOPRIC FUND.

Smith, P. V., Esq. ....	10	0	0
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## MEMORIAL CHURCH AT FRERE TOWN.

Buxton, Misses, towards cost of reading desk .....	5	0	0
Edgehill, St. Cyprian .....	9	18	5

## RUGBY-FOX MEMORIAL FUND.

By Rev. J. Sharp .....	30	0	0
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## CHURCH MISSIONARY HOUSE FUND.

"J. B., in memory of Alexander Beattie, Esq." .....	100	0	0
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## GLEANERS' UNION.

Contributions .....	7	8	11
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General C. Collingwood.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

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AUGUST, 1889.

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A FORECAST CONCERNING JAPAN.



THE promulgation of so elaborate and formal a document as the New Constitution of the Japanese Empire justifies us in taking a very deliberate survey of "the situation" there, which is as unique as many other phases of Japanese history, so far as it has become known to us.

True, a great deal has been written about these remarkable Islands since the days of Marco Polo and of Kaempfer, and especially have we of late years enjoyed the benefit of what has been written for us, by "many men of many minds;" but much yet remains to be known, yet more to be understood, and still more to be appreciated at its true value. The list would be a long one which should catalogue the many brochures—English, French, American, German—which have furnished us with the means of forming some sort of judgment as to the characteristics of that peculiar people who, to the number of about thirty-six millions, inhabit the "Great Britain of the North Pacific." Rightly so named, because of resemblance in size, position, mixture of races, and the peculiar energy and enterprise which mark the ways of sea-girt islanders.

When the present writer was leaving China, to sojourn for a season in Japan, one of his intelligent friends in the diplomatic circle said, as they shook hands for farewell, "I congratulate you on going to Japan, especially for this reason—that China will learn from Japan as she would not from any Western nation. They are neighbouring countries, and both Eastern, which helps to remove sensitiveness and jealousy." And so it has proved already; the material improvements which Japan was first to adopt—railroads, telegraph, postal service, coinage—all these China is beginning to admit, following the example of its more rapid and progressive neighbour, through whose diplomatic adroitness (let it be added) the audience question at Peking was brought to a settlement, and the suzerainty of Formosa retrieved from uncertainty.

All this goes to justify the avowed determination on the part of the Japanese, not only to take their place among the nations, but to be found *in the front rank*—nothing less will satisfy their ambitions.

And now, in accordance with this ideal, comes the most remarkable fact that, just twenty-one years after the Mikado emerged from his seclusion, he presents his people with a carefully-elaborated, written

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Constitution for the Empire—singularly enough, just at the time when the American people have been commemorating, with great rejoicings, the inauguration of their first President, and the French have been celebrating, by a grand Exhibition, the centennial of their Revolution. Surely, noteworthy things are coming to pass in our days; and it well becomes us to give studious heed to “the signs of the times.” Just about thirty years ago, immediately after Lord Elgin’s Treaty with the Chinese had been concluded at Tien-tsin, a visitor to Nagasaki found himself in circumstances to make inquiries into the then existing methods of the Japanese Government, and learned as much as he could, in an informal way, about the laws and their administration. But everything seemed veiled—veiled behind a vague embodiment of something which was called “The Law;” but what that Law was, by whom enacted and under what sanctions enforced, no one could tell, though all seemed to stand in awe of it as something of superhuman efficacy: its mysteriousness was only equalled by the abject submission it received. This was in 1858; ten years later, after the conflict which ended in the triumph of the Mikado’s party over that of the Shiogun, a new order of things began: the rightful, lineal monarch emerged from the seclusion of Miaco (now called Kiyoto and Saiku), and established his court at Yedo (now Tokiyo).

From that time to the present there have been continuous disclosures, bringing to our knowledge a good deal of the *arcana* of earlier days; and among the rest has been the ascertainment as to what was that mysterious and dreaded “Law,” which every one obeyed but few understood. Under the old régime it would appear that the document (if such it was) came to the personal knowledge of only the higher class of the actual rulers. They alone had access to it, and they were bound to keep its secrets to themselves—a form of exclusiveness which seems to have been well observed.

In process of time, however, as old things passed away, and many—if not all—things became new, the attempt, and, perhaps, the desire, to maintain this secret knowledge passed away, and it became known that the esoteric so-called “Law” consisted of one hundred maxims of government, conceived in the best (or, as some would think, the worst) style of Machiavellian management; expressed in terse, epigrammatic form, betokening the presence of a strong Chinese element, both of thought and expression; and answering the purpose of a Statesman’s Manual, or a Magistrate’s *Vade mecum*. This is made plain to us by the translation, for which we are indebted to a former Professor of Law in the Imperial University of Tokio.

Dr. Grigsby has put it in our power to study this now-famous “Legacy of Iyeyas,” and to see for ourselves what a remarkable document is that which bears the name of the great Shiogun, who was nearly co-temporary with our Queen Elizabeth, and who partly by his marvellous contrivance and control, while living, and partly by the influence of this said “Legacy” during the two hundred and fifty years since his death, has exercised an influence that made thirty-six proud Daimios “keep the peace” till about forty years ago.



We need not occupy ourselves in discussing the continued, though informal, influence of this Summary of Political Ethics: it is enough to notice what has come, or tried to come in to supply its place. The theory of the Japanese Monarchy is that of absolute personal rule, and this was recognized and intensified when, after the conflict which brought the usurped power of the Shoguns to an end, and re-established the direct rule of the Mikado, the great Daimios, one after another, came forward and laid down their titles, offices, territories, and semi-independent jurisdiction at the feet of their Emperor—an event unique in history, and one of the peculiar performances with which the Japanese enliven the routine of revolutionary politics. They shine on an emergency, and furnish us with repeated surprises.

The eventful year 1868 found the Court transferred from Kiyoto to Yedo, the Imperial power consolidated, or rather, concentrated; the Mikado emerged from seclusion, taking the reins of government in his own hands, and promising his subjects to give them representative institutions. It has taken twenty-one years to effect the fulfilment of this promise; and during that time several attempts have been made to compass this end. Again, and yet again, have the notables of the Empire been assembled—at first the Provincial Governors alone, and then the Governors together with one popularly-chosen representative; but these experiments did not seem to “work,” and the promoters of them (especially Kido and Iwakura) were disappointed; though, to an observer from outside, it was hard to see what more or better could have been expected under the circumstances. We can personally testify that a move vigorous (and at the same time entirely decorous) assembly than the first of the grand Councils could nowhere be found. They were, however, only consultative, and made no progress in legislation.

What *was* done, one naturally asks, during this twenty years' interval, in the way of making and administering laws? Practically, the old method—brief and unembarrassed—was pursued: the Prime Minister (a Grand Vizier) issued a notification on any subject, great or small—from the observance of treaties down to the regulation of steamboat fares—and his simple signature made it law. This method had its charms and advantages; but there was nothing progressive in it; and the Japanese were impatient to get free from the so-called “extra-territorial clause” in the foreign treaties. That clause exempts the subjects of the several Treaty Powers from the jurisdiction of the Japanese Courts, and hands over all foreign offenders to be dealt with by their own consuls. China does not resent this, but Japan does; it is a disparagement which galls such a high-spirited, mettlesome people; they are very restive under it, endeavouring on all possible occasions to procure its abrogation, and to assert their natural prerogative of territorial sovereignty. Thus far, the point has not been conceded by the foreign powers, who reply, “So long as you have no Code of Laws that we can accept; no courts and judges that we can respect; no methods of procedure that we think satis-

factory; and no prisons better than dungeons; so long we must refuse to place even our criminals in your power."

Of course this has given rise to the most strenuous efforts on the part of the new Government of Japan to meet the requirements of the Foreign Powers, and get rid of those features of their present condition to which such strong exceptions are taken; and the first task to which they addressed themselves was to provide a compendium of laws such as would secure recognition and acceptance.

First, the Code Napoleon was translated—probably, because it *was* a "Code" made ready to their hands; but a brief experience showed that an embodiment of French ideas and traditions did not suit Japanese peculiarities. The Chinese Code Imperial (that which Sir George Staunton translated) became more and more unsuited to the changed, and still changing conditions of the country. An adaptation of the Indian Code worked up by Macaulay and Stephen would have met the case very nearly, but they would not look at it. "Those laws were made for a *conquered* people"—that was enough!

Then an American lawyer—a strange character—full of knowledge and natural ability, but wild: he called himself a Buddhist—was employed to arrange in some order the various edicts of many kinds that had been put forth since the so-called "Restoration," that is, since the Mikado's resumption of the reins of government. As might be supposed, this last device was of no practical effect; and after a lull, during which there was a great deal of diplomatic work done in the way of trying (though with little result) to effect a revision of the foreign treaties—comes this most noteworthy conclusion—the Mikado gives his people a written Constitution! The 11th of February, 1889, will be a memorable day in the national annals; and if its commemoration in years to come shall be marked by anything like the effusion of loyal and patriotic feeling which appears to have celebrated the event itself, it will augur well for the national vitality and the veneration of the people for their ancestral *sanctions*—we do not say *institutions*.

Before dwelling on what this last remark is intended to suggest, it may be well to say a few words about the Constitution itself; for although the pages of the *Intelligencer* are not the suitable place for political or diplomatic discussions, yet a *Magna Charta* like this—not extorted by barons from a reluctant tyrant who had made himself a vassal of Rome, but given freely and graciously by the 123rd monarch of a dynasty that dates back (traditionally) to 660 B.C.—such a document is surely a "sign of the times," and all the more interesting to us because of the distinctly Teutonic style of its provisions. If, as one of our historians has said, "Freedom came out of a German forest," and if its march has been, like Bishop Berkeley's "Star of Empire"—*westward*, then we may say that Japan has been reached by the rays of that same beacon-light of human liberty, which has now crossed the Pacific, as previously it had traversed the Atlantic.

If it were in keeping with the proper character of our pages, few

studies would be more interesting than an analysis of this Constitution or "Fundamental Law of State," as it is also called in the opening paragraphs of the Imperial speech. Its terseness and clearness of style are remarkable, and its elaboration of details not less so. Under five general headings we find about 332 articles—distinct, clear-cut, definite; with no suspended clauses, or tautological verbiage; but saying just one thing, and saying that unequivocally. While autocratic sovereignty is assumed unhesitatingly, there is a good deal of nineteenth century legal and electoral terminology, if we may judge from the English version, which seems to be put forth with authority in the columns of the *Japan Mail* of February 15th.

The ceremonial on the occasion of the promulgation was brief, simple, and dignified, as Japanese ceremonials generally are; and the appearance of the Empress on the daïs and in the open carriage along with the Mikado himself was a graceful and noteworthy innovation. As to the people, they appear to have been almost beside themselves with exultation; the general rejoicing was only overshadowed by one most distressful and most significant event—Viscount Arinori Mori's diabolical assassination on the very morning of the promulgation.

And now we come to what more nearly concerns us as Christians, and as those whose minds and hearts are exercised concerning the best method of dealing with the providential problem—How shall Japan be faithfully evangelized? What have we to deal with, as known opposing forces? How shall we prepare ourselves to meet them in "the name of the Lord"?

The enumeration is soon made. Semi-Confucianism, modified by a Reformed Buddhism and the indigenous Shintoism. Added to which we have to reckon with the *mélange* which perplexes the mind of "Young Japan" (especially the College students) of Mill, Darwin, Huxley, Spencer, Buckle, and the rest of that new school of non-religious writers whose books have been poured into the country by scores and hundreds during the past twenty years. We will not dwell on the presence of those potent elements of distraction, the Roman Catholic and Russo-Greek Missions, both numerous, and both intolerant; neither will we say much about the Theosophic movement lately inaugurated by a lecturing visit from Colonel Olcott. Each of these topics might well claim an essay to itself.

We confine ourselves to the new Constitution and to the Imperial oath and speech which accompanied its promulgation, four months ago. And first, the Twenty-eighth Article of Chapter I., which reads: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." The next Article recognizes "liberty of speech, writing, publication, public meeting, and association," all "within the limits of law." Consequently no unreasonable opposition need be apprehended from the Government, as such. The question is, how far the Mikado's example, and the wording of his oath and of his speech, may affect the minds of his subjects as regards

their acceptance of—we will not say Christianity, but—of even the simplest form of Theism.

The "Imperial Oath at the Sanctuary of the Imperial Palace" says at the commencement, "We do solemnly swear to the Imperial Founder of Our House, and to the other Imperial Ancestors,—” so and so; and at the conclusion, "We now reverently make our prayer to them and to Our Illustrious Father, and implore the help of their Sacred Spirits, and make to them solemn oath never at this time nor in the future to fail to be an example to Our subjects in the observance of the Laws hereby established. May the Heavenly Spirits witness Our solemn oath!" In this and in the accompanying speech, it is to the Imperial Ancestors that appeal is made; though what may be indicated by "the Heavenly Spirits" remains to be elucidated. Plainly there is not (as a friendly critic writing from China remarks) any recognition of what an Emperor of China, in his worship, would surely express; namely, a supreme power designated by the term *T'ien*, heaven, concerning the force of which term, however, there has been much learned discussion among sinologues of all classes, Native and foreign.

Now, if this same reticence as to a Sovereign Deity characterizes the National Anthem (of which we regret not having the words), it will be a very serious matter to have it learned and sung by the multitude and by the tens of thousands of school-children, whose participation in the celebration was one of its most marked features, not only in Tokio itself, but in all the places where the occasion was availed of to express the universal joy and sympathy of the people with the Government.

One other consideration should not be overlooked. The first generation of Japanese Christians will very properly be studiously anxious to demonstrate that their loyalty is not weakened by their religion, it being still under suspicion by reason of the early efforts to subjugate their land and its rulers to Papal authority. This will *pre-dispose them to accept all they possibly can of the existing state religion*, and to blend, in their thoughts, such passages as Zech. vi. 5, Hebrews xii. 23, and Rev. iii. 1, with the "Heavenly Spirits" of the Mikado's adoration.

The result of this process will, in all human probability, be the same as has been found to take place in all cases where the Gospel message is brought to a people who have had their thoughts on religion (and have brought them into a system or systems) worked up with their philosophies, and cosmogonies, and mythologies—as much of the *old* will be retained as is not felt to be absolutely incompatible with the *new*.

This will especially be the temptation of those who, in their unconverted state, have been most sincere, most honest, most in earnest in what they *did* believe; for, as has been said, "Honesty is the asbestos of the mind;" and what has been accepted sincerely is parted with reluctantly. If, therefore, we might hazard a conjecture, it would be that we must not be surprised if a sort of Herodian

Christian school should spring up in Japan ; nor that a counterpart of the Arian and Sabellian heresies should also appear ; for the mystery of the Trinity is that which surely challenges the assent of the human understanding, and we may look for the same cycle of thought to be gone through in India, Burmah, Siam, China, Japan, and Corea as has already been exhibited when Greece and Rome accepted, and corrupted, the Gospel.

So much for the Imperial example, and the Shintoism on which it falls back.\* What now of the Buddhism which Edwin Arnold's poem has done so much to make fashionable, if not popular? We quote from a recent statement of Dr. Griffis, author of *The Mikado's Empire* :—

"It is of interest to all who want to see Japan a Christian nation to know that the 'reformed' Buddhists expect to furnish their countrymen and all inquirers with a religion. Alert, keen, not over-scrupulous, they will doubtless have a neo-Buddhism all ready. They are already patrons of Western learning ; have studied at home, in India, at Oxford, and in America the situation ; have introduced physical science in their splendid, new, brick-built colleges at Kioto ; make the New Testament a text-book, and the Bible and its learning subject of lectures. They will Buddhaize Christianity, if they have power and opportunity. Let Christians study the past and take warning."

Add to the above what a missionary correspondent writes concerning the Theosophist, Col. Olcott :—

"His visit to Tokio was a matter of interest. Some few foreigners and the Buddhist fraternity chaperoned the colonel. He is the President of the Theosophic Society, which he told us included all stripes—from a Christian Bishop to an Agnostic Professor, with degrees of Parsees, Buddhists, and what-nots. The object of the Society is to find the truth about man's spiritual nature, whose wants, Col. Olcott thinks, *are best met by Buddhism*. He denounced materialism and greed for money, and then proceeded to 'prove' man's spiritual nature. And how? 'Every man has his double, capable of separating itself from the original, performing acts of consciousness and even capable of crimes : this was man's spiritual self.' He had seen in Vermont himself five hundred spirits issue from a country farmhouse, and had contrived to ascertain their height and *weight* in several cases. We would not put such trash in a letter were it not that people talk *seriously* about this movement ; and from stray notices one would think that there was a 'trend of thought' in Asia in this direction."

Much more might be said of the very peculiar condition of affairs in Japan at the present time ; and the lesson we might read, again and again, would be to do with our might what our hand findeth to do now for the evangelizing of the Japanese. They are a versatile people, having Athenian or Galatian characteristics—always longing to hear some new thing, and apt to be changeable. At the same time they resemble the Bereans, in that they search and see and examine the Scriptures "whether these things are so," which is a great ground for hopefulness. Indeed, while it is plain there are many adversaries, as in the Apostolic days, and while we know beforehand (as the Spirit speaketh expressly) that evil men and seducers shall arise, yet these things may not affright, and should not discourage us. Beyond question, a "great door and effectual" has been opened, and many have entered, and more are still entering, into the fold of our Good Shep-

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\* See *C.M. Intelligencer* for July, p. 429. Questions put to Mr. Buncombe.

herd—whereat we rejoice and give thanks abundantly; nor have we the least misgiving as to the outcome of our evangelistic efforts, for “greater is He that is with us than all that are against us;” and while we take a calm and deliberate survey of the field, so that we may know what to expect as well as what to undertake, we lean on that “power from on high,” the bestowment of which makes all the difference between failure and success, defeat and triumph.

E. W. STYLE.

NOTE.—Since the above was written we have confirmation of some of our suggestions in extracts from a Pastoral Letter of Bishop Bickersteth, dated Tokyo, April 2nd, in which he says :—

“Theosophy is a system of very different character. Though addressing itself to Japanese Buddhists, it may be doubted if it has any relationship at all with Buddhism as professed in this country. When I last crossed its path, some years since in India, its doctrinal teaching was associated with claims to supernatural powers and special revelations through sages resident in Thibet. The public exposure of these tricks and follies very rapidly ensued. You will, I believe, find it well so far to gain an acquaintance with its teaching as to be able to guard the young against its seductions, but beyond this it can scarcely be reckoned as an antagonist worthy of much expenditure of time or thought.”

Perhaps the Bishop, in so lightly esteeming the probable influence of Theosophy, underrates the taste and talent of the Japanese for Eclecticism. E.g. we read in Dr. Griffis’ *Mikado’s Empire*, p. 175 :—

“The master-stroke of theological dexterity was made early in the ninth century, when *Ko-bo*, who had studied three years in China, achieved the reconciliation of the Native belief and the foreign religion, made patriotism and piety one, and laid the foundation of the permanent and universal success of Buddhism in Japan. This Japanese Philo taught that the Shinto deities or gods of Japan were manifestations or transmigrations of Buddha in that country; and by his scheme of dogmatic theology secured the ascendancy of Buddhism over Shintô and Confucianism.”

A similar feat may yet be accomplished by some future half-Christianized worshipper of “Heavenly Spirits” and “Spirits of Ancestors;” and it is of great importance to do as the Bishop suggests, “guard the young against the seductions” of such false philosophizing.

E. W. S.

## SOME UNDER-CURRENTS OF THOUGHT IN THE NATIVE SOCIETY OF INDIA.\*



ALEXANDER POPE tells us that the proper study of mankind is man, and it has occurred to me that it would be useful if we should consider briefly some of the feelings which are now animating the people of Hindustan. My apology for intruding upon this audience is that, owing to the circumstances of my life, former and present, and the fact that for long periods together I have been in the habit of reading Native papers, both in English and vernacular, Christian and non-Christian, I have some

\* A Lecture before the Christ Church Society, Simla, by Mr. (now the Rev.) H. E. Perkins, late Commissioner of Amritsar, and now Honorary Missionary of the C.M.S.

acquaintance with the various sides of Native thought, and have looked at the subject from the different standpoints of a Government servant and a missionary.

The poet says :—

“Change is the echo of our dream,  
The burden of our race.”

It is unnecessary to describe at length the unparalleled upheaval and alteration of everything in India in the last thirty years. Only those few of us who were here before the Mutiny can adequately estimate its extent. It appears to me that we may compare the process somewhat to the change which Arctic voyagers describe when the ice breaks up in the spring under the influence of a storm. British civilization and the Christian religion may be likened to two mighty rocks standing amidst some Arctic strait. The vast masses of ice broken up by the enormous forces of wind and water dash against these rocks and then against each other, and are hurled into countless fragments, some microscopical, others weighing many ten thousands of tons, but the rocks remain immovable while every other feature in the scene changes within a few hours.

I would consider the nature of the changes in India, and the present lines of thought amongst the Natives, regarding them under the three heads of—(1) Religious, (2) Political, (3) Social.

I may say, in starting, that I am naturally oppressed with the magnitude of the subject : one is obliged to leave out a hundred arguments, facts, and illustrations for one that is touched, but so far as our limited time will allow, I will essay perspicuity.

I. FIRST—*In the religious aspects of the case*—we see the remarkable fulfilment of our Lord Jesus Christ's words—“Whosoever shall fall on this stone shall be broken.” Previous to the incoming of Christianity there were but four religions in India (I do not here consider the devil-worship of the aborigines as a religion). The other four were Buddhism (with its cognate Jainism), Hinduism, Islam, and the religion of the Parsees. Of these four, Buddhism remains almost unchanged. From amongst the Jains, I believe, as yet there have been no converts to Christianity.

The next in order, Hinduism, has been shattered into innumerable portions, for although Sikhism was of a date anterior to the open preaching of Christianity, there can be little doubt that some ideas of Christianity had reached the founders of that religion during the sixteenth and seventeenth centuries, and had contributed to the breaking off of the Sikhs from the Hindu polity. Sikhism again is split into many fragments, some approximating to pure Hinduism, as the Vedantists, who are almost absolute Pantheists, others to Christianity, some few towards Islam. I have seen a Moslem shrine with large images of a tiger and bull at the door to attract Hindus and Sikhs. Even Mohammedanism has within the last fifteen years suffered a severe shock ; for apart from its old divisions of Shias, Sunis and Wahábis, we now have the materialistic school, called by North India Natives “Nechari,” from the English word “nature.” The apostle of this

school is the well-known Khán Bahádur, Syad Ahmad Khán, C.S.I., of Aligarh, who with his distinguished son, Mr. Justice Syad Mahmud of the Allahabad High Court, are striving to show that Islam is not incompatible with advanced thought and science. It is unfortunate that in order to compass this aim, they are obliged practically to write a new dictionary of Arabic, as Pundit Daya Nand Saraswati tried to do for Sanskrit, a simple process indeed of introducing new ideas into old words, if the common sense of mankind could allow it.

But the greatest shattering of ancient belief is apparent in Hinduism. Besides the Sikhs and those other minor sects, as the Kabir Panthis of the North-Western Provinces, which rose in the sixteenth century, and approximate to Christianity so far at least as recognizing and advocating Monotheism, besides the various monastic orders to which Hinduism has given birth, the last sixty years have seen the rise of two most formidable schisms in Hinduism. I allude to the Brahmo Somaj and the Arya Somaj.

Concerning the first of these, Professor Monier Williams, describing its origin under Raja Rammohan Roy in 1828, thus writes (page 486 of his work, *Religious Thought and Life in India*): "It ushered in the dawn of the greatest change that has ever passed over the Hindu mind. A new phase of the Hindu religion then took definite shape, a phase which differed essentially from every other that had preceded it. For no other reformation has resulted in the same way from the influence of European education and Christian ideas." While agreeing with the learned Professor so far, I must still remark that the Brahmo Somaj palpably contains in itself the germ of its own destruction. Its votaries believe in no man and no book and no revelation, and have split up into three sects, the Adi Brahmos, who approximate nearly to Hindus, the New Dispensationists, who follow in most points the tenets of their able founder Baboo Keshab Chandur Sen, and the Progressives, who consider themselves (as their name indicates) the most advanced. The following cuttings from a Brahmo paper, the *Nobo Bharat*, show decay in rapid operation. The writer of the article, himself a Brahmo, says,—

*"The spirit of criticism has come down from the first days of the Brahmo Somaj."*

Again:—

"Little boys and girls, comparatively young men, who understand nothing whatever of religion and social problems, are now in the front rank of critics. . . . Nowadays it is hard to decide whose opinion in the Somaj is important, whose not: who is great or who is small: who will attend to your words, or who to any one else's. *Each is his own authority.*"

Again:—

"The Somaj is in a state of constant flux, consequently a law which is valid one day is superseded the next. A society without rules leads a precarious existence; retrogression in place of progress is its fate."

Thus far the newspaper writer. A stern foe to the Brahmo Somaj is its rival, the Arya Somaj, which I next proceed to describe. This sect was founded about fifteen years ago by Pundit Dya Nand Saraswati, a Mahrahta Brahmin, who conceived that he could restore pristine



Hinduism by referring his countrymen back to the Vedas, discarding the Puranas, the Epic Poems, and the other later Hindu books, which are full of mythology, often puerile and disgusting. Theoretically he abjured caste and asserted the need of a Mediator : but it is openly admitted by the Aryas that it is impossible for them to abolish caste distinctions at present, and the pandit's notion of a Mediator was limited to the prayers of the assembly of virtuous men to which every one of his adherents was supposed to belong. The obvious weakness of so dallying with first principles and of such faulty notions of Atonement and Mediation need not be further explained to a Christian assembly. It is impossible for the Aryas, any more than for the Brahmos, to regenerate India, for I am bound to agree with these remarks taken from a recent issue of the *Epiphany* newspaper, that as for their returning "to the simplicity of the ancient Aryans, one might as well invite the Ganges to return to the Himalayas. We do not know whither the current of tendencies in modern India is setting, but we are sure of one thing, that whatever be the grandeur of the good old days when India was to the Indian all the world, a return to those days is as impossible for India as a return to our old Aryan Druidical religion would be an impossibility to Englishmen."

Notwithstanding the truth of this extract, I must remark that the Aryas have an intelligible and firm basis, which renders them politically and ecclesiastically important, namely, their acceptance of a so-called revelation as a guide of life and moulder of society, viz., the Vedas. Herein their system is directly opposed to that of the Brahmos, which, as above described, must crumble away, having no ultimate or authoritative standard for faith or morals.

The Aryas are nowadays extremely bitter against Christianity, and show a decided tendency towards alliance with atheism and towards political hostility to the Government. Although cow-killing is distinctly contemplated in the Vedas, they have adopted opposition to it as a political platform from which to assail the British Government in India. They have formed cow-preserving societies, and occasionally spend considerable sums in buying up kine to save them from slaughter, not observing that such outlay can only benefit the graziers. The Aryas fully understand the power of the press. They have lately printed 20,000 copies of a scurrilous and obscene attack on Christianity, and on English people through Christianity. Its frontispiece has a ghastly caricature of the Crucifixion, with a legend round it pointing out the impotence of the Saviour to save Himself. They have raised Rs. 75,000 at Lahore for the establishment of a Vedic College, and they boast of the antiquity of their creed, stating it to be coeval with the creation of man, and they reckon this event to have happened no less than 1,960,852,917 years ago, which is accordingly the Aryan era ! No mushroom growth of only 1887 Christian, or 1944 Hindu years ! I consider the Aryas at the present day as an important factor in society.

II. The course of my remarks has led me now to the second branch of the subject, viz., its *political aspect*. We have doubtless all heard

of the great Congress held in Calcutta (in 1887) when hundreds of delegates from every part of India assembled, chiefly to call out for representative Government. If, therefore, we were to take the debates of that assembly as indicating the real feeling of the country, we should say that the first desire of India just now was for representation. I cannot agree with this opinion. I should say that the under-currents of popular thought run in two parallel lines, one a crave for rest and the other distrust of each other and of the Government. With the present agitation against early marriage, brought to a climax by the case of Rukmabhai, we have an element of change introduced into the last and only institution which has hitherto remained untouched by the fever of the age. Our railways, posts and telegraphs have completely revolutionized trade; our land laws have turned inside out all agricultural arrangements; our local self-government has upset every municipal institution, such as the town Chowdri and the Panchayat; the widespread introduction of the Bible and the universal preaching of the Gospel in schools, in streets, at *mélas*, in *zenanas*, has shaken (as I have already shown) the two mighty fabrics of Hinduism and Islam; and now we are on the point of invading domestic arrangements. Some of these great changes, I conceive, could well have been avoided. Some of our land laws and the great bulk of our local self-government arrangements have been noxious; the action of the civil courts has been very largely so; the great growth of an unscrupulous race of pettifogging lawyers is an admitted evil. Many of our laws, conceived in the most humane spirit (not excepting the Registration and Stamp Acts), have been turned into engines of oppression and plunder; ancestral lands have been taken from their owners, and have gone to the money-lender. But I am not now concerned with these matters, further than to point out the vastness of recent changes and the effect of them upon the Native mind. I have simply alluded in the most cursory and sketchy way to a few out of numberless well-known facts. I merely quote them to show that there is a cause for the hungering and yearning in the minds of an intensely conservative people upon which the crust of ages has crystallized, for some beneficent hand to stay the torrent of change and to give the land some rest.

This leads me to consider what I have stated to be the second deep under-current of Native thought in the political aspect of our subject, viz. distrust. I have shown reasons why Natives distrust the Government, but there is in their minds a deeper distrust of each other, which I think is one of the national characteristics that some of us are much in danger of forgetting. It is an ingrained notion in every poor Native's mind, that no medicine can be had from a dispensary, and no justice is to be had from a Native judge, without payment. He thinks every decision given has been given either for money or for favour; that even in the instances where the judge himself is upright and impartial, his clerks must be bribed to bring the case before him at the right time and not to defeat his wishes by their intentional misconduct. As to local self-government, it has simply shown the under-

lying distrust between Hindus and Mohammedans as classes, and the scramble for patronage and pickings amongst individuals. I could show you a town where roads remained neglected, bridges unbuilt and hospitals unsupplied with necessities, because no member of the Municipality would trust the money into the hands of any other member—or because the President, being a Native physician, desired the downfall of the Government dispensary. All this is independent of the breaches of neutrality attempted against Mission schools and hospitals, which would form a different branch of the subject. I am sorry to say that this national characteristic of distrust is to be met with even amongst Native Christians, who often judge each other very harshly and wrongly attribute evil motives. It is a great factor of the problem which Government officers and missionaries alike have to work out in all their dealings with the people of this country. No one can deny that there is some foundation for it, in the vein of fickleness and deceitfulness which runs through the Native character. The same profound distrust of each other may be noticed in every Native newspaper. The *Epiphany* newspaper the other day, describing a lecture by Colonel Olcott, notes that one of his points was “that modern India is all but hopelessly bad—having not a single patriot to boast of nor one citizen who would have the moral courage to die for his religious convictions. It was astonishing, or amusing, to see with what a burst of applause the insults which Colonel Olcott flung upon modern India were received. His audience were delighted to hear from a Theosophist’s lips what no right-minded Christian missionary would so sweepingly assert, that Indians were a pack of cowards and poltroons. The applause with which such sentiments were received is to be explained partly on the hypothesis that every one who applauded the speaker considered that the accusation applied to every one else except himself, and therefore felt a glow of self-satisfaction as he looked down from the heights of self-congratulation upon the rabble of cowards at his feet.”

A very different person from Colonel Olcott, viz., that sagacious observer and wise administrator, the late Sir H. Edwardes, said that in appointing any Native to any place of trust, he would always hope that the Native would do his best, and be prepared for his doing his worst. In conversation with Natives, I have often taken occasion to remark that while the national vices of the Englishman are a tendency to violence and to intemperance, the national vices of the Indian are deceitfulness and covetousness.

It may perhaps be expected that I should touch on the feelings of the Sikhs with regard to Dhulip Singh, and of all the population regarding the Russian advance, but I believe it unnecessary to say more than this, that although the action of our civil courts and the excessive legislation of recent years has made our rule unpopular, the great bulk of the people would abhor any other rule much more. Always excepting the ruffians of the bazaars and those restless spirits, whether amongst the old nobility or others, who would hope to carve out a career for themselves as soldiers of fortune if some great revo-

lution were to take place, I believe all other persons are quite content to make the best of a bad bargain and remain as they are, and would, if necessary, fight for that end; while large numbers of them, including the whole of the trading and professional classes, are on the whole truly attached to British rule. The regularity with which salaries and pensions are disbursed creates a profound feeling of confidence in the Government. There are many villages containing scores of pensioned soldiers, amongst whom will always be found a few retired Native officers; all these can count upon their income as regularly as they count upon the sunrise; they contrast this with the condition of Government servants in Cashmere or other Native States. They thank God for it, and bless the Queen.

It is, however, much to be regretted that the growth of legal technicalities is tending to paralyze the administration of the criminal law. At present our Native magistracy are hardly up to the level of the bar, and the fear of a smart lawyer and of a conviction being reversed on appeal, leads to the far too frequent acquittal of criminals. This fact is openly admitted in Government reports, and has a most damaging effect on British prestige and on the sense of public security of life and property.

III. I will turn now to the third branch of the subject, viz., *under-currents of thought on social matters*. Much of what might have been said here has been already brought before you, but some points still remain, and the first is—how far English and Native society can be amalgamated. Of course the seclusion of the Native ladies is a terrible difficulty in the way of social intercourse. We who mingle socially with Native Christians and their families realize perhaps more than most English people in India can do, how delightful and mutually improving it would be, if the whole of Native female society were as graceful, unembarrassed, and modestly free, as our Native Christian sisters are. Time alone and the spread of Christianity can work this change.

I am aware that some will differ from the opinion I am about to advance, and I recently saw a strong attack upon it in a Native Christian newspaper, *Progress*, but I am obliged to maintain it, that unless and until our non-Christian friends will consent to eat with us, there can be no heartfelt fusion, and all attempts to bring it about are vain. Although it is a homely adage, I believe it to be often true, that the way to a man's heart is through his stomach. We see it distinctly exemplified in the life even of the Native family itself, where women, in many cases, do not eat with the men, and therefore, at all events in those cases, are not treated as equal beings. Pandit Dya Nand himself, whom I have already mentioned as the founder of the Aryan movement, when I asked him to breakfast with me, used this argument, which shows what a radical difficulty he felt in this matter, that as the Almighty had created dogs and cats to be wholly separate races, which could never amalgamate, so He had created Hindus and Christians to be separate races, who were not at liberty to amalgamate even if it were possible. I am of course aware that, theoretically, all Moslems

ought to eat with Christians, and that by Mohammedan law even inter-marriage between persons of these religions is legal, all being alike "ahl-i-kitab," or people of the book, that in all Mohammedan countries, except India, the inhabitants do freely eat with Christians, and even in India many individuals will do so; but at the same time the bulk of the Mohammedans will not, and I cannot admit that a few score of individuals in Calcutta, Bombay, or other large cities, whether belonging to the Mohammedan, Parsee or Hindu religion, who consent to break through the reserve, has hitherto had any effect on the mass of the people. For my own part I see no prospect of real fusion until Christianity has broken down this enormous stockade. Even apart from directly Christian endeavours, it is evident that we here have an apt illustration of a trite maxim which should govern our intercourse with them more than it does, that within due limits of kindness and forbearance our aim should be to promote the desired fusion rather by raising them to our own level than by our sinking to theirs. You may smile at the obvious truism, but I can assure you it is often overlooked in matters of Court ceremonial and a hundred others which there is not time to detail. Perhaps one reason why the Natives are so timid against amalgamation is the fear lest they should be led into English habits of wine bibbing. I am aware that statistics are brought to show that drinking is not on the increase amongst Natives, that low-caste people all over India habitually drink freely at fairs, at the Holi festival, and so on; that *lugri* drinking in Kulu, toddy drinking in Bengal, and arak drinking amongst the Sikhs, are all indigenous habits, in no way attributable to British influence; but at the same time none can deny that the steady supply of liquor at all times of the year under Government safeguards as to a certain amount of purity and wholesomeness, the importation of French brandies, much more palatable than country liquors, the habit of offering wine to one's friends at morning calls, and the injudicious offering of pegs by Englishmen to Native visitors, have had a most pernicious effect on the national morality. In the Punjab the excise revenue is very much less than in other parts of India, and I believe that in the Punjab the evil complained of is at its minimum; I fear there is no doubt that in Bengal it has risen to large dimensions. One of the non-Christian papers which I habitually read is full of incessant complaints against the Government on this score, while the facts and statistics quoted by the *Indian Witness*, conducted by missionaries of the Methodist Episcopal Church, place it beyond doubt that drinking is unconsciously but very truly fostered by our Government. A Brahmo paper of July 31st, 1887, comments on the report by the P. and O. Directors regarding the recent wreck of the *Tasmania* and the misconduct of English seamen having led the P. and O. to disuse them, and the comment on it naturally is: "The expression 'continued misconduct of European seamen and firemen' ought not to take us by surprise. Has not their love for the 'liquid fire'—a vice which Indian seamen are free from—something to do with the 'misconduct' complained of?"

My business in this lecture being to state facts as they are, and not

to explain them away or to justify them, I am bound to add that our custom of public dancing is intensely repulsive to Natives. Even our most devout, pure-minded Native Christians abhor English methods of courtship which we all know to be absolutely innocent. As for even enlightened non-Christians, the leader of the most enlightened Brahmos, P. C. Mozumdar, says in a late paper :—

“The problem of finding suitable matches for over-grown young ladies is as far from solution as ever. I have already alluded to the Puritanism of Hindu conceptions. We cannot afford to introduce love-letters, flirtations, rejections, and amorous fancies into our households. If we can help it, we will not permit the importation of these usages.”

And on this the Arya paper comments thus :—

“The leader of the New Dispensation is very right when he says, ‘We cannot afford to introduce love letters, flirtations, rejections, and amorous fancies into our households.’ Love-letters and flirtations may better be left as the sole and exclusive monopoly of the West.”

Now none of these three classes, Brahmos, Aryas, or Native Christians, allow anything of the sort in their own families, and only tolerate it amongst those whom they know to be persons of holy life as a foreign inexplicable eccentricity. How much more odious must our custom of public dancing be to the people at large.

Another feeling which Natives cherish towards English people rises from their non-comprehension of our punctuality, which does not waste time by being too soon and insists on punctual attendance at work or office. This causes us to be much disliked and wondered at. Speaking generally as to our ways, the English *Spectator* has an interesting article on the effects of travel on Indian princes. The conclusion is not particularly encouraging :—

“Many of the princes return from their travels more or less soured men. They have not approved or liked European civilization at all : on the contrary, contact with it has increased their sense of its disagreeableness. They are fretted by it, wearied to death with its endless restraints upon their free volition. The charm of life for Asiatic grandees is ease,—ease from the absence of compulsion to do anything, the ease which was in Tennyson’s mind when he wrote of the world, ‘In which it was always afternoon ;’ and this ease is the one quality wanting to the life of Europe, and especially of England. Midhat Pasha, in a wonderfully interesting conversation, pointed to this ease as the attraction of Oriental life, and we are without it to a degree that, from habit, we scarcely perceive.”

All this is obviously unavoidable, but a mention of these points could not be omitted. Another matter which Native society feels as a grievance is that which Sir Henry Maine, in his book on Ancient Law, so well describes as the melting away of the old “*patria potestas*.” At present the oldest member of a household, be it grandfather, father or elder brother (sometimes even an old lady), arranges all marriages and governs the undivided family with despotic sway. Now this is disappearing, parents are beginning to arrange for their own children, nay children not seldom arrange for themselves. Obviously a man who has taken a University degree, or a woman who has been taught to read and write two languages, or any one who has visited Europe, feels the power and independence which comes from

knowledge, and breaking away from parental control launches out on a course of his or her own, dictated often by selfishness and usually clashing with all conservative traditions. Discontent amongst the seniors is inevitable. This is but one of the fruits of the enormous advance in education. Again a correspondent in the *Indian Messenger* bewails the growing irreverence of young men attending service in the Sadharan Brahma Somaj. "To my surprise and vexation I found myself among a band of scoffers who, in free and easy defiance of the name of God, were criticizing the sermon in rather profane language. I was often disturbed and asked many silly and impertinent questions."

Another point is the intense hungering amongst all classes for Government service. Large numbers of youths annually pass the Middle School Examination; every one who does so considers that he has conferred such a favour on Government by getting himself educated that the Government cannot do less than give him an appointment in return. This feeling is intensified in proportion as the pupil passes higher and higher examinations. Just now the discontent felt from disappointment of such hopes is severe, and leads to the vituperation of Englishmen and their customs which we all see copied into the *Pioneer* and other papers. Of course the miserable animosities created over the Ilbert Bill gave an impetus to this ill-feeling, which might otherwise have lain dormant, and led to the appointment of the Public Service Commission. Unfortunately the knowledge of text-books and of the English language has not yet become tempered by sound scientific information, particularly with regard to political economy. Disappointed persons inflame popular feeling by pointing to the large sums of money which leave the country every year for the home charges of the Government, and you may hear any villager complain of the poverty of India, because so many crores are taken out of it every year to pay people in England. They are led to believe that this is so much wealth abstracted from India simply for the benefit of England, while the enormous sums of money brought from England and spent on railways and canals are carefully kept out of sight. In a remote village a few months ago I was challenged by a knot of tenant farmers to explain away the wickedness of Englishmen, who for their own profit and in order to supply situations for their young relations, multiply facilities for appeal, thereby erecting a succession of courts of justice, each such court becoming only a nursery of false swearing, and a drain on the pockets of litigants; this is just another instance of the deep distrust felt by the masses against an alien race.

Perhaps it would not be out of place if I were to offer two or three suggestions for the improvement of the relations between the two races; and the first is that English ladies should more often learn to read and speak Hindustani grammatically and elegantly. They have no lack of linguistic power—why not use some of it in acquiring the key to unlock their Native sisters' hearts? With this will come a desire to know what is being done in zenanas, not only religious work but general amelioration of admitted evils. With it will come a melting

away of prejudice—that insular prejudice which makes English people unpopular even on the Continent of Europe—how much more here !

Then, secondly, I would suggest how great an advantage might flow from the Government establishing a State newspaper for the diffusion of knowledge of *facts* and of sensible comments thereon. The present condition of popular feeling on these points is one which every right-minded man must deplore, be he Native or Englishman. In this connection I would further advocate some earnest and wide-spread effort for advancing a taste for pure literature. Many of us are happily ignorant of the gross abominations which young India is learning to read, and, unfortunately, learning to like. It is a grave evil which we must try to oppose, but whether by a commercial effort, such as our own Cassells' and Chambers' have successfully made, or by a benevolent effort worked as far as may be on commercial principles, is a matter for due consideration. Very painful facts as to the development of a taste for improper reading have come to my knowledge which this is not the place to narrate.

I have spoken as dispassionately as I could. I have lived as man and boy more than forty years in India, and shown my sympathy with its people by now making it, for the time at least, my home. I see very many good points in its peoples : I have many dear and trusted friends amongst them. I think that in many respects our Government system has wronged them, and that most of us foreigners are continually wronging them by our ignorance, prejudice, and introduction of many bad habits and vices. At the same time they have faults, and much of their suspicion of us is unworthy and unkind. But I am truly anxious that the two races should understand each other better, for the mutual advantage of both ; and it is for this object that I have endeavoured to bring before you some of the present phases of thought in Native Society.

H. E. PERKINS.

## FUH-KIEN MISSION: LIENG KONG AND LO NGWONG DISTRICTS.

JOURNAL OF ARCHDEACON WOLFE.



ON Wednesday, Oct. 10th, 1888, I started for Lieng Kong and Lo Ngwong. The day was very wet, and the following night especially the rain came down in torrents, and the mission-boat leaked overhead, which made the night to me rather uncomfortable. We anchored a little before daylight in front of Kwang Tau, and immediately after breakfast landed, and started for the city of Lieng Kong. We arrived here about noon. On the way over the mountain I visited the houses of the Christians, of whom there are four families. These attend the Lieng Kong

church, though the distance and the rugged nature of the road over the mountain prevent the women and little children from coming except very occasionally. This is a great drawback, but we cannot change the rugged state of the country, nor can we in a day put an end to the abominably cruel system of crippling the feet of female children, even among the Christians. We are gradually, however, inducing the Christians to give it up.

### LIENG KONG VILLAGES.

After dinner, in the city of Lieng Kong, took boat and started for the



town of *Pwo-Kau*, where we (that is, the Rev. Ting Sing Ang and myself, and cook) arrived just before dark. The Christians here were very glad to see us. Mr. Ting, Mr. Wong, the catechist at this place, and myself, started a meeting in the street. We very soon had a very nice attentive audience, and as it was a beautiful moonlight night, this audience remained with us, and we had a most successful opportunity of setting forth the message of salvation to the people assembled around us. Many questions were asked and answered, and I trust some seed was sown which in time may spring up and bring forth fruit. After supper, prayers, and reading 1 John iii. 1—5 with the Christians. Great cause for thankfulness to God for the success He has given to His Word in this place.

We got up about midnight in order to catch the early tide, and took boat for the towns of *Sieu Liang* and *Ting Hai*, on the seaside towards Shanghai. *Sieu Liang* is about thirty English miles distant from *Pwo Kau*, but having the wind and tide favourable, we reached *Sieu Liang* a little after daylight on Friday morning. We proceeded at once to the C.M.S. chapel in the town, followed by a most promiscuous crowd, to whom we preached, but as breakfast-time was drawing nigh our congregation gradually dropped off, and we were left alone to take some nourishment after the night's sailing in an open boat.

After breakfast six literary men sent word to inquire whether I could spare them an hour for conversation, &c. I at once asked them to come and see me. They did so, and I had some deeply interesting talks with them on Christian doctrine. Literary men, as a rule, are ashamed to say that they worship the idols. Yet they almost universally do so as earnestly as ordinary people. These six men denounced idolatry, but excepted the worship of the great sage, Confucius, and that of heaven and earth, from the category of idolatry. They said they were fully satisfied that Christianity was a good and holy religion; but I fear it was said more out of compliment to me than from any real conviction of the truth of what they said. All this forenoon was occupied in preaching in the public resorts

of the town, and we had very large and attentive audiences wherever we stood forth. It is now twenty years ago since I first visited and preached in this town. I was surprised to find that there were a few who remembered me, and remarked that I had grown very old.

After dinner we went on to the large village of *Ting Hai*, where about twenty years ago we had a station. We were immediately surrounded by large crowds. In the public place of the village near the west gate, and in front of the officer's residence, there was erected a large platform, recently used for the purposes of theatricals. The catechists and myself at once occupied this platform, and preached from it to the crowds which surrounded it on all sides. The people listened with great attention. The Mandarin opened his glass window, and the whole time I was speaking listened apparently most attentively, and when we had done preaching on this platform he very kindly invited us all to take tea in his rooms. The catechists accepted the invitation, and were treated with great kindness and respect by him and his family. I was not able to go, as the crowd came round me, and begged to hear more. I asked them to come on the beautiful beach and listen. One of the Native Christians from *Tau-ka*, who happened to be here on business, accompanied me on the beach, and a large crowd came around us. My voice was inclined to give way, but this Native brother took the subject up, and kept the audience together for some considerable time. After this I went on to the neighbourhood of our old preaching-place; and several of the old neighbours expressed joy at seeing me; said I had grown very old, and asked me to come and establish the Mission once more at *Ting Hai*. I have given directions to the Rev. Ting Sing Ang to take steps to reopen this old station. Certainly the people are most friendly, and I hope we may be able to carry out my most earnest wish to comply with the request of the villagers to re-occupy this important place. But, alas! where are the agents? I regret to say we have not a man to send here unless we give up a less promising place, and occupy this place instead. This, however, is a step that

I am very unwilling to take, unless there are very clear indications that it is the best course. I hope, at all events, the Sieu Liang catechist will frequently visit Ting Hai, and preach to the people.

#### SIEU LIANG, &c.

We took a boat, and had a pleasant row across the beautiful harbour to Sieu Liang, where we arrived a little after dark. This town of Sieu Liang is beautifully situated between two hills, on the southern corner of the Ting Hai harbour, and commands a charming view of the entire harbour and of the mountains of Lieng Kong and Kingpa, or Golden pass.

The Machu island, where the French ships of war had their rendezvous when they made their raid on the forts on the River Min a few years ago, is also visible from this town. It is a delightful situation: literally speaking,—

“Every prospect pleases,

And only man is vile.”

The streets are crowded with opium-dens, and old and young crowd into these vile resorts of dissipation. In connection with these opium-dens, crowds of prostituted women fill the streets, and the grossest immoralities are practised in these dens of iniquity. In consequence of the removal of the local tax, called “lekin,” on the sale of opium, the drug is very much cheaper than before, and consequently its use is rapidly spreading among all classes, and is fast destroying the vitality of this people. The devil could not have invented a more pernicious vice for the destruction of soul and body than this of opium-smoking, and woe to the man who by word or deed gives any support or encouragement to the hell-born traffic! The devil, who was a murderer from the beginning, is murdering the souls and bodies of thousands upon thousands of Chinamen by means of it, and those who support him by their conduct in advocating the traffic and the use of opium as an innocent luxury, cannot surely escape the judgment of God. It is necessary now for every friend of the Chinese to speak out in the plainest and most decisive manner of the evils of opium-smoking. The people are being ruined by it, and it is indeed a lamentable spectacle to see professing Christian men speaking

and writing in defence of the horrible crime. My earnest prayer for such men is, May the Lord in His mercy open their eyes before it be too late!

Sieu Liang contains over 600 families, or about 3000 inhabitants. The catechist here is supported by a friend of the Mission in England. The Bible-woman, who has been labouring here during the last eighteen months, has just died. Her husband had a small medicine-shop in the town. He is an earnest Christian, and a Native doctor of considerable reputation. He was present this evening at prayers. I read and expounded the fourth chapter of 1 Thess. especially for his benefit. We all felt comforted, and I am sure he was greatly comforted and encouraged by the words of the great Apostle regarding the blessed dead.

Saturday morning paid a visit to the next village, called Twai Liang. We had no great crowds to listen to us, but spoke to individuals of their immortal souls. It seemed strange news to them, and they evidently were indisposed to believe or listen. I sat on the beautiful beach by the side of an old man, and read to him John iii. 16—21. He became interested, and several collected around us, and listened most attentively. The old man was evidently moved, and thanked me much, as I told him of the love of the Heavenly Father in sending His Son to die for us. A ship carpenter, who was standing by, exclaimed in great excitement, “True! Every word is true,” and then with all his might denounced the idols and other superstitions of the Chinese. This created quite a sensation, but nobody had a word to say on behalf of the idols, &c. We advised the carpenter to go to the chapel at Sieu Liang, and hear more about God’s love.

The tide now began to flow in, and our boatman got impatient to go off. So we embarked, and under the influence of wind and tide were borne along and arrived at Pwo Kau about 4 p.m. The Rev. Ting Sing Ang took a fresh boat for the city of Lieng Kong.

#### PWO KAU.

I remained at Pwo Kau for the sabbath. About six o’clock the catechist and myself paid a visit to the Native school in the famous Ancestral Hall in this town. The master, whom I was

anxious to see, was absent, but the students received us courteously, and gave us tea. The catechist preached to the students. They listened as if it were a matter of course. A year ago they would not have done so, neither could the catechist have dared to preach to students as he did on this occasion. After supper I examined several candidates for baptism, and afterwards gave an exposition of the Lord's Prayer.

Sunday morning, the Christians began very early to arrive. The room was well filled, and a fair proportion of women. There were over sixty present. After the Second Lesson twelve individuals, three of whom were children, were baptized, and I was much encouraged by the intelligence and the devotion manifested by these men and women as they took upon themselves the vows of loyalty to God. One of the men thus baptized has been the means of bringing several others to the truth, and his whole heart seemed to-day to be literally filled with thankfulness to God. After the service I had a very interesting conversation with one of the catechumens, a rich merchant from the town on the opposite bank of the river. He said he had read the entire Old Testament, but he had not yet finished the New Testament. He reads the Bible to his neighbours who come to him every night for the purpose. They make objections to many parts, and he endeavours to answer them, and those he can't answer he brings to the catechist here to get solved. His difficulty to-day was: the heathen said to him last night, "You say there is but one God. Why, then, does God say in the First Commandment, Thou shalt worship no other gods but Me? This seems to recognize the existence of other gods." The catechumen could not explain this very simple objection, at least to us very simple; but it was evidently a difficulty in the minds of the men who made it, when he was told that there are those which are called gods by the heathen, false gods; and these are the gods the First Commandment forbids us to worship. He seemed astonished that he did not see this before, and exclaimed, "Oh, the devil has indeed blinded our understanding!" This man was brought to worship God through reading portions of the Bible, and I trust the Holy Spirit will con-

tinue to teach him and make him useful in leading others to the truth. He has already influenced two men to attend church; but one of them died recently, the other remains. There was also present to-day a young man recently possessed, they say, of the devil. For years he has been in a sad state of mental and physical derangement. His mother came to the church, and asked the prayers of the church on behalf of her son. The catechist explained the truth to the poor old woman, and went and prayed for the young man at his house. He got well soon after this; and to-day I saw him sitting, and apparently in his right mind, and greatly improved in bodily health, and joining devoutly in the prayers with the rest of the congregation.

#### LIENG KONG CITY.

I had fully intended to be present at Lieng Kong for the 3 p.m. service, as there were several candidates for baptism in from the country waiting to be examined; but, alas! both wind and tide failed, and I was not able to get to the city till after dark. The congregation, however, waited for me, and then immediately after tea the examination of the candidates commenced, and I was able to receive twenty-one, who were baptized in the course of the evening. Nineteen of these belong to one family, consisting of grandfather, sons, and grandsons, together with their wives and daughters. The good news is spreading in the villages all round this city, and there is now an attendance at this church of over 100. About a dozen single men, mechanics by trade, belonging to the city, have lately commenced to attend the Sunday services, and the week-day evening readings and prayers at the parsonage, conducted by the Rev. Ting Sing Ang. The Bible-woman who had been labouring for some years in this city died recently. Her husband died the week after she did, and left behind them two orphan sons. One of these was taken into the Foo Chow Boarding-School, and the other was taken up by one of the Christians here, and helped by him.

On Monday, soon after breakfast, the members of the Church Council began to arrive from the various pastorates in the district, and in the evening a missionary meeting was held, when all the

catechists, schoolmasters, and others, gave short accounts of their work.

On the whole, the work in this Lieng Kong district is most encouraging, but I am sorry to say it is not sufficiently extended over the entire district. This is one of the largest and most densely-populated of all the counties in the Foochow Prefecture, but there are fewer stations and fewer agents at work here than in any other of the Hiens, or counties.

The city of Lieng Kong, like the cities or centres of the other Hiens, is a very difficult and hardened field of spiritual labour. The people are too engrossed with business and the things of this world, to give any attention or thought to the concerns of eternity, or the salvation of their souls. Here, in addition to this spirit of materialism and worldliness, the pride of literary pursuits, and self-conceit is superadded, which intensifies the difficulties, and embitters the hostility towards the religion of Christ and His followers. And yet Lieng Kong is as dark and degraded as any city in the broad empire of heathenism! They worship an image of the dog, of the horse, and of the cow in some of their temples, and actually stuff food into the mouths of these images, under the delusion that they are pleased with being thus cared for and fed. So true a testimony of heathenism everywhere are St. Paul's words—Rom. i. 22, 23! On a certain day in the year the mothers, wives, or daughters of this city assemble in a certain temple to bemoan the fate of either father, husband, or brother, who may have died on account of some known or unknown crime or sin committed, or who may have died a violent death either by his own hands or that of others. These poor women kneel on the steps leading to a small stone bridge, which spans a small space between two departments in the temple. Over this bridge these unfortunate souls are supposed to pass on their way to judgment by two gorgeously-clothed idol gods, which stand at the further end of the bridge, and at the entrance of the second department. Here these poor women spend the greater part of the day and night, moaning bitterly, and are supposed to fill the space spanned by the bridge with their tears, their object being to excite the compassion of

these two idols, with a view to induce them to deal leniently with their relations, and if possible to mitigate the severity of their punishments. It is a sad spectacle to witness, and makes one's heart sore; but surely it inspires one with more zeal than ever, to make known to these poor people the true Mediator, "whose heart is made of tenderness and overflows with love."

On Tuesday morning the business of the Church Council commenced, and it was announced that the subscriptions to the Native Church Fund exceeded by \$20 the sum given last year. It was also reported that six Christian families in the village of Long Tau, were rendered homeless and destitute by a conflagration in the village, which completely destroyed their houses and property. A collection was at once made for the sufferers, and the balance of the offertory in each of the churches all over the district, which amounted to \$15, was added, the whole making a respectable sum. It was very pleasing to witness the readiness which was manifested by every member of the Conference to assist their brethren and sisters in distress.

After the business of the council was finished, on the following day (Wednesday), I went on to A Iong, and had service with the Christians, examinations of candidates, and baptisms. Seven were received into the visible Church of Christ at this place, the firstfruits of A Iong unto Christ.

#### TAU KA.

After this I walked on to Tau Ka, through the magnificent mountain scenery, and arrived there about dark. After supper the crowds came together to hear the Word of God, and for two or three hours continuous preaching was kept up by two catechists, who happened to be present, a private Christian from Chia Sioh and myself. The church was literally crammed the whole time, and the greatest attention was paid to each of the preachers. Whether they will receive it or not, the truth has been clearly put before them, and I believe it cannot be in vain. In this town the people generally have a fair knowledge of what Christianity means, and our motives in preaching are now understood. The catechist here is a good preacher, and is one of

the candidates for holy orders now being prepared for the Bishop. I beg the earnest prayers of God's praying people for him and his work in this pastorate. By the time the preaching to the heathen was finished, the Christians and candidates for baptism had all assembled. The heathen audience was therefore dismissed. They would willingly have remained longer. The doors were now closed, and the examination of the candidates commenced. This took a considerable time. I was able to accept eleven adults, who were baptized in the course of the evening.

Two of the candidates, women, interested me deeply. One was an old woman, sixty-eight years of age, and had walked seven English, or rather Irish miles, that evening, in order to be examined and baptized. She answered with great intelligence, and evidently was deeply in earnest about the salvation of her soul. She is a midwife by profession, and has many varied opportunities of speaking for Christ, which she declares she never fails to make use of. Her sons also have embraced the faith, and she is doing her best to bring all her family, daughter-in-law, and grandchildren, to the Saviour. I was much encouraged by this poor old woman, and I am sure the catechist at this place is doing a good work in the entire valley of Mape.

The other was quite a young woman, who came with her baby in her arms. This woman also manifested the most intense earnestness, and showed by her answers that she had not learned or believed in vain. But a difficulty arose about baptizing her, as her husband has not yet really believed in Christ, nor attends the church. Knowing the condition of women in China with reference to their complete subjection to their husbands, I hesitated to receive her. I could not, however, resist her earnest pleading for baptism. I had no doubt as to the reality of her faith in Christ, and on her being strongly recommended by all the Christians present, I dared not refuse her, and she was therefore baptized with the others. She then begged that her baby also would be baptized. She said her husband, though not a Christian, was a good man and a kind husband, and that instead of offering any objection to her becoming a Christian, he rather urged

her to join the Church, as her heart was set upon it. She said she had good hopes that her husband before very long would be brought to Jesus, and asked us all to pray for this result. So the child also was baptized.

It was very late before all was over, but the night was beautifully bright by the moonlight, and all were enabled to return to their homes except the old woman, who remained the guest of the catechist's wife for the night.

The work in this valley is most encouraging this year, and everything indicates that the day of small things here is passing away. May God grant that this may be so, and that a great ingathering of souls to Christ may soon be given us in this place and all over the Mission!

TWAI KWOH, &c.

On Thursday visited Chia Sioh and Twai Kwoh. Slept at the latter place, and had grand opportunities of preaching to crowds. I had a large congregation in one of the villages near Twai Kwoh by moonlight. The people were most kind and civil, and begged me to continue my discourse. I was listened to with the greatest respect and attention. All bore ample testimony to the excellency of the doctrine, but declared they could never live up to the requirements of Christianity, and there was no use in their trying to do so. I invited them to come to the chapel to hear more after supper, and some of them did so. The evening, however, was devoted to the Christians who came together. There was only one candidate for baptism here. This man has been coming to church for at least the last six or seven years. According to the account of the catechist, confirmed by the record on the church books, his attendance at church on Sunday has been very regular. He asked for baptism to-night. After examination, I was willing to baptize him, though he did not show very great intelligence; yet I thought it proper to baptize him, considering how long he had been coming to church, and also because I believed he had faith. But on asking him whether he would willingly comply with the rule of the Church Council to contribute a dollar a year towards the Native Church Fund for the support of his pastor, he

said a dollar was too much; that he would give 400 cash (not quite half a dollar). I asked him how much he contributed to the worship of idols before he became a Christian. After some hesitation he confessed that he gave at the very least \$2 a year. Sometimes, in case of sickness, &c., \$10, \$20, and \$30. Not that he ever gave so large a sum himself, but these sums were given by his family. I then put it to him whether it was right or respectful towards the true God to give only 400 cash towards the support of His worship, while he gave 2000 cash when he was a heathen to the support of the worship of the false gods. Under these circumstances, I said I doubted his faith and love towards God, and so could not baptize him. He then rose and went away. This made me very sad, but I am persuaded I did the right thing. And Christians ought now to be urged to give to God at least as much as they gave to the idols in the days of their darkness. I think this is reasonable and right, seeing that their becoming Christians exempts them legally from the many heavy contributions imposed upon them by idolatry when they were heathen.

There is some improvement in this station beyond last year, but the work is slow, and the hindrances, arising from the opposition of the devil and the evil and corruption of the human heart, are great and formidable.

The next day, Friday, on to Sa Sang. On the way, called at the houses of some Christian families and had prayer with them. I was saddened and pained at one family, which had been baptized some time ago, and which, because of the death of their little boy, renounced Christianity and went back to idolatry. They were ashamed to see me, and so I have not had an opportunity of talking to them of their great sin, and warning them of the probable result of their apostasy. Arrived at Sa Sang about dusk, and met the Christians later on. Was much discouraged; no progress going on here—utterly dead. Catechist too old and feeble, and the work suffering in consequence. Unwilling to dismiss an old man who has worked so long for the Mission and has been faithful. To send him off would be starvation now that he cannot work, and I could not possibly do so. I de-

termined, however, that the work here shall not suffer, and have recommended the council to make him a small allowance and superannuate him. But the difficulty in this case, and other similar ones, is the want of sufficient funds to pension them. The Native Church here is not yet strong enough to provide for its disabled servants and teachers. It has the will, but not the power.

On Saturday, visited several of the Christians' houses in a neighbouring village, and had good opportunities of preaching and speaking to many heathen men and women in the large common halls of the houses. I was invited by one of the principal men in this village to dinner, and because I could not stay he provided me with cakes and other sweet things, none of which I could eat; first, because I was not hungry; secondly, because I did not like these cakes, &c.; and, thirdly, because they would surely have made me ill had I taken them. I explained to my kind host that as I was not hungry, and as it was out of the ordinary course of my meals, I was afraid to eat would make me ill, and begged to be excused.

In the afternoon I went on to Heng Iong, where I spent the Sabbath. This evening (Saturday) had prayers with the Christians who came together. The present time is a particularly busy season with the people gathering in their autumn rice harvest, so that many of the members were absent in their fields. Only seven met me here this evening. I was pleased with their heartiness and apparent zeal, though on the whole this place is giving me no encouragement. The catechist complains sadly of the coldness and deadness of the majority of the congregation. I have always found in my experience that the coldness and want of spiritual life in a congregation is principally, if not altogether, due to the want of life in the catechist himself; and I fear this is the case here. There is a small school at this place, but the boys are all away helping to gather in the harvest. The schoolmaster is a sober old man, who went through, in his younger days, all the horrors of the Taiping rebellion, and saw General Gordon. He lost every member of his family, and has not a near relation alive at the

present time. He heard the Gospel at Lo Ngwong. The story of Christ's love touched his heart, and his sympathy for the sinful and suffering and sorrowful drew him to the feet of Jesus. He found what he wanted—peace to his troubled heart. He is not a bright man by any means, though a fair scholar, and was employed by the Government in some literary capacity.

- This was the first time he had ever opened his heart so freely to myself. I was much interested.

About thirty attended the Sunday morning service, and I administered the Lord's Supper to about twenty communicants. Heng long is a busy mart, and the people are given up to worldly things, which so absorb their whole thoughts and attention that no thought can be given to spiritual things. There are, however, a few here who have given their hearts to Christ, and we can only go on sowing the seed, praying that God would graciously give the blessing to His own blessed words.

The following morning (Monday) I started, accompanied by the Heng long catechist, for the village of A Chio-pang, where there are thirty Christians and members of the Heng long congregation. Though they do not regularly attend the church at Heng long, the catechist goes to them and holds a Sunday evening service in the school-room there, or else in the house of one of the members. A Chio-pang is four English miles from Heng long. The road runs by the side of a mountain stream, which in rainy weather expands into a river, and rushes violently for miles, till it reaches the Lo Ngwong valley, and then quietly glides away into the sea.

The scenery along this stream from Heng long to A Chio-pang is grand. The mountains rise high on either side of the road. Close to Heng long these high mountains gradually slope down towards the stream, and their sides are covered with beautiful crops of rice, golden at this season of the year. Large trees, too, are plentifully studded on the higher parts of these mountains, and the bamboo groves abound on every side.

We arrived at A Chio-pang about eleven o'clock, and called most of the Christians together and had prayers with them in the little schoolroom. One

old man, about eighty years of age, was baptized. This old man's entire family have already entered the Church, but his own baptism was put off, because he was very dull and could not learn the Creed and the Ten Commandments. To-day, I was earnestly requested by himself and his entire family to baptize him, as he was very ill, and his life very uncertain. He said he believed with all his heart, and wished to be baptized before his death. I felt under the circumstance I could not refuse him, although he could not answer all the questions or repeat the Creed, &c. His knowledge was extremely limited, but I felt his faith in Christ as his Saviour was strong, and I admitted him into the visible Church of Jesus Christ on earth. After visiting the houses of the Christians in this village, and giving to each a word of encouragement and prayer, I proceeded on my journey to O long.

#### O LONG.

The road from A Chio-pang to O long is over a beatifully wooded mountain, very high and rugged for the most part, with occasional valleys well stocked with rice and other crops. The people, however, are poor, and over all this region are much given to opium-smoking. The pernicious results of this soul and body destroying vice are apparent on every side. Cadaverous looking faces meet one on every side, and the slovenly habits and the filthy appearance of the people generally, testify but too plainly to the almost universal practice of this vicious habit, and the evil it is working on this once industrious and energetic population. The rapid progress which opium-smoking has made during the last twenty years among all classes of this population is a very serious matter for us missionaries, as, humanly speaking, opium-smokers are beyond the reach of conversion, and the vice unfits them for the reception of any moral or spiritual truth. Can the Church of Christ in England do nothing to influence the nation to withdraw from the abominable traffic which is causing so much moral, spiritual, physical ruin to this great people! It seems not! And this is a sad reflection on the Church of Christ in England that it seems powerless to influence the English

people in so important a matter as the Indian traffic in opium.

The name O Iong designates a large and extensive district containing many populous villages. One of the largest and most central of these villages is called Tong Pieng, where the C.M.S. has an out-station. I arrived here about 5 p.m. The people were very friendly, and welcomed me on every side. The Mission work in this village was commenced here many years ago, and at first amidst much opposition, many embraced the truth; but for years no progress has been made, though the majority of those who joined the Church in the early days still remain faithful; but on the whole, the progress here has not been satisfactory. This has arisen chiefly from the prevalence of this vice of opium-smoking. Families who once possessed considerable wealth have been reduced to extreme poverty through indulgence in this vice. Almost the entire population is abandoned to the use of this poisonous drug, and the effects are witnessed in the extreme poverty of their people, in the broken-down and dilapidated dwellings all through the village, and in the gross immorality which prevails among the inhabitants. Men openly and without shame prostitute their wives, in order to procure for themselves the means of indulging in opium-smoking. Little children are sold as slaves, and torn away from the embrace of their helpless mothers in order that their degraded fathers may have money to buy opium; all this, and much more, may be told of the effects of opium-smoking on this miserable people, and yet would-be Christians in England see no harm in it, and openly advocate the abominable traffic which makes it possible, and comparatively easy, for the Chinese people to ruin themselves and their wives and children for time and for eternity also!

There are about forty members connected with the Church in O Iong, and I am glad to say that there appears a revival at present of earlier hopes for this place. Several new inquirers have joined themselves to the Christians here this year. The old members manifest more zeal, and old Chung-te is still, though very feeble, full of zeal and spiritual life. I had a small party of Christians to meet me at prayers in

the evening, and several of the heathen neighbours came in and listened for a long time while the catechist and myself expounded the truth of Christ's religion to them. Several said they were only kept away by the ridicule of others, and were ashamed to be seen coming to church on Sundays. This is very extensively true all over this region, where Christ has been preached for the last twenty-six years.

The following day I went on to Chai Tau, where there are several families of Christians, most of whom attend the Tong Pung church. There is also a small school at Chai Tau. I visited and prayed with some of the Christians here, but most of them were absent in their fields reaping their harvest.

#### CHING-KANG, LAU LONG, &c.

After this, I went on to Ching-Kang and Lau Iong. I reached this latter place about dark, and met the head-catechist of the district, and the superintendent of buildings and repairs, appointed by the Lo Ngwong Church Council, who had come here to look after the building of a church which was being erected in the village. It was very gratifying to witness the zeal which the members of this Church are manifesting in the building of their new church. After supper, a large number met for evening service, in the course of which four adults were received into the Church by baptism. The examination of these four men was conducted by myself and the head-catechist in the presence of a goodly number of Christians and heathen, all of whom I cannot but hope were benefited by the exercise. The impressions left on the minds of the heathen listeners by the questions and answers of the four candidates, and the explanations given of Christian doctrines must do good. One of these baptized this evening is a leading man in the village, and has been for years an opium-smoker, but by the grace of God has, after much struggling, been enabled to break it off, and cast in his lot with the people of God. I may mention that three of the four baptized here this evening had been opium-smokers. They have been on probation for several years, coming to church and learning, but not able to



give up the habit. At length, by the help of God, and the prayers of the Christians and the use of opium pills, they completely separated themselves from the evil, and for one year after they had done so, were kept on as catechumens before their baptism. It is necessary to be very careful in admitting reclaimed opium-smokers into the Church, as there is always more or less a liability to return again to the fascinating vice. It is truly a miracle of grace to save a man from the power of this pernicious habit!

It was very late when the service was over, and I retired to bed very tired, but full of joy and thankfulness to God for the work He is doing in this village and neighbourhood.

The following morning (Wednesday) I went on to Siong Iong, where I had an examination of candidates, eight of whom I baptized, and returned for dinner to Lau Iong. The scenery about Siong Iong, and all the way from Chai Tau to Lau Iong is very beautiful and picturesque. Hills covered with the delicate bamboo tree, and flowering shrubs and trees of various descriptions. Valleys covered with luxurious crops of rice and vegetables, and as far as one could judge, an overcrowded population. The surprise seemed to be how so large a population can find subsistence in these narrow valleys among the mountains. But they subsist chiefly upon potatoes, which grow to perfection on the sides of these mountains, and which are very cheap. I have known families of four individuals to live on \$2—equal to 6s. 2d. sterling—a month, eating nothing but these sweet potatoes, and occasionally a little salt fish. They supply a very wholesome and substantial food to the enormous population which occupy these Fah-Kien mountains, which send forth a hardy and enterprising race of men over the whole empire, and to foreign lands.

After leaving Lau Iong, I visited the large town of Kwo Kau, where I arrived on Thursday evening. After supper had prayers with the Christians, and examinations of candidates for baptism. I baptized four adults belonging to this place. The catechist here is an earnest man, and has worked here very satisfactorily for the past two or three years. This place, like all other towns,

is given up to the world, and the people seem to have no care for the things of heaven, or the welfare of their souls. Indeed they don't think they have souls, and this world they believe is the only one they have any need to concern themselves about. But the testimony of God is day after day brought to their ears, and though the masses turn a deaf ear to it, there are a few who, by the grace of God, have been brought to believe and care about the things that belong to their everlasting peace.

The grandeur of the mountains in this neighbourhood, and the beauty of the valleys filled with rice at this season, is indeed fascinating; but the misery and moral blindness of the children of men who dwell amidst all these bounties of Providence, make one sad indeed. A beautiful river flows right through this valley close by the walls of Kwo Kau, and pursues its devious course for many a mile between mountains, hills, and dales, till it arrives at Lieng Kong, and then passes noiselessly into the all-absorbing sea.

The population here is very large, and a grand centre for evangelistic work among the surrounding villages. There are at present more than ten members at this place, which entitles it to admission into the Lo Ngwong Church Council, which fact took place at the recent meeting of the council.

#### LONG TUNG, &c.

Friday morning I started for the little church of Long Tung, fifteen miles distant among the mountains. It took us four long hours to climb over the high mountain road from Kwo Kau to Poi-teuk, which brought us half-way to our destination. From Poi-teuk we still had a climb of three miles further to Sang-Kaik-Iong, where we had dinner, and met the Christians for prayer and the baptism of two children. The A Chia catechist holds service here every Sunday evening. The old families still remain faithful, but no new ones have been added to the Church in this village. After leaving here I paid a visit to A Chia. Here I met Sia, the literary graduate, and had a long and painful conversation with him on the abominable opium question. Sia himself comes regularly to church, and contributes to the support of the catechist and the repairs, &c., of the church,

but at present he is much discouraged and disgusted by the conduct of England and China with reference to the opium question. He says that since the recent arrangements, which allows the opium to be transported into the interior free of lekin tax, the consumption has more than doubled, as the price has, by these arrangements, been much reduced. This testimony is true. The Imperial revenue, it is true, has been largely increased, but the local taxation having been removed by the special request of England, it can be conveyed into the interior, and sold for a much less price than it cost under the old arrangement! Hence the country is being visited with a heavier curse by the action and greed of England than ever before. Will not God visit for these things? Sia's son, his only son, has succumbed to the temptation, and has become within the last year a confirmed opium-smoker. The grief and anger of the father may well be imagined, and the shame and helpless indignation of the English missionary are beyond expression. Often and often has the English missionary to endure this humiliation, which no other nationality has to bear in this country, and often and often has the English missionary wished in his heart that the flag of some other nation which is not stained with the poisonous polluted opium drug, was the one under which he lived in this country, rather than the English, which is the emblem to the Chinese of the moral ruin of their nation.

With a heavy heart, and a downcast look, and a sense of shame, and a heavy curse on the opium traffic, I left Sia's house, and went on to Long Tung. Here, again, the accursed thing came in my way. Indeed one cannot escape from its polluting sight and stench anywhere in this province. Its wretched victims meet you at every turn, either to implore assistance to rid them of the evil, or to invoke vengeance upon you with a curse.

There is no catechist at Long Tung, and consequently the Christians are somewhat discouraged. I tried to comfort and encourage them, and reminded them that Jesus Himself would come and live among them if they would invite Him, and prepare their hearts to receive Him. There is no other

panacea for the ills, and sorrows, and sins of this people but the old one—the blessed Gospel of Christ—which has done so much for the world in the past, and is destined to restore and heal it completely in time. I had a nice encouraging meeting with the Christians here this evening. One rich man from a neighbouring village, whom I baptized years ago, left us at the time of the French troubles in the Min, has again returned to us, and I trust the Lord will influence his heart to trust only in God, and to live more to Him than he has been doing.

The following day visited the stations of Au Tio and Sieu Hung. I arrived at the latter place about dark. There is no catechist here, and the Christians have been left much to themselves. I regret to say this has not improved them, but of course they must learn to take care of themselves, as it will be impossible for the Church Council to supply every little village where there are Christians with a resident catechist, unless, indeed, these villages pay the expense of supporting a teacher for themselves. I had evening service in the little church with the Christians. Many of them were absent in the fields looking after their harvest. I lodged in a small room placed at my disposal by one of the members. I never suffered so much agony before in my life as I did this night from the horrible stench which issued from some place near this room all night long. I felt quite sick in the morning, and was thankful that I soon recovered in the open air.

#### LO NGWONG.

After morning prayer with the Christians, I went on to the City of Lo Ngwong, where I preached to the congregation there on the following Sunday, from Heb. xii. 1, 2, 3. There was a nice congregation, and they listened most attentively, and I trust some truth was lodged in their minds. The Rev. Sia was among the listeners. His case is a sad one. May I ask special prayer for him?

The following days were occupied in holding the meetings of Church Council, after which I was compelled to hurry back to Foo Chow to join the Bishop, who was engaged in examining the seven candidates for holy orders which were recommended to him from the

various Church Councils. The Bishop spent three weeks with these candidates examining and teaching them, and exercising them in extemporary preaching. We think it has been a

very profitable season, especially to the candidates, and I hope and trust they may be admitted next year, and prove faithful ministers of Christ to this people to the end of their lives.

## THE BISHOP OF SIERRA LEONE'S SECOND TRIENNIAL CHARGE.

*Delivered to the Clergy and Laity of the Sierra Leone Church, in St. George's Cathedral, Freetown, May 15th, 1889.*



Y REVEREND AND LAY BRETHREN,—I meet you to-day with no ordinary feelings of gratitude to Almighty God for having permitted me, in February last, to enter upon the seventh year of my episcopate.

I. *Introduction and Personal Retrospect.*—It is three years since I delivered my first charge from this place, and I am particularly grateful to God for letting me speak to you, as I do to-day, after an enlarged experience, and a more intimate knowledge, I hope, of affairs.

Perhaps there is no part of the world where we learn to appreciate continuity more than in Western Africa. God has permitted us to work side by side in His Church here for more than six years! This is no chance coincidence: He has a purpose in it. My sense of this purpose makes me feel that everything I can do, every experience I can collect, every right word of counsel I can give, is the lawful possession of you my fellow-workers; and I entreat you to receive my words at this time, not only with a due regard to the sacred position I am privileged to fill (however unworthily), but also as dictated by a spirit of love and zeal for the Church and cause I serve. In all I say to you, I seek to be led by the Spirit of our common Master and Lord, of whom it was said, "The zeal of Thine house hath eaten me up."

II. *General Retrospect.*—This three years' interval has been marked by events, some important and closely affecting us, which claim at least a passing word. Let me then mention: the joint jubilee of our Queen and centenary of our colony in 1887; the completion and opening, after painful and protracted delays, of the Wilberforce Memorial Hall; the cessation of the anomalous condition of the ministry of this Cathedral, by the appointment at length of one of our African pastors to its care as Assistant-Chaplain; the appointment of a first African Archdeacon of Sierra Leone; the enlargement and reopening of the Grammar School; the erection and opening of the long-desired Cathedral School; the building of a C.M.S. Sanatorium on Leicester Mountain; the official visit (the first since 1816) of a member of the C.M.S. Committee; the consequent decision of that Society to undertake missionary work amongst Mohammedans in Freetown, and to send a missionary also to the Sherbro district; the decision of the home authorities to grant a Bishop to the Yoruba country, thus setting me more free for this important region; the final withdrawal of C.M.S. aid, complete this year, from the Sierra Leone Church; the disestablishment by Government of the Colonial Chaplaincy at Bathurst, Gambia; and the so far successful effort to plant an African pastorate there—a movement which bids fair to establish the Church more firmly than before; the appointment of one of our African pastors to Cape Coast Castle, after a fruitful term of service at Accra, and the appointment, for the first time, of a European chaplain to Accra.

The mere mention of these incidents is sufficient to indicate that work in various departments has been going forward during the past three years, and perhaps such a reminder may serve as a helpful background when we go on to face what has been left undone.

III. *The Church*.—Let me now remind myself and you what it is we claim to be, and in what capacity we are gathered together in this Cathedral to-day.

We claim to be a part of the ancient Apostolic Church, still, thank God, established in England, connected visibly, by orderly succession, with the first Apostles of our Lord. I want you, my brethren, to appreciate this blessing of God's good providence. You may do so without the least sectarian spirit. It is simply matter of fact. To appreciate it is to lose nothing in unity with our other Protestant brethren; to depreciate it will be to surrender the field to the marvellous energies of the corrupt Church of Rome. That the time will soon come when the Mother Church will take the lead in some endeavour by which we may, without surrendering any of our inheritance, find some point of contact with Wesleyans and other orthodox Nonconformists, every one who has the spirit of unity will earnestly pray. The competition of bodies of Christians in one small town or village while vast regions outside are, by mutual consent, as it were, left untouched—this is one of the saddest results of the divisions which we inherit from our forefathers. It is equally a reproach and an extravagance.

IV. *The Lambeth Conference*.—The mention of this brings me next to speak of the Lambeth Conference of last year, in which I had the great privilege of representing this diocese. Some of you may have noticed that, both in the Encyclical Letter of the assembled Bishops and also in a Report on the subject, an earnest desire to find some basis of unity and co-operation with all those bodies of Christians which hold so many of the essentials of the faith in common with us, found warm expression. Here for the present we must leave it, and in wiser hands than ours. But, by unity of spirit, by making the most of points of agreement, by kindly intercourse, and even co-operation, in those several ways that do not compromise either our Church order and discipline or theirs, we may minimise the present evil, and perhaps hasten a better state of things by-and-by.

The Lambeth Conference impressed me deeply. I saw, as by an object lesson, the vast extent of our Anglican communion; I felt the great importance of each diocese realizing its responsibility to the whole body; and I think no Bishop can have sat in that assembly and not have felt how all-important it is that, while his own branch of the Church adapts itself to all that is national and particular in its own country, it should do nothing, agree to nothing, that would endanger intercommunion with the whole.

It appeared to me, as I sat in that Conference, that the Church in Western Africa was in rather an anomalous position. It does not form an ecclesiastical province; it is not in a province, and so is, perhaps, in danger of suffering an isolation that is not good. But I think I gathered that all colonial dioceses are feeling after a closer mutual inter-relation; there is a desire for some kind of central council of reference on debated subjects, whose decisions should have some binding authority, and we may hope that some satisfactory solution will be forthcoming by the time the next Conference is due.

The discussion on the subject of the polygamy of heathen and Mohammedan converts to Christianity engaged my closest attention. I ventured to speak earnestly against any lowering of our standard on any pretence whatever, and I believe events will ultimately justify me in the course I took. I cannot but feel that the Church in Sierra Leone has so far, apparently, failed to realize the moral significance, as I do, of this question. I think, moreover, that there

has been some confusion of thought about it. Possibly, it is because the Church in Lagos is more in touch with the mission-field, and has more experience of facts as they are, that we have from there a decided voice against any compromise. And it was *a strength indeed* to find, in the venerable Bishop of the Niger, one who maintained boldly in the Conference that our position in Africa would be untenable if we lowered our standard on this subject for a moment. The decision of the Bishops that *polygamists may not be baptized* may make our progress slower, may impose on us the duty of self-denying provision in a few cases here and there, but we shall be on the "King's Highway," and thus the progress will be sure.

Far more closely affecting immediately local work are a few words of the Conference on the subject of purity, which I regard as so important as to justify me in introducing an extract from them into this Charge. I trust every Churchman will echo them far and wide:—

"We speak as those who are deeply conscious of their responsibility before God for the words which they utter upon a subject of tremendous moment. . . ."

Thus the Bishops go on to say:—

"We solemnly declare that a life of purity is alone worthy of a being created in the image of God.

"We declare that, for Christians, the obligation to purity rests upon the sanctity of the body, which is the Temple of the Holy Ghost.

"We declare that a life of chastity for the unmarried is not only possible, but is commanded by God.

"We declare that there is no difference between man and woman in the sinfulness of sins of unchastity.

"We declare that *on the man*, in his God-given strength of manhood, *rests the main responsibility*.

"We declare that no one, known to be living an immoral life, ought to be received in Christian Society.

"We solemnly protest against all lowering of the sanctity of marriage.

"We would remind all whom our voice may reach that the wrath of God, alike in Holy Scripture and in the history of the world, has been revealed against the nations which have trespassed the law of purity, and we solemnly record our conviction that where marriage is dishonoured, and sins of the flesh are lightly regarded, the home life will be destroyed, and the nation itself will, sooner or later, decay and perish."

V. *Missionary Work*.—It must still be said of us that, as a Church, we do little more as yet than recognize *the principle* that a Church of Christ must be aggressive and missionary. But our little Missionary Society is as active as we will allow it to be! I think it would be stronger if it were not taken for granted, in electing the Missions Committee, that a churchman is *therefore* a friend of Missions. It must be by a process of, not natural, but *spiritual* selection that a really working Committee will be formed. Enthusiasm is a *sine qua non* in such work as this. My brethren, such work as must be done, if Christianity is to be planted in surrounding countries, will require, not only in those who control the work here, but in those who go to do it, a self-sacrifice, an enterprise, a devotion, which have hitherto (I say it in all loving faithfulness) been all but absent.

I cannot help feeling it unfortunate, that the Church Missionary Society, having once obtained such a splendid base of operations as this mountainous peninsula, did not at once work forward from it north and east and south. I trust that, even now, these regions are not *altogether* to be kept waiting for the Sierra Leone Church to win them. I am far from wishing to spare *you* such honourable work, but I do not consider that you as yet fulfil the conditions

under which alone such work can be successfully done. The message going forth from you must be an overflow of your own strong and true life. When the tide rises, the overflow will come, and the message will go. In the power of the Spirit there will be a going forth of love and sympathy, of earnest desire and of readiness to endure hardness, towards our less favoured brethren around. Oh that I might witness such a time!

VI. *Our Ecclesiastical Position.*—Circumstances have brought to the front during the last three years the relation in which we stand to the Church Missionary Society, and to the See of Canterbury. The relation of the C.M.S. to this church is evidently that of an anxious parent, rejoicing at every indication of power in the child to walk unaided, retaining no say in purely ecclesiastical matters, other than such as their ownership of all church property gives them. It appears to me that the very last wish of that venerable parent, is to act the rôle of a mere mother-in-law (if I may use a convenient expression without disrespect) to this Church. All the sentiment that rightly grows out of heroic work done during this century, may justly give weight to any of its decisions affecting local affairs.

Our relation to the See of Canterbury is sufficiently explained, so far as it technically grows out of the Letters Patent, in a letter now in your possession, which the Archbishop kindly wrote at my request, for your future guidance and mine. It is perfectly true that a right of appeal against a judgment exists (a right that was left strangely unmentioned in the Articles of Arrangement of 1853), but if we all try to follow his Grace's advice and evident wish, these appeals will not often be heard of. When you consider that this technical right depends, for its validity, on the continuance of the Crown Appointment to this See, or upon other conjunctions of circumstances which I need not particularize,—when, again, you consider how, obviously, we are far from the goal of Church Polity we should wish to attain to in these parts, it seems to me that it will be most unwise on the part of the clergy to press nice legal points, should they arise; when abundant safeguards exist, in the so close connection of this diocese with such a responsible body as the Church Missionary Society, against any possible abuse of power. It must be obvious to any observer of church affairs of late, that a tendency to litigation, continued assertion of presumed rights after responsible authorities have spoken, unwillingness on the part of a few to co-operate even in an endeavour to revise church regulations, when such a course is pressed by authority as the only right one, constitute a grave danger in a small pastorate, voluntarily supported, such as this. I would fain hope, however, that better counsels will now prevail, and that it will be generally seen, that patience, forbearance and tact, will often prevail, and win all that ought to be desired, where a disposition to demand and extort entirely misses its aim.

VII. *Church Constitution.*—I thus come directly to speak upon the necessity for an immediate revision of the Articles of Arrangement. The necessity lies in the fact that we have outgrown the old ones for many a year, that they never were intended to be a final, much less a legal document, but merely a *bond fide* experiment, and that our present position, without some revised agreement between yourselves, and the Bishop, and the C.M.S., is dangerous to good order and edification. There seems to be no doubt that a large majority desire a revision, but there is also no doubt that a small minority are against it. The matter has been delayed, with the hope of obtaining some unanimity in so important a matter, and I shall deem last year's misunderstandings not unfortunate, if I discover a more general disposition now to unite for so good an object. It is my intention to take the opinion of the

clergy, at a conference which is to sit this week. The general opinion of lay churchmen I already know. The question and method and time of procedure will therefore be immediately decided.

VIII. *Finance*.—The question of finance in a Church without endowment cannot help being always an anxious one. I shall not now burden your minds with details, but deal rather with one or two general principles.

From six years' observation, I have not the least hesitation in saying that Sierra Leone Church people are perfectly well able to support their Church and ministry. Let there be only real co-operation, a business-like grasping of your problems, a close attention to book-keeping, receipt forms, and general financial correspondence (and for all this a permanent paid official is very desirable), and you will not merely maintain, but greatly increase, your revenues. As a means to this end there must be in every church member's mind a sense of personal responsibility. There must be the distinct understanding that, if he once accepts office in a Church Committee, he is bound to do his part to discharge the responsibilities of that committee. He must understand that this is his department, and that no circumstances of anxiety or disorder in another department can justify him in abstaining from doing his best to keep public finance straight. He must remember that as a member of the Church Committee he undertakes the responsibility, not only of paying church workers, but of keeping the fabrics entrusted to us by the C.M.S. in good repair. And he ought at the same time to do something each year towards endowment. I utterly fail to understand how men can accept these various offices, and yet have doubts whether this or that circumstance of disorder does not justify them in refusing to pay their subscriptions. Unless you can, clergy and laity alike, discover the true principle of citizenship, that the Church, the cause, blots out and absorbs self and sinks personal preferences, progress will be impossible. In God's name, for Christ's sake, keep the ship straight on her course; keep the officers and crew well fed and cared for; choose a better and better crew each time you start afresh. Work your ship on the co-operative principle, regard her preservation as your children's birthright, and shipwreck will be impossible. I am almost ashamed to descend to these elementary reasonings, but hard experience compels! In a community in which Christian forbearance and toleration are only slowly taking root, I trust I may rely upon my clergy to let no provocation come from them, save only to love and good works.

IX. *Patronage*.—It must, by this time, be evident to all who have read the late resolutions of the C.M.S. Committee, that the use of their property will only be continued in future on the understanding that pastors loyally accept the ruling (in the matter of appointments and change of appointments) of the C.M.S. Patronage Board and the Bishop. I am very well aware that this method is not acceptable in one or two quarters, but I am equally sure that no hardship is involved, and that events will prove the wisdom of the course adopted. It is not an untried method, but with far less security against autocracy than now has been acted upon again and again.

It may be as well to say that, in using my right of veto in the case of appointments proposed from time to time by the Board, I shall always consider (1) whether the change of sphere is really well-timed and necessary, and (2) whether any local or domestic reasons render it unwise to transfer a particular man at a particular time. You all know that the C.M.S. Board are themselves disposed to be equally as considerate as I hope I am. It is difficult for me therefore to see where a grievance can be found to exist, except it be in this, that the C.M.S. will certainly not allow their property to become the life freehold of the clergyman, as is the case in England. If our pastors had to pay

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their own removal expenses, as in England, or if they were subjected to a less rate of pay on change of appointment, we could understand opposition, but as you know, such is not the case. Is it too much to hope that the minority will accept the situation without further pressure? Wisdom, patriotism, and every right feeling unite to suggest—I would fain say ensure—such a course of action on the part of all.

X. *Education*.—I have said so much on this subject in two former charges here and at Lagos, that not very many words are needed. If education is to be a reality, our schools must more and more be felt to be the Church's nurseries, and not a mere area of competition for the needful Government grants, or a mere field for the employment of teachers. If education is to be true education, if it is to fit our young people for useful living, there must be more balance in it. There must be room in the weekly, almost daily curriculum, for the pastor's religious instruction class, not to speak of the daily Scripture lesson by the master or mistress. There must be room also for industrial teaching. I cannot adequately express my sense of the urgent need for this in our schools. The disposition to be indolent (which the climate fosters) the sad resourcelessness of our young people, the extreme ignorance of so many industries so necessary in a new country, the lack of painstaking accuracy and perseverance in manual work, the disposition to begin many things and to finish none—all this loudly calls on us, and I think on the Government too, to encourage industrial training very much more. Some attempts are being made here and there, notably at the College, and I think a more liberal grant per head by Government would just now lead to a real step forward being taken. Let us not wait for some grand scheme to be set on foot, but, content for to-day with the day of small things, let us do what we can.

The venerable Society for Promoting Christian Knowledge has most liberally, at my request, granted me two scholarships of 30*l.* per annum each for the next five years for the training of schoolmasters for Church Schools at Fourah Bay College, besides making a large grant of maps and pictures to me for our new Cathedral Schools and the other elementary day-schools of the Colony. For this we thank them most warmly. The training of those who teach our youth is a most pressing need. This action of the S.P.C.K. sets the Bishops' court ladies' working party free for another department of usefulness.

I cannot exclude from notice on this occasion the good work which the C.M.S. College is continuing to do, as well as the other of that Society's institutions, all of which are so great an advantage to this community. In the College we have, I consider, great advantages brought to our door for which, in most places, many have to cross the ocean. These advantages do not appear to me sufficiently made use of. I may be more ignorant than I think, but I know of only one in the ranks of our ministry in this diocese trained at his own father's expense. I think we ought now to hear of this being generally done. Otherwise, we lack a guarantee such as we crave, by way of evidence, that you really do consider, as you profess to do, the sacred ministry to be a noble and high calling. But if we find you sending your sons into every other profession and trade, to the exclusion of holy orders, we cannot but notice it as strange. The fullest use is made of the Grammar School. Why is it that boys so seldom go further? What a stimulus it would give to missionary work! What a noble employment for your youth! What a suitable repayment *in kind*, to the C.M.S., who have sent so many of their own to you, if you would now begin to give your sons the best education you possibly can afford, and then let them place themselves at the disposal of that Society for your country. I cannot but believe that, if you would do this, the C.M.S. would be far more



disposed to take up work all around Sierra Leone, and the missionary work of Africans to Africans would be placed on a new footing altogether. I trust many will be led to see what a profitable investment for your money such a course of action would be.

XI. *The Ministry*.—I said very much to you, my reverend brethren, in my Primary Charge, on my conception of your office, its blessedness, and its responsibility. I have often wished that some one of you had come to me in all this interval to talk over what I then said. Nay, how much I always wish, and wish so far in vain, for more real intimacy of thought in spiritual things with you all. The attempt I made, when I first came amongst you, to gather you together at my house as socially as possible round the Word of God, though it did not meet with your continued support, yet it must have shown you that I was anxious for the closest spiritual intercourse with my clergy.

It may be necessary for us to come into conflict sometimes, perhaps, with each other's cherished notions on certain points, but we are bound to give one another credit for honesty of purpose, and zeal for the interests of our church. Now I do not detect sufficient readiness to do this yet. And again, nothing has created so much irritation in various quarters as the determined purpose with which subjects of debate in our committees become public property through the newspapers, to the ruin often of our plans. If any of you, my reverend brethren, have done this in the past, I hope you will do it no more. Newspaper correspondence seldom helps a cause, and to thrust our affairs into print in the spirit that has, during my residence here, been too common, is contrary to the most ordinary loyalty and *esprit de corps*. It is right to say that I know many of you of the clergy are with me in this feeling.

I am often charged with having given the casting vote for the reduction of pastors' stipends two years ago, in accordance with our Regulations. Any additional regularity in payments is, however, entirely owing to this action. I deeply regret the necessity for this step. I consider that you cannot do your work unless you are freed from financial anxiety, and the moment Church people enable me to do so, I will give a casting vote, if necessary, for your loss to be made up. Now I cannot but believe that you of the clergy have it in your power to popularize the Church in the best possible way. Unwillingness to subscribe has not arisen from the severity of your discipline, nor has it been owing to your stern rebukes of prevailing sins. Did I think so, I should feel much more satisfied. Do let us endeavour to exhibit a kind, brotherly, loving, attractive, and at the same time faithful, ministry to all with whom we have to do; and, depend upon it, men will want a constant succession of such ministers in their midst. We cannot compel support, but we can win it; we cannot drive, but we can lead.

I call upon you all, clergy and laity, to aid me in my endeavours to discover and stop any clerical trading that may still exist, whether it be in medical drugs, or what not. It is not pleasant to hear whisperings on these subjects from time to time; and I wish, in justice to pastors, that lay people would either make their charges openly, or cease making covert allusions to these subjects. If the stipend of any of you is really insufficient, it is your duty to make the Church know it and feel it. To use other means, in a church supported by voluntary contributions, is, to say the least, calculated to divert public sympathy. I want you of the clergy to feel that this is not merely the church you happen to hold office in, but of which your children—your own posterity—will be the lay members, and I hope you will yourselves sometimes take the layman's point of view for their sakes in this and other matters.

XII. *Church Services*.—Closely akin to your office is the subject of church

services. I must point out to you that I do not gather that you sufficiently satisfy the Rubric that orders catechizing of the children of your congregations. I think, if your Sunday-school is well organized, the teachers carefully selected by yourselves, and sometimes (I hope I may say) taught how to teach by yourselves, and also, if you make a practice of opening and visiting your Sunday-school, that a monthly children's service in church would meet the necessities of the case. The painful things I sometimes see in your churches leads me to say that, if your children cannot be quiet in church without flogging, they had better not be taken to church at all. I fear some of us are apt altogether to forget what limited capacities they have. To brandish a stick before a child through a service in a back gallery, and possibly flog it in the end, gives a very strange idea of Christianity to the infant mind.

I am not satisfied that the marriage ceremony is as yet sufficiently honoured by devout and reverend demeanour on the part of the congregations. You have it in your power to make these services far more edifying and solemn and beautiful than many I have witnessed. I wish, in the interests of marriage itself, that you could persuade your people to spend much less upon the dress and entertainment of the *occasion*, and save more for rainy days. You have it in your power to prevent the talking that still prevails in so many churches before and after service, and to persuade the congregations to remain quietly on their knees for half a minute after the blessing, instead of rushing to their feet, as though they had been detained all too long!

With regard to funerals, I cannot demand of the clergy that they bury the remains of those who are not church people, but I do expect them to officiate alike for all baptized church people, be they communicants or non-communicants. I consider it is well, at such a time, for us to suspend our judgments. A funeral service is of no benefit whatever to the departed. It is for the comfort and instruction of the living, and it is always open to a pastor, if at any time he feels it necessary, to say a word of exhortation to people who perhaps at no other time may come within the sound of his voice. If in any case a pastor finds that he needs a lay reader for sudden and unexpected funerals, when he himself is reasonably hindered, I shall be willing, as each case is laid before me, to endeavour to meet it. But I object to the custom of the pastor going to communicants and the reader to non-communicants.

I earnestly pressed on this Government lately, the advisability of erecting a simple structure in the new burial ground, which might be used by all denominations alike for their funeral services. I was informed that the thing was desirable in itself, but that money was wanting. Need this idea be quite given up? Would the various denominations be allowed, and be willing, to subscribe, towards such a building? I cannot but feel that a suitable cemetery chapel (as we have them in England) would save a most unfortunate retracing of steps, much time, and much unnecessarily prolonged tension of mind and heart on those sad occasions. I would, before leaving this subject, earnestly press on pastors to do all that lies in them to encourage their village folk to place decent palings round their graveyards. I am often pained at the want of care shown for these spots as I go through the colony.

XIII. *Lay Help*.—I have often stated that lay help is more common here than in the mother church. What is wanted is, not so much perhaps to increase it, as to guide it, and make it more efficient. I am very wishful to have some kind of solemn setting apart and commissioning of lay-helpers in this Cathedral from time to time. How to inaugurate this without unduly disturbing certain methods long in use here, I have not yet decided. But this I must at once say:—If ordination is to retain any meaning, and order and edification are

to continue, it must now be understood that no one is to preach in any of our churches unless licensed so to do by the Bishop himself. It is unreasonable to suppose that a person qualified to teach an elementary school can therefore preach. I will meet any immediate difficulty that may arise by allowing pastors to place certain simple books of short sermons in the hands of all who have no licence to preach from me, which they may read to the people at the end of the prayers. I request pastors to give strict attention to this until lay help can be placed on a more systematic footing.

XIV. *Superstitions and Heathen Ceremonies.*—Are heathen ceremonies, is superstition, on the increase in Sierra Leone? I must confess to some alarm, as I see various rites, in one or two cases disgraceful rites, thriving amongst us, parading the streets in open day, and apparently without protest. I fail to see any attempt on our part to grapple with these evils which will grow with the increase of country-people in our midst. Will our Church be strong enough to resist these waves, or will these people, by their medicine agencies and other superstitions, emasculate our Christianity? It is very unfortunate for your children to be growing up familiarized with so much that they cannot but see and hear. It was stated in England some time since that Mohammedanism was gaining *converts* in Sierra Leone. I am thankful that this cannot yet be truly said, but I dare not guess how far its presence in our midst, without any aggressive work on our part, is a source of great danger to many! What the next census will reveal, who can tell? It is more than possible that it may tell us that this peninsula is inhabited one half by those who profess Christianity, and one half by those who do not!

XV. *Liquor Traffic and Intemperance.*—It is impossible not to allude to the dreadful sin of intemperance. I never wish to be dogmatic on this subject, or to judge others, but personally I have long since made up my mind that in extreme latitudes of cold and heat, intoxicants are not only not usually needed, but unless taken in severe moderation are dangerous to health. My own practice for years past has been to abstain altogether. And I have been long enough on this coast now to know of several who would have stood this climate better but for the drink.

You are all familiar with the liquor traffic, and I fear some of you have to do with it. I regret to find, speaking only of Sierra Leone, a great increase in drinking facilities since I first came. This is not the place to say all I feel about the rum and gin trade. But I must say this: unless soon checked, it is going to send a bitter cry up to God from many a blasted family in Sierra Leone. It is going (abominable stuff that it is) to make many of your sons, in their madness, do deeds that, in their sober senses, they would scorn to commit. I did my best to foster an agitation on the subject here a year and a half ago, under the auspices of a leading African gentleman, but after a few of us had done our very best, the agitation collapsed. I have now invited the Church of England Temperance Society to help me by visits of a strong deputation every now and then to inform public opinion of the danger to life and health, and even trade itself, in these noxious irritants that are sold here and on this coast at so alarmingly cheap a rate. I am already led to hope that this Society will cheerfully respond. The sympathy of the Lambeth Conference with this evil may be gathered from this one sentence in our Report: "It is grievous that it should be possible to say with any most distant resemblance of truth, that it would be better for Native races that Christian Missions should never have come into contact with them at all."

XVI. *Woman's position in the Church.*—I am anxious to say one more word. It is about women. Our sisters must come forward more. I feel they can help

us in the purity crusade, help us in raising the tone about polygamy and concubinage. I am anxious to see some avenues of usefulness found for our girls as they leave such institutions as the Annie Walsh. It seems to me most unfortunate that marriage should be to so many the one idea, and non-marriage the great reproach. Let pure-minded, devoted, single women stand out more and more as Church workers against this false view. Now we have just commenced a female department in our new Cathedral elementary school, the first I believe that exists. Surely every elementary school ought to be coming to the Annie Walsh for well-trained schoolmistresses by this time. I hope, too, that the suggestion in my last Charge about lady nurses may before long bear some fruit. One often hears it said on this coast that more die from lack of good nursing than from climatic causes, and how much might be done to alleviate suffering all around us here. I think I may venture to say that if a few would come forward to be trained as lady nurses, it is quite possible that one or two English qualified lady nurses might be found willing to come out for a time to do the needful training work on the spot.

XVII. *Conclusion.*—Let me try before we part to bring again before your minds an elementary point or two. What is it that we, as a Church, aim at here? To bring as many as possible into living and permanent contact with the Lord Christ; to plant the cross and its principles here in the confidence that they will bless wherever they really take hold. The general tendency of our work—what is it? To make men love whatsoever is true, lovely and of good report, and hate evil. In such a pursuit counterfeits are certain, failures inevitable, cant here and there to be expected; but if there is a moral evolution, however slow, towards God and good, something is being done.

How long have we been trying to do this here? Our first baptisms in Sierra Leone were in 1816. Are we then to congratulate ourselves on progress made? Very far otherwise. We are to see God's hand and grace in much that has come about, and blame our own slowness and shortcoming that so little after all has been done. The attitude best befitting us is not complacency, but the discontent of the man whose ideal is always still ahead and unattained. We are to thank God and take courage. What are the necessary requisites for progress? Poor though we are, I say emphatically not money but the blessing of God, the Spirit of Christ. "Are your minds set on righteousness, O ye congregation, and do ye judge the thing that is right, O ye sons of men?"

This is the great question for us all to answer. The Spirit of God, if He is with us, will lead us to say in reply, "Yes, indeed, our minds are set on righteousness. We wish to see nothing less than the reign of righteousness and truth in our own lives, in our families, in our Church, and colony and land." Is this indeed so? Then success, the truest, the most permanent success, is assured. It is for this that God has given us His Holy Spirit, and you will find, as you go forward, that there will be no danger of everyday practical details being forgotten, for you serve Him who said: "Seek ye first the Kingdom of God and His righteousness, and all these things will be added unto you."

Brethren, I have said these concluding words with much meaning and feeling, for I know that there is great danger lest other spirits than the Spirit of Christ really prevail here. I know disaster must follow. And I therefore call you all to witness this day that I have set before you the true way to ensure the continuance to our Church and people here of that "blessing of the Lord which maketh rich, and He addeth no sorrow with it."

## FURTHER PROGRESS IN KIU-SHIU.

LETTER FROM THE REV. A. B. HUTCHINSON.

*Fukuoka, March 20th, 1889.*

YOU will rejoice, I feel sure, at the rapid and extraordinary increase of the Church of Christ in this favoured land. The annual statistics, compiled with much care by my friend, the Rev. H. Loomis, have just reached me, and excite a feeling of joyful thanksgiving.

Another thing to be thankful for is the spirit of brotherly union which marks these converts. This has been shown here markedly of late. At the beginning of February the Native pastor of the Methodist Church here passed away after a brief illness. I visited and had prayer with him on the morning of the day on which he died. "Thank you," he said most earnestly in English as I was leaving him. The same night he fell asleep. The Rev. J. C. Davison, who had baptized him twelve years since as his first convert, was only able, to his great sorrow, to get here from Nagasaki in time for the funeral, so uncertain is communication with that port. Around the coffin there gathered nearly three hundred Christians of the Methodist, Congregational, and our own Mission, whilst ministers of all three churches took part in the funeral service. Thank God, the unity of the Spirit is stronger than the divisions of flesh and blood!

Again, on the 11th of February, when all over the land public rejoicings were the order of the day to celebrate the granting of the new constitution to the people of Japan, the Christians of the three churches, to the number of about seventy, assembled to pray for the Divine blessing upon this important national event. Such unanimity of feeling is very refreshing. May it long prevail!

As the contents of the new constitution came to be clearly understood, the realizing that every Japanese is (by the 28th article) free to follow his own conscientious convictions in religious matters called forth hearty thanksgivings. Thus without naming Christianity explicitly, it is implicitly legalized. It is curious that the only religion mentioned in the constitution is the Shinto, and that only in an

article which precludes teachers of Shintoism, or of any other religion, from election to the National Assembly. This public enunciation of religious liberty has removed one great obstacle to inquiry, and we see the result in increasing audiences at our preaching-places.

Our people are much taken up with the approaching Synod. I must confess that I look with a somewhat jealous eye upon the increasing tendency to be occupied in the organizing of church machinery rather than upon questions of life and godliness, which marks the Japanese character. Nothing delights these people so much as discussion on by-laws and regulations, however trivial. I was grieved to find one of our new converts from Oita who called on me the other day so full of the defects of our Church Council system and general mode of working that he had determined to leave us for a freer communion: yet he had only recently been baptized, and was not yet confirmed. After a long interview he promised to reconsider his position. This love of amending and improving every matter brought before their minds extends to all classes in this country. The exact carrying out of instructions is very rarely to be met with, whether among employés or pupils. In this respect there is a great difference between the Chinese and Japanese. I asked a Christian gentleman the other day how he accounted for it, and shall not soon forget the expression of his face as he replied, "Why, the Chinese have such slavish minds, but we are free men." Alas! the millions of Japan have yet to learn that "He is a freeman whom the Lord makes free, and all are slaves beside."

My Sunday afternoon English Bible-class increases in numbers and interest. The close consideration of the Sermon on the Mount gives rise to many questions. Can wrong ever be right under exceptional circumstances? Is lying allowable in war or to save life? If Christ came to fulfil the Law, why did He modify the law of divorce given by Moses? Do Christian nations follow the law of Christ in regard

to divorce? Are believers in Christ bound to follow His teaching in everything? and so on. The vices of foreigners, and the inconsistencies of their lives, as exemplified in the present day at Nagasaki and other ports, are frequently adduced as evidences of the weakness of Christianity by Japanese, who are all too well acquainted with the scandalous lives of many professing Christians.

On the morning of the 12th our Bishop surprised us at breakfast; we had not expected him till late in the day, but by a long day's jinricksha, riding eighty miles on the 11th (Monday), he reached Fukuoka at midnight, and put up in a native inn. I had examined seven candidates for baptism during the preceding week, so arranged for the service in the evening. In the afternoon we inspected the new normal school buildings just erected by the local government at a cost of 8000*l*. They are built of ordinary Native materials, but in European style, and with close flooring instead of mats or tabanies. Common schools, class-rooms, laboratories, dormitories, a large recitation hall, gymnasium, dining-rooms, and other buildings, make it one of the most complete institutions of the kind in Japan. The English master, a pupil of the Congregational College at Kiyoto, a Christian, most kindly showed us over the school; he can read and understand such works as Drummond's *Natural Law*, but conversation was a failure. We had an interesting service in the evening. Seven children were baptized with the seven adults. One family specially attracted attention, viz. Hayashi San, his wife, and infant. The father is a shipping agent of good Shizoku birth, and the exigencies of travel to and fro, and the sending of luggage to and from Nagasaki, gave an opening to our energetic catechist for religious conversation, which under God's blessing led to conversion.

The following morning the Bishop and I started for Oyamada. We have no "pony chaises" here, but as episcopal time is a limited and valuable element, we indulge in a two-man jinricksha, one each for ourselves, and one for our bedding, clothes, and books. I have long since dispensed with a servant on such journeys, not only for economy's sake, but for sake of simplicity of life,

and to get at the people better. The Christians like the opportunity of doing little services for their teacher, and there is no affectation of dignity to keep the heathen at a distance. The Bishop gladly assented to the proposal to go without a cook, but not, I fancy, without apprehension. I often wished we could have been seen at our meals in a roadside inn by those who are accustomed to associate the idea of palaces with Bishops. Let me describe our way of proceeding. It is perhaps one o'clock, and the men have longed to stop ever since twelve, and gladly now do they race up to a well-known Native hotel. We are at once (shoes off) ushered into the best vacant apartment, the sliding-screens are closed, civilities exchanged with the host, and speedily the little box of charcoal is set before us with a steaming kettle resting on tripod over it. Another small circular fireplace like a flower-pot full of glowing charcoal is set near us on a slab of wood to prevent sparks falling on the mats. Meanwhile I have unfastened the luncheon basket, set out cups, and, calling for eggs, soon have an omelette ready, having meanwhile taken a cup of Liebig's beef-tea. Coffee or cocoa follow from the essence or powder, or a teapot may be borrowed and a cup of tea be ready in quick time, whilst some rice and marmalade concludes the meal. The ready maidservant washes the plates and other necessities of civilized life, and in thirty or forty minutes from the time we stopped we are off again, the men having also had their dinner and whiff of tobacco from their tiny pipes. We pay for the clean room so private and restful and all the attention given us from 6*d*. to 8*d*., according to the style of the hotel visited. But if we have to spend the night on the road, about 1*s*. 3*d*. each is expected as reasonable remuneration.

At Oyamada we received a warm welcome. I had telegraphed the preceding day, and all were expecting us. A capital house has been built by the people for the catechist: it is designed to be the future pastor's dwelling. Meanwhile we rent it as a preaching-place. It will just hold 150 closely packed on the ground floor, and makes a capital place for classes during the week and on Sundays. Upstairs we each had a room to ourselves. The cost

has been 50%. There is a debt remaining of about 15%, which I hope to clear off by the end of the year. The gate posts were clothed with verdure, and on the arch above was "Welcome" in English, cleverly done in golden millet on a ground of black seeds, the door-posts of the house were a mass of evergreen, and over the lintel was a cross of seeds on a ground of daphne blossoms, bordered by pink camellias. There were seventy-five candidates here for confirmation, and as it was difficult in many cases for a whole family to be away together, the Bishop confirmed thirty-eight men in the evening, and next morning thirty-six women and one man. After a short pause, to enable as many as possible to assemble, we administered the Lord's Supper to seventy-six communicants. It was a quiet, impressive, and suggestive service which filled the heart with thankful joy. The offertory was given to the Native Mission Fund. Here was a band of believers, who, sixteen months since, when the Bishop was last with us, were heathen, now reverently and heartily obeying the Lord's command, and seeking to help extend the "wonderful words of life" to their fellow-countrymen. "What hath God wrought!" Trials, vexations, misunderstandings, all vanish in the presence of such unmistakable proofs of the Divine blessing resting upon our work. In the afternoon we ascended the hillside to the crumbling and decaying Shinto shrine, whence we could see the valley spreading out for miles dotted over with villages, to several of which the catechist has already found access with the message of salvation. Then we inspected the site and materials for the church which is being erected just below the catechist's house, and nearer the public road. It will cost just 100%, of which about 22% is still unprovided. Right glad should I be if we can open it in June free of debt. The Bishop most kindly gave an additional twenty-five dollars, being much pleased by what he saw. Mrs. Goodall's kind gift of chalice and paten for Holy Communion gave them much pleasure. We used it on this first occasion of an episcopal visit. In the evening, after a festival of tea and sweets, we had preaching, at which, in addition to the Christians, about twenty-five attended.

Next morning, after prayers, we started for Onodani, which the Bishop kindly consented to visit on account of an aged candidate to whom travelling is an impossibility. We got in at nightfall. Two of the candidates awaiting us, youths, had come over from Kuchino-hara; one had come after us from Oyamada, and to his joy arrived in good time, having walked nearly fifty miles since morning in order to be confirmed! How many confirmation candidates are there in England who would do the like? Besides these were the two women, one very aged and blind. But first of all I had the pleasing duty of examining her daughter, a widow (with three children), and also another woman for baptism. They had both been instructed and prepared by Kuwano Yasuemon, one of the Onodani Christians. And very well taught they were. This is a case of real self-extension of the work by the voluntary efforts of the Christians themselves. Bitterly cold it was up amongst the mountains, and the wind blew keenly through chinks and crevices of the farm-house, but very hearty was the singing and reverent the demeanour of these dwellers in the hill country: and glad did one feel to be able to help them on the narrow way. It was past midnight when we turned in behind our several screens, but neuralgia prevented my sleeping, and enabled me to ascertain that Japanese can sit up talking incessantly till nearly 3 a.m., and are then up and ready for work again at sunrise. We administered the Lord's Supper at 7 a.m., and then, amid hearty farewells, we left for Fukuoka.

Arriving in the evening, we found an invitation on the part of the church members awaiting us, which I was reluctantly obliged to decline after so long a ride in the north wind, which had increased my cold; but which the Bishop kindly accepted, to the great delight of the people. On the next day (Sunday) I was able to present thirteen men and fourteen women for confirmation, after which thirty-eight assembled round the Lord's Table. At the first part of the service over sixty were present, and the upper room was full. We feel that a church for Fukuoka, which shall also be suitably situated for a preaching-place, is rapidly becoming a necessity. The Bishop has

promised us fifty dollars towards starting the same, and I suppose we shall need altogether about 140*l.*, as a site must be purchased. The work is advancing rapidly. It is barely five years since I baptized our first convert in Fukuoka, and now it is a station of the Society craving a remembrance in your prayers "with thanksgiving." On the Sunday afternoon I met my English class, seven only being present, the rest obliged to be officially at the opening of the Normal School. There is a great tendency now to make the Sunday a day for such celebrations, as the

official classes are free, and an imposing gathering can be mustered. In the evening we had the usual preaching to the heathen, and a most attentive audience listened from 8 to nearly 10 p.m. Thus ended the Bishop's visit, for on Monday morning he started at six o'clock to catch the mail for Kobe at Shimonoseki, a jinricksha ride of over fifty miles. Twenty were baptized, 107 confirmed, and Holy Communion administered to 130. Will not all unite with us in prayer for a continuance and even increase of such blessing, and that we may be ever found faithful?

## CEYLON MISSION.

REPORT DRAWN UP BY A SUB-COMMITTEE OF THE MISSIONARY CONFERENCE,  
APPOINTED TO REVIEW THE WORK OF THE MISSION, FOR THE YEAR 1888.



HE past year is memorable in the history of the Ceylon Mission. At its commencement, the island was visited by two honoured servants of God, the Rev. G. C. Grubb and Colonel Oldham, who came to us in the fulness of the blessing of the Gospel of Christ. Many, both among Europeans and Natives, date their conversion, or fuller consecration, from their visit. One result of the Mission was the organization of the Ceylon Christian Union, for the English-speaking people, which had some time previously been contemplated. This Union is established for the purpose of deepening the spiritual life of its members, promoting aggressive Christian work, and providing spiritual help for new arrivals in the island. Among other fruits of the Mission may be mentioned, a weekly united prayer-meeting held at Christ Church, Kandy, and the establishment of a Native Christian Association at Cotta.

Another event, which we record with sadness, is the sudden removal from our midst of one who had laboured for twenty-three years amongst the Singhalesses, the Rev. John Allcock, who with earnest zeal and faithfulness sought to lead sinners to the Saviour, and build up Christ's people in their most holy faith. His death has caused a gap, which it is indeed difficult to fill up. May his mantle rest upon those who are left to carry on the work to which

he devoted his strength with such whole-hearted consecration!

New methods for carrying the "old, old story" to those who as yet have not received it, have been adopted, and old ones continued. Moonlight preachings have been carried on in Colombo, amongst the Tamils. A Mission lasting for ten days has been held at Talam-pitiya; and special efforts have been put forth to reach the Tamil coolies working on tea and other estates in some of the planting districts.

There are special features of encouragement, which call for thankfulness, and foremost among these we would mention the earnestness in seeking to win souls to Christ which has been manifested by some of the European planters. It is indeed refreshing to hear of five Tamil coolies who were brought to a knowledge of the Saviour and were baptized through the instrumentality of one earnest planter, who engages regularly in open-air services, and seeks in every way to lead the coolies under him to Christ. Other similar instances might be mentioned of newly-awakened zeal in the Lord's service. Increased liberality has also been strikingly manifested, and the work has thus been stimulated and expanded in a way for which we are deeply thankful. In this connection we would record our gratitude to those ladies who worked with such energy to make the bazaar, held in Colombo last September, a great success; and to



those also who have kindly undertaken the duty of collecting money among the planting community. In Colombo the members of two Bible-classes raised no less than Rs. 840 for the funds of the Mission, viz. Rs. 600 by one and Rs. 240 by the other.

With regard to the Native Christians, also, we have to record with thankfulness much that is encouraging.

On an estate near Balangoda, it was found that a small body of Native Christians, who were left for three years without a catechist, and had been in the habit of assembling regularly on Sundays for worship, had built themselves a prayer-house at a cost of Rs. 60.

At a village in the Kandyan country, a Christian girl, educated at Cotta, has been made the means under God of winning her father, mother, and others to forsake sin and follow the Saviour.

A faithful servant of Christ, a Native Christian near Kandy, renders much assistance to the pastor of Kandy as a voluntary agent.

At Rakwana a substantial church has been erected, mainly through the efforts of the Native missionary and Christians of the district.

At Madampe, near Negombo, four persons have been baptized, who were led to Christ chiefly through the efforts of the Native Christians of the place.

In the Cotta district the power of the Gospel has been signally manifested in the happy deaths of several Christians, who were enabled to glorify their Saviour by acknowledging His ability to remove the fear of death, and even to fill them with joy at the prospect of departing to be with Christ which is far better. In times of sickness, too, grace has been given to resist the solicitations of heathen relatives, who desired that demon ceremonies should be performed.

Two other noteworthy signs of the encouraging features of the work in the Cotta district are the large number of children in the Sunday-schools, and the development of temperance work. There are 875 Sunday-school children, two bands of hope, and four temperance societies for adults.

The Buddhist teacher of a Roman Catholic school became a candidate for baptism. From study of the Scriptures he was led to see the errors of the

Church of Rome, and its defective teaching on the subject of *present salvation*. After his baptism he was dismissed from his school.

One of the most noteworthy events of the year has been the opening of a girls' boarding-school at Baddegama. We regret the enforced absence of Mr. and Mrs. Balding from the island just as this good work had been inaugurated, but record with thankfulness that their departure has not been permitted to interfere with the working of the school, which has since been carried on under the superintendence of Mr. Coles, and by a European lady. There are now thirty girls in residence, and the school promises to be in every respect a decided success. Nearly all the girls are the children of Christian parents, and of the few who are not, two have lately been baptized.

It is impossible within the limits of this report to mention in detail individual cases of conversion. We would, however, allude with thankfulness to the special efforts lately held at Talampitiya, as the result of which more than sixty persons professed themselves convinced of the truth of Christianity, and placed themselves under instruction for baptism. May God, who has begun (as we hope) the good work, perfect it unto the day of Christ's appearing!

These are some of the encouraging facts of the past year, but we have also to record discouragements.

The increased opposition of the Buddhists to the message of salvation is much to be deplored; whilst, however, this is the case with many, there are some who give a patient and attentive hearing.

We have spoken of new methods, but at the same time we loyally adhere to the old and established modes of seeking to reach and influence the heathen around us, and foremost amongst these we would place our educational work at Trinity College, Kandy. Scholastic distinction has been won, all the seven students who presented themselves for the Entrance Examination to the Calcutta University having been successful, four in the first class, three in the second; increased attendance has been secured, and regular instruction given in the truths of Christianity; and although we cannot record any baptisms this

year, we rejoice to think that a larger number of boys are brought under wholesome Christian influence. With regard to our day-schools, the average attendance has been maintained, and in some districts increased, and we have not been without encouraging features in this branch of the work.

The work of the Bible-women in Colombo is also full of interest. A goodly number of books are sold, and tracts distributed every month, and no less than 140 Tamil-speaking women are being taught to read by the three Bible-women working in the city. A Mohammedan woman asked the missionary to kneel down in the house and pray with her. Surely "a great door and effectual" is being opened for missionary effort among the women in Colombo.

With special gratitude we would record the real help afforded by our missionaries' wives and daughters, whose work during the past year has called for distinct recognition in connection with their various stations, and has proved a great source of strength to the whole Mission.

We regret that the way has not yet been opened for the commencement of

special work among Kandyan women, and the establishment of a boarding-school for the daughters of Kandyan chiefs.

On methods new and old the blessing of God has rested, for during the year 203 adults have been baptized, and there are 416 adult candidates under instruction for baptism. Of the adults baptized during the year, thirty-six were the fruits of the Tamil Cooiy Mission.

It is gratifying to notice that the number of adults baptized is slightly above the average of adult baptisms during the last four years, and about thirty more than last year.

Another year of witnessing for Christ is past. Some have been gathered in, and others have been quickened to renewed life and energy in His service. May the Lord of the harvest accept the feeble efforts of His servants, and hasten the coming of that day when the "kingdoms of the world shall become the kingdoms of our Lord, and of His Christ"!

(Signed) S. COLES.  
H. HORSLEY.  
G. LIESCHING.

## NOTICES OF BOOKS.

TWO KINGS OF UGANDA; OR, LIFE BY THE SHORES OF VICTORIA NYANZA. *By*  
ROBERT P. ASHE, M.A., F.R.G.S. *London: Sampson Low and Co.*



OTWITHSTANDING the numerous and voluminous letters and journals from East Africa and Uganda which we have published in the last thirteen years, it is surprising how defective our knowledge proves to be whenever any fresh contribution is made to it.

A large part of Mr. Ashe's book consists of information which will be new to the most diligent reader, although, both geographically and historically, it covers ground already very familiar. And yet the book is a short one. The whole narrative of six years' travel and adventure and missionary work, including some chapters on manners and customs, &c., would go into about a number and a half of the *Intelligencer*, if printed in our usual double-column type. In point of fact, the story is presented with real literary skill. Every line is interesting. Not a word is wasted. No attempt is made to exhaust the subject, but the reader's appetite is whetted for more. In particular, Mr. Ashe has laid upon himself a self-denying ordinance not to indulge in reflections. In a few places his deep feelings, of horror at the cruelties and vices of Uganda, or of affection for the converts, will not be suppressed, and inspire a moving sentence; but this is rare, and a more straightforward, restrained, and we may almost say matter-of-fact history was never penned. For our part, we confess we should have preferred a little more effusiveness,

and especially should have liked to see more of the spiritual work which was done in Uganda, in the actual doing of it. For instance, we read of the king's chief blacksmith, Walukaga, as "a splendid Christian," and long to know the story of his instruction and conversion. But from a literary point of view it must be acknowledged that the very rarity of the expressions of feeling and notices of spiritual sowing and reaping makes them very impressive when they do occur.

Mr. Ashe begins with his journey to the Nyanza in 1882, in company with Hannington, Gordon, Blackburn, Edmonds, and Wise,—three of whom, alas! are dead, and only Gordon still one of the Mission staff. This occupies only thirty-six pages, but there is interesting and fresh matter in them. Then the bulk of the book, 200 pages, describes the period of Mr. Ashe's residence in Uganda, from May, 1883, to August, 1886. It comprises interesting notices of the two kings, Mutesa (as Mr. Ashe spells the name) and Mwanga, and touching accounts of the converts and martyrs, together with (for completeness' sake) the story of Hannington's death, from his Memoir. Then Mr. Ashe briefly narrates his return to the coast and to England, and his second journey out again with Mr. Walker, which brings in the deaths of Blackburn and Bishop Parker; and here a short account of Mr. Walker's going into Uganda, the subsequent revolutions there, and the expulsion of the missionaries last year, is introduced. Another chapter then describes Mr. Ashe's journey again to the coast, including the adventures of himself and Dr. and Mrs. Pruen in passing through the disturbed districts. Two concluding chapters, occupying over fifty pages, are devoted to the manners and customs of the Baganda and Bahuma.

We give three short extracts. The first refers to the horrors we have alluded to above:—

"What a fearful picture was presented in reality in that gay and bright-looking palace of pleasure built upon its sunny hill! Daily went up the terrible cries of unhappy victims, as they were deliberately hacked to pieces, with strips of reed sharp enough to be used as knives, condemned very often for nothing, or merely for some breach of court etiquette. Frequently furnaces were smoking, in which the agonized bodies of persons, innocent of any crime, were writhing in slow torture, till death, more merciful than their tormentors, ended their anguish and despair. Sometimes scenes of hideous shame were enacted which make the heart sick to contemplate. But yet, in judging of these things, it is well to remember that there are none to whom the fearfulest crimes are not more than possibilities, for in every human heart are all these things, and out of every human heart they may proceed at any time, as He well knew, who bade His people pray, 'Lead us not into temptation.'"

The second is one of the passages describing the massacres of the converts:—

"On the side of the road as I passed there was a human head, which looked as if it had been carefully placed there after being severed from the trunk. It had a sort of fascination for me. I tried to discern the features, but it was the face of no one whom I knew. A little further, on the other side of the road, were the limbs hacked in pieces at the joints. I went on, sick at heart. I arrived too late, and was not admitted to the king's baraza. While sitting outside in the storehouse, I was told of the death of Mukasa, a bright brave boy, who on one occasion had administered a thorough thrashing to a companion who was leading some of the younger pages astray. His Christian name was Musa; he was one of the first killed. He was murdered at the door of Walukaga's smithy. I heard, too, the story of Walukaga's capture. When they came to seize him, his wife Hannah, a most intelligent woman and clever reader, escaped with the rest of the household; but he stood firm, and was taken. He waited for a definite reason, and it was this: The Christians were suspected of disloyalty and sedition. Now the most

prominent of them would not run away nor go into hiding, lest they should give colour to this suspicion. They appealed to the laws of their country, and were prepared 'Kuwosa Muzango,' to plead for judgment, before the proper tribunal. It was this spirit and this confidence in the righteousness of their cause which so puzzled the rulers, and which made the Christians such a power in the country.

"Then followed the crowning act in the cruel tragedy, when Walukaga and some thirty others met their heroic deaths. A mighty pyre was heaped about the Christian captives. Each was firmly bound, a burning brand was brought, and soon the consuming fire enfolded this company of saints, of whom the world was not worthy; and so, calling, if report speaks truly, on their persecutors to believe in Christ, they were caught away in their chariot of flame."

The third describes the place where some of the executions took place:—

"Moved by some restless impulse, I went to visit the spot where Lugalama died. It was late, about 1 a.m., as I made my way to the dismal swamp, the scene of that sorrowful tragedy. Once before I had visited the place with a faithful friend, Musali. He and I knelt there and I bade him pray, for I could find no words. He did pray—prayed for the murderer, and prayed for his fellow-countrymen. He himself was soon to die for his faith, true Christian indeed, although of the race for whom Islam is good enough!

"This night, however, I went alone. There was a brilliant moon, casting inky shadows and revealing the weird shapes of the plantain trees with their silvery leaves. I could hear the ceaseless sound of innumerable crickets, yet except for this there was an awful silence and stillness. The way led past four cross roads over the brow of a hill, and down to the valley where the swamp called Mayanja lay, and to which I was going. At the cross roads was a sacred building, which I entered and knelt down. Then I came out and went on. That sorrowful procession which had passed this very road only a year before seemed to be with me now, and I the saddest of them all. The path dipped down to the edge of the swamp. I descended the hill and entered the chill and murky atmosphere of the morass and came to the very place. It had evidently been lately used. There was the framework of rough branches charred and blackened, and some of them fallen. The framework on which the mutilated bodies of some other unhappy victims had been fixed quivering over the slow flame.

"As I stood there my stick struck something hard, and I stooped down and picked up the object which lay at my feet—a human skull. I stood there gazing at it, and again the awful question of the meaning of the mystery of life and death came upon me. I put the skull gently down again, and turned away and made my way homewards, relieved, I think, by this pilgrimage."

Accompanying this passage is a picture of the dreadful spot, carefully drawn by Dr. B. Woodd Walker from Mr. Ashe's description. He "drew and re-drew" it, says Mr. Ashe, "from my description, until I felt that the impression which I myself had carried away would be conveyed to the reader." Certainly no one can look at it, after reading the passage above extracted, without awe. Yet, if the place was a place of horror, it was a place of glory too. Surely the Lord was there when those terrible scenes were enacted, to receive the spirits of the faithful lads who thus died for Him.

In a sixpenny pamphlet of sixty-four pages, entitled *Popular Objections to Foreign Missions Considered and Answered* (J. Snow and Co.), the Rev. E. Storow deals very ably with the recent criticisms of Canon Isaac Taylor and others. He takes eight objections in order, and gives excellent replies to all, viz.: (1) "The Non-Christian Population is so great, and multiplies at so rapid a rate, that the Conversion of the World is hopeless," (2) "Convert the Home Heathen first;" (3) "Better let the Heathen alone;" (4) "We are not responsible," (5) "Methods wrong," (6) "Too expensive," (7) "Converts unsatisfactory," (8) "Missions a Failure." We heartily recommend it.

In another pamphlet, *Indian Missions and their Latest Critics* (Elliot Stock), the Rev. G. M. Cobban, a Wesleyan missionary at Madras, replies to a recent critic in the *Methodist Times* who, having himself deserted the Mission after a year's trial, came back to England and vehemently attacked his brethren. It was he who set on foot the absurd rumour that missionaries in India "go to Court" and are "received into society"! Some of this nonsense was unfortunately reprinted in *The Christian*, where it may have been seen by some of our own friends: and they may be glad to know where the ignorance of this latest critic is exposed by a writer who knows the man.

*Light on an Eastern Shore*, by "A. U.," with a preface by the Countess of Meath (W. Hunt and Co.), gives a graphic narrative of the Mildmay Medical Mission at Jaffa, and especially a touching account of the late Miss Mangan. It is a pretty little book, and thoroughly worth reading.

### NOTES ON OTHER MISSIONS.

**T**HE Report read at the ninth Annual Meeting of the CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY held on May 3rd, stated that the European missionaries of that Society in home connection number 105, that there are 57 assistant missionaries in local connection, and 507 Native agents. Four new stations have been opened during the year. The Committee reported also the acceptance of the following calls for new work:—A normal school for female teachers at Amritsar; a boarding-school for village girls in the Krishnagar district; a boarding-school for Christian girls at Kandy, in Ceylon; and the establishment, in conjunction with the Church Missionary Society, of the Buchanan Institution for training female workers in the Diocese of Travancore and Cochin. The general income of the Society is the largest ever received, being 24,866*l.*, an increase of 1688*l.* The total expenditure was 25,802*l.*, an increase of 1240*l.* 2*s.* 2*d.* In addition to the general income, there was 2786*l.* from various sources.

The Report for 1888 read at the one hundred and eighty-eighth Anniversary Meeting of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS on June 6th in St. James's Hall, stated that the gross income of the Society for the year was 138,366*l.*, as compared with 109,765*l.* for the year 1887. The bulk of this increase arose from a noble gift of 25,000*l.* as a "thankoffering to Almighty God for the extension of the Church in the colonies and dependencies of the British Empire and beyond it." During the year the Board of Examiners had recommended to the Society twenty-seven persons out of those who had offered themselves for missionary work abroad. The number of ordained missionaries, including ten Bishops, on the Society's list was 637. Of these 119 were Natives in Asia and 25 Natives in Africa. There were also in the various Missions about 2300 lay teachers, 2000 students in the Society's colleges, and 38,000 children in the Mission schools in Asia and Africa. In the past year the territory of the North Borneo Company had been entered upon. Three new mission-fields were about being occupied, New Guinea, Corea, and Mashonaland stretching up to the Zambesi. The grants made by the Society for 1890 may be summarized thus:—America and West Indies, 16,035*l.*; Africa and neighbouring Islands, 17,768*l.*; India and Ceylon, 36,120*l.*; Singapore, China, Corea, and Japan, 8185*l.*; Australasia and Honolulu, 1380*l.*; Constantinople chaplaincies and students, 830*l.*; total, 80,318*l.*

The "HELPING HAND ZENANA ASSOCIATION," which holds out helping hands to the larger Zenana Societies, reports last year (1888) an income of 879*l.*, of which 574*l.* was spent on foreign work, 111*l.* was expended on educational work, 162*l.* on Zenana Mission work, and 301*l.* on Medical Mission work. It helps, by these means, the Indian Female Normal School and Instruction Society in Faizabad, Jaunpore, Sagra, Benares, Lucknow; the Church Missionary Society at Lucknow and Brindaban; the Church of England Zenana Society at Amritsar; the Ladies' Association of the S.P.G. at Kolapore; and the London Missionary

Society at Belgaum. The Hon. Secretaries are Miss Beynon and Miss Bromley, 42B, Fulham Road, S.W.

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The BIBLE SOCIETY reports that Bible work in *China* for 1888 indicates a considerable advance of circulation in the Northern and an equal decline in the Central agency. The circulation in *Japan* has increased over 100 per cent.—37,000 instead of 16,000. Every report from *India* breathes the quietness of confidence—a confidence that the possession of India for Christ is only a question of time. Everywhere the record of the year seems favourable.

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We regret much to hear of the death of Archdeacon Goodyear, of the UNIVERSITIES' MISSION, at Magila, on June 24th. He went out in 1883.

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We sympathize with the BAPTIST MISSIONARY SOCIETY in the loss of yet another of its Congo missionaries, the Rev. Samuel Silvey, of Stanley Pool, on his way home on April 24th. He also went out in 1883.

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Another attempt has been made by the Moravian missionaries to carry the Gospel into Chinese Tibet. Starting from their station Poo, on the Indian side of the boundary, Mr. "Br." Weber crossed over the mountain to Shipke. His plan was to proceed further into the country, but he was told by the people, who were not personally averse to him, that they had orders from the authorities to resist the advance of any European, if necessary by force. This caused him to give up the plan.

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The AMERICAN PRESBYTERIAN CHURCH reports that it has 189 ordained missionaries in the field; laymen and women, 343; other workers, American and Native, 1741; scholars, 27,000; communicants, 25,346. All these items show a good increase. The income, however, is \$851,415, or \$49,764 less than last year. The churches contributing are 3757, leaving 2500 which failed to give to this work.

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On Sunday, March 24th, 103 students connected with the Doshisha Institution (Japan) of the AMERICAN BOARD OF MISSIONS, ninety-eight young men and five young women, received Christian baptism, and were welcomed to Church fellowship. There were other applicants who were deferred to another occasion. The Doshisha, apart from the girls' school connected with it, numbers 772 students. Last year 141 from this institution made public confession of Christ. These conversions of those connected with the Doshisha show that it is one of the most efficient evangelistic agencies that could be employed.

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A Christian gentleman of New England has been so impressed with the value of this institution that he has contributed 100,000 dollars towards developing it.

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The AMERICAN BAPTIST MISSIONARY SOCIETY are extending their Missions in China. The first new place to be occupied is the important city of Swei-fu, or Suchow, on the River Yangtse, in the province of Sz-chuen, and 1800 miles from the coast.

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A remarkably strong Committee has been formed at Cambridge to watch the course of events in Equatorial Africa, and to keep up the interest of English people in the sufferings of the slaves and the necessity for a free Africa. The Vice-Chancellor is Chairman, and the Committee includes ten other heads of Colleges, and Professors Westcott, Hort, Stokes, Cayley, Sedgwick, Seeley, Clark, Macalister, Browne, Kirkpatrick, Creighton, Babington, and Sir T. Wade, with Dr. Routh and other influential residents.

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Bishop Taylor, of the AMERICAN METHODIST CHURCH, who returned to Africa in December, has started a magazine, entitled *African News*, as the organ of his Mission. He will edit it himself, though resident in Africa.

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J. P. H.

## THE MONTH.



OUR Finance Committee desire that the members and friends of the Society should know that although, through God's goodness, the last financial year ended in a way to cause great thanksgiving, a much larger income will be required this year to maintain our Missions. Here is a fact which will show that they do not speak without need: Three years ago our European missionaries numbered 286; now they number 360. In comparing these figures with those of other societies, three things should be remembered: (1) the wives, about 200, are not included; (2) C.M.S. missionaries belong entirely to the Society; they are not engaged by bishops or local committees and only a small grant made to them from the Society's funds; (3) they are but the officers of the army, so to speak,—the rank and file are the nearly 4000 Native evangelists, pastors and teachers. But what we lay stress upon is the large increase in three years, despite deaths and retirements. So it is not enough for funds "not to go back"!

THE Annual Valedictory Dismissal of Missionaries going out in the autumn has been fixed for Thursday, October 3rd. It is proposed to have a Communion Service in the forenoon, at which the special valedictory address to the departing brethren and sisters will be given; and the usual meeting will be held in the afternoon. Further particulars hereafter.

ENCOURAGED by the interest evoked by the Anniversary of the Gleaners' Union on All Saints' Day in the last two years, the Committee have arranged to make it an occasion for calling a great C.M.S. meeting at a period equidistant between May and May. Accordingly, Exeter Hall has been engaged for the evening of November 1st, and efforts will be made to fill it with a hearty assembly, especially of young men and women. The Lower Hall has also been taken for the afternoon, for a Conference on the work of the Union. Fuller particulars will be announced in due course.

SOME time ago we referred to a report that the Rev. John Barton was going to India for a time. There proved to be many difficulties, and the way was not at all clear. But gradually obstacles have been removed and the path of duty plainly pointed out by God's providence; and we are glad to say that Mr. Barton has now found himself able to accept the Committee's invitation. The object of his going is to assist the venerable Bishop Sargent in the charge of the Native Church in Tinnevely, and particularly to take measures for fostering the spiritual life of the Christians. Details will be found in the Selections from Proceedings of Committee. It is in many ways an important mission that he is undertaking. Indeed, its importance may be measured by the heavy price to be paid for its fulfilment, viz. the separation of Mr. Barton for a time from his valuable work at Cambridge. We are glad to say that the Rev. J. Ireland Jones, of Ceylon, will take charge, meantime, of Trinity Church. Many prayers, we are sure, will go up for Mr. Barton and for the family he will leave behind.

THE General Committee of July 8th was an interesting occasion. Two veteran C.M.S. missionaries, Archdeacons from New Zealand, appeared, one of whom (Archdeacon E. B. Clarke) had not been in England for thirty-three

years, and the other (Archdeacon S. Williams) not for sixty-six years; the latter having been taken out by his parents in infancy. He is a son of Henry Williams, one of the leading early missionaries, who became an archdeacon under Bishop Selwyn. Archdeacon Clarke is also the son of an early missionary, a layman, Mr. George Clarke. Both have done noble service, and have immense influence with the Maoris. On the same day the Committee received the Bishop-Designate of Travancore and Cochin, Dr. Hodges; and the three highly-respected brethren were together commended in prayer to God by Mr. Webb-Peploe, who was warmly welcomed on his first appearance after the recent severe operation on his eye.

It will be seen from the Selections from Proceedings of Committee that several interesting interviews have been taking place with missionaries come home on furlough, or on sick leave, or for some special cause. Perhaps the most noteworthy occasion of all in some respects was on July 16th, which is a later date than is included in the "Selections." On that day the Rev. Rowland Bateman, of the Punjab, and the Rev. H. D. Goldsmith, of Madras, were received. The latter gave a most encouraging account of the eleven men who have been under his charge in the past two or three years at the Madras Divinity School. Several of them are graduates of Madras University, and two took a first class in the Oxford and Cambridge Preliminary Theological Examination for Holy Orders. Mr. Goldsmith spoke warmly of their zeal and spirituality. Some have been ordained already, and others will be ere long. Of the eleven eight are Tamils, and three Telugu-speaking. Of the latter three, two were Brahmins, and one a Mala (low-caste). One of the Tamils and the two Telugu Brahmins are converts from heathenism; the rest being Christians of a second or third generation. The three converts from heathenism all owed their knowledge of the Gospel to Mission colleges.

Mr. Goldsmith also referred to the extreme hardness of the Mohammedans of Madras, among whom he worked for a time with his brother, the Rev. M. G. Goldsmith. Mr. Bateman, on the other hand, described the Mohammedans of the Punjab as quite accessible, and as yielding as many converts to Christ as the Hindus. His fear was lest the lowest classes of the rural population should press into the Church too quickly, and narrated the circumstances under which a large number baptized (too hastily, it is feared) by the American United Presbyterians in C.M.S. districts have now been handed over to C.M.S., which will be responsible for the definite instruction they so much need. But Mr. Bateman expressed the joy of actual missionary work despite all trials, and commiserated us at home, who have the administrative and collecting work without that peculiar joy.

BEFORE leaving the C.M. House, General George Hutchinson was presented with a grateful and appreciative address by the members of the House staff on his retirement from the Lay Secretaryship.

FOUR clergymen, a Cambridge man not yet ordained, and four ladies have been accepted by the Society in the past month (besides others, both men and women, as probationers for training), viz., the Rev. Herbert Tugwell, B.A., of Corpus Christi College, Cambridge, Curate of Petworth; the Rev. Henry P. Napier, B.A., of Trinity College, Cambridge; the Rev. Theophilus R. Waltenberg, M.A., of Exeter College, Oxford; the Rev. Edw. B. Beauchamp, London College of Divinity; Mr. C. B. Clarke, B.A., Spencer Scholar of Corpus Christi College, and of Ridley Hall, Cambridge, son of the Rev. J.



T. Clarke, Rector of St. Paul's, York, and Hon. Dist. Sec. of C.M.S.; Miss Sarah L. Barker, Miss Mabel Barton, Miss Mary L. Ridley, and Miss Mary Tynan.

By the *Goorkha*, which sailed on July 5th for East Africa, Miss M. Harvey returned to her post at Frere Town, and the Rev. A. R. Steggall and Miss Mabel Barton went out for the first time. Miss Barton had been at the Mildmay Training Home for some months, but she had not yet been appointed to any Mission. Four days before the ship sailed, she asked to be allowed to accompany Miss Harvey to East Africa. She did not even go home to Dorsetshire to say good-bye; but her parents came to London, cheerfully consenting to yield her up thus suddenly that the work of God might not suffer. This is the true missionary spirit, on their part quite as much as on hers.

AN old and valued friend has been lost to the C.M.S. by the death of Archdeacon Smart. He was for some years Hon. Association Secretary for North Wales.

WE have been very sorry to hear by telegraph of the death of one of our missionaries in Japan, the Rev. W. J. Edmonds, on July 1st. He was ordained from the Islington College in 1882, and went to East Africa as one of the party led by Mr. (afterwards Bishop) Hannington. He was for a few months at Uyui, and then was invalided home. In 1885, he was appointed to Japan, and stationed at Osaka, and now he has been called away almost at the threshold of his career.

We have also to lament the death of the able and excellent Bengali clergyman, the Rev. Piari Mohun Rudra. We have received from Calcutta a very interesting account of him, which will appear in our next.

UP to July 20th, there is no fresh news from the Nyanza; but at Mpwapwa all was well on May 14th.

IT is a curious illustration of the utter ignorance of the newspapers regarding even the most prominent missionaries, and particularly of their inability to imagine that any Gordon except Charles George Gordon ever lived, that our notice of the Society's new Lay Secretary having been acquainted with George Maxwell Gordon has been twisted into a statement, made in papers all over the country, that General Collingwood was a friend of General Gordon!—Kandahar, we suppose, being mixed up in the reporters' brains with Khartoum.

THE Bishop of Exeter has inaugurated a new departure in cathedral chapter life, by appointing to a residentiary canonry at Exeter a clergyman (Rev. R. E. Trefusis) who undertakes to devote all the time that can be spared from cathedral duties to promoting interest in Foreign Missions throughout the diocese. The Bishop had already arranged that one new Canon appointed by him should give special attention to Education, and another to Home Missions; and the present step is a further development of the same scheme. Every official recognition of the Church's primary duty to evangelize the world is a matter for thankfulness. Of course it is understood that the "Missionary Canon" will not be identified with either S.P.G. or C.M.S., but is instructed to promote the missionary cause as a whole.

FOR six years Miss Neele and Miss A. Sampson have carried on a Boarding school for Bengali Christian girls at Calcutta, which has been successful in

attracting many more girls than the premises would accommodate, successful in competitive examinations, and successful, through God's blessing, in its moral and spiritual influence. Frequent testimony is borne to the wholesome Christian influence which the ex-pupils exert in their own homes; and the School has the confidence of the Bengali Christians generally. The present house is very dilapidated, and must be rebuilt, and it is proposed to enlarge the school to meet the demands upon it, and to provide accommodation for 100 boarders, besides day-scholars. This will cost a considerable sum, particularly in a city like Calcutta, and Miss Neele and Miss Sampson are earnestly asking for liberal gifts, which their scheme thoroughly deserves.

DR. BRUCE writes on April 13th :—

We had a most successful and blessed distribution of prizes to our boys' school this week. We have no Armenian Bishop in Julfa at present. I was much pleased to find the Armenian arch-priest on the platform, and put him in the chair at once. The pupils and teachers acquitted themselves better than I have ever seen them do before. Our pastor, Rev. Minasacan George, opened with an earnest prayer for the school, the Shah, and the Armenian Church; I then made a few remarks, and the arch-priest followed with a most earnest, spiritual, loving speech; and when the proceed-

ings were over he closed with a still more beautiful address, full of grace and love, and then offered extempore prayer for a blessing on us and the school, and added the blessing.

I cannot tell you how thankful I feel to our Heavenly Father; my heart yearns for union with these dear Eastern Christians. I felt it was a time of solemn worship and communion with the Father of Spirits, and a step forward towards the fulfilment of our Lord's prayer that we may be one, and that the Moslems may believe that He has sent His Son to be their Saviour.

On June 13th he writes most gratefully of the brethren now with him, the Rev. H. Carless and Dr. Eustace. "God," he says, "has a blessing for Persia when He sends such workmen as these."

FROM Baghdad, Dr. Henry Martyn Sutton writes most encouragingly of the tokens of the Holy Spirit's work in the hearts of influential Mohammedans, but we must not put the particulars into print. It is proposed to send another missionary and two or three ladies to Baghdad in the autumn.

It is proposed to open a Medical Mission at Nablûs, in Palestine; and Dr. Bailey, one of the medical missionaries accepted a few months ago, has been appointed to the post.

THE general missionary statistics for China, December, 1888, have been compiled by Dr. L. H. Gulick, agent of the American Bible Society, and Editor of the *Chinese Recorder*. The total number of missionaries is thus given :—men, 526; wives, 337; single women, 260; total, 1123. Of these, 316 belong to the China Inland Mission, 102 to the American Presbyterians (North), 80 to the American Episcopal Methodists (North), 65 to the L.M.S., and 50 each to the C.M.S. and the English Presbyterians. There are 39 societies at work. The total number of Native Christians is not given; but the communicants are 34,555, who contributed \$44,173 towards their own churches, pastors, &c. The American Episcopal Methodists have 3903 souls on the communicants' roll; the American Presbyterian (North), 3788; the L.M.S., 3695; the English Presbyterians, 3428; the C.M.S., 2832; the Canadian Presbyterians, 2650; the China Inland, 2415. There are 14,817 pupils in schools.

Two volumes of "Gospel Sermons," and a collection of "Hymns of Praise,"

in Chinese, have been prepared by Archdeacon A. E. Moule, and published at Shanghai. The *Chinese Recorder*, a missionary journal edited by Dr. L. H. Gulick, thus writes of them :—

“We have no hesitation in commending the two volumes of sermons. The author has been long engaged in preparing them, for the use, in the first place, of the Native preachers and catechists in connection with his own Mission, and in the hope of their being serviceable also over a wider range. They consist of fifty-seven sermons of moderate length, arranged according to the ecclesiastical year, and embracing a great variety of interesting subjects. We have read a number of them with much pleasure, and consider them well adapted for the end in view, supplying a want in our Christian literature, and presenting an excellent model to those for whom they are specially designed. We look upon these two volumes as a desideratum in their way, and likely to be much appreciated by missionaries, as most suitable for their Native helpers, whom they are often obliged to leave in lonely places and standing greatly in need of such means of instruction as these volumes are well fitted to impart. The simple style adopted and the earnest Evangelical spirit pervading the work, cannot fail in our view to make it welcome in the circles for which it is intended.

“Following the above we have a volume of Chinese hymns from the same esteemed author. He is distinguished for his poetical genius in his own language, and has developed a like talent in Chinese, more in the line of translation, however, than in the way of original composition. It is well that it should be so, giving us in a new garb the familiar and spirit-stirring thoughts of our home hymns. The book contains in all 220, forming a good collection, well calculated to promote the Christian life of the Churches. It is not simply the transference of the original hymns that is of consequence in such a work as this, but their conveyance in an interesting, attractive, and impressive style, which we are glad to say, has been done, as might have been expected at the hands of the author.”

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**THE HANNINGTON-PARKER MEMORIAL CHURCH.**—The following further sums, collected by the Rev. A. Downes Shaw, have been received by Mrs. Shaw since her husband's departure for the Mauritius, and paid in to the Society by her :—

Miss Ada Thornton, 1s. Miss Mabel Bailey, 8s. 9d. Per Mr. S. H. Hewitt, T. C. Clark, 5s. Per Lady Frere :—Sir Thomas Acland, 2l. 2s.; Mrs. Horan, 1l. Collected by Master Gerard Tuckwell, 4s. Collected by “A Gleaner,” Cambridge, 14s. From Ridley Hall Students, Cambridge, 1l. 11s. From “A Nurse,” 5s. Arthur W. Ugulm, Esq., 10s. Anonymous, 500l. Collected by Miss F. H. de Bickerton Grant, 3s. 4d. Mrs. Muller, 6s. Total, 507l. 10s. 1d.

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#### NOTICE.—VALEDICTORY MISSIONARY MEETINGS.

THE Secretaries will be glad to arrange for Special Valedictory Meetings in large provincial centres, to be addressed by the missionaries proceeding to the field in October and November. Will friends who desire to hold such meetings apply at once to the Rev. B. Baring-Gould, Central Secretary ?

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#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for further offers of service (p. 506). Prayer for men for important special posts (see circular inserted in this number).

Prayer for the missionaries preparing to sail in the ensuing autumn.

Prayer for the C.M.S. House staff during the holiday season.

Prayer for Japan (p. 457); for the Lieng-Kong and Lo Ngwong districts, China (p. 474); for the Sierra Leone Church, and its Bishop and clergy (p. 485); for Kinsiu (p. 495); for Ceylon (p. 498).

## HOME WORK OF THE SOCIETY.

*[We have eight pages of Home Work reports in type, and are compelled therefore to defer several of them till next month.]*

**Birmingham.**—The C.M.S. Anniversary was held at Birmingham on June 15—18, under most favourable circumstances. The weather was all that could have been desired. The attendance at all the meetings was large, and the collection, of which particulars are given below, was far beyond all precedent. The proceedings commenced with a Prayer-meeting in Christ Church Schoolroom, at which an earnest and impressive address was given by the Rev. G. Tonge, who has lately accepted the post of Secretary to the Church of England Zenana Society. The Deputation were the Revs. H. D. Williamson and A. J. Shields, the former of whom preached on Sunday, June 16th, at St. Augustine's and at St. John's, Ladywood, and the latter at St. Thomas' and at Christ Church, Sparkbrook. Sermons were also preached by the local clergy in almost all the churches in Birmingham.

The Juvenile Meeting was held in the Town Hall on Monday evening. Canon Wilkinson presided over a large gathering of children, who listened with great attention to addresses from the Missionary Deputation and from the Rev. H. Sutton.

On Tuesday morning nearly one hundred guests, chiefly clergy, met at breakfast at the Midland Hotel. After the breakfast, the Rev. C. V. Childe, Vicar of Christ Church, Cheltenham, gave an admirable address, characterized by spirituality of tone, eloquence of language, sound common sense, and intimate acquaintance with the Society's work. The two missionaries also addressed the meeting in short speeches of great interest. What they said elicited questions and remarks from several who were present.

In the evening of the 18th the Annual Meeting was held in the Town Hall, and was honoured by the presence and the presidency of the President of the Society, Sir J. Kennaway, and it showed its appreciation of the circumstance by the collection which was made in the course of the evening. After the Chairman's address, the Rev. H. Sutton told the meeting that the Committee wished to mark the occasion of the first visit of the President of the Society to the Birmingham Auxiliary by a specially good collection. For this purpose promise-cards were distributed by the stewards, members of the Lay Workers' Union. The answer to the appeal was a collection in cash of 31*l.* 1*s.* 6*d.*, which is rather above the usual amount, and in addition promises were sent in to the amount of 92*l.* 8*s.* 9*d.*, making a total of 123*l.* 10*s.* 3*d.* in money. Besides this large amount, there were found among the promise-cards no less than three offers of personal service in the mission-field. The report, which was read by the Rev. W. Eliot, and the financial statement, which was read by Mr. F. C. Bourne, showed that 2862*l.* had been sent from the Auxiliary during last year, including a legacy of 1000*l.* from the late Mrs. Lea. The Auxiliary has suffered severe losses among its warmest supporters during the last few years, but the new appointments which have lately been made to several Birmingham churches give promise of a revived interest in the work of Foreign Missions. The meeting was addressed by the Ven. Archdeacon Hughes-Games, the Revs. H. D. Williamson and A. J. Shields, and Prebendary Wilcox. All the addresses were excellent, and were very warmly received. It should be added that the collection by means of promise-cards was made at the suggestion of the Rev. F. S. Webster, the newly-appointed Rector of St. Thomas's.

W. E.

**Bristol.**—The Bristol and Clifton C.M. Union for Prayer and Work held two meetings of its members and friends on June 27th, at both of which addresses were given by the Rev. E. Sell, of the Madras Mission. The afternoon was a drawing-room meeting, at the residence of General Grove. Mr. Sell's subject was a "New Departure in Islam." The evening meeting was held in Christ Church Schoolroom, Clifton, under the presidency of the Rev. Horace Meyer, when Mr. Sell gave an interesting sketch of "Mohammed and Mohammedanism." At the

conclusion he replied to the inquiries put by the Chairman and other friends. Both meetings were full of instruction on the subjects handled. They were held in consequence of the suggestion in the June *Intelligencer* in reference to the "James Long Fund," and it was felt to have been a good step to have acted on that suggestion, and one which can be well recommended to other Unions.

A. P. N.

**Cork.**—The Annual Meeting for the united diocese of Cork, Cloyne, and Ross took place on May 22nd, and was the best that they had had for many years. The attendance was good, every seat in the large hall being occupied, and a wide-spread interest in missionary work was aroused. The Bishop was in the chair, and a large number of the clergy were present. The Chairman, in the course of an eloquent and stimulating address, suggested that an effort ought to be made by the Diocesan Committee to gather together all the subscribers and collectors throughout the diocese on the occasion of the Annual Meeting, that all such might be encouraged in their work by the information they would receive. The Rev. F. W. Ainley (Hon. Dist. Sec.) next read the annual report, which showed but a very slight increase of funds upon the previous year. Earnest and practical addresses were then delivered by the Archdeacon of Cork, the Rev. A. E. Wynne, and the two Deputation speakers, the Rev. J. W. Mills, and Archdeacon R. Phair of Rupert's Land.

Throughout the district, on the Sundays before and after the annual meeting, sermons were preached, and during the week many meetings were held. The collections manifested that the duty of liberally supporting Foreign Missions is being more generally recognized.

In addition, more than 46*l.* was subscribed towards the erection of the Archdeacon of Rupert's Land's new church in the Rainy River District, North-West America, and in other ways the Archdeacon was reminded that his stirring, earnest words had not been in vain.

J. P. H.

**Hereford.**—The Annual Sermons in aid of the Society were preached in the various churches on Sunday, June 16th. On Monday the Annual Meetings in connection with the Hereford Association were held, the first being in the afternoon, at which the Bishop presided. The Rev. H. Askwith (the Sec.) read the Report, and the financial statement showed that 708*l.* 6*s.* 7*d.* had been remitted to the Society this year, compared with 706*l.* 1*s.* 10*d.* in the previous year. The Chairman then briefly addressed those present and was followed by the Revs. A. H. Arden and T. S. Fleming. The evening meeting was held in St. Peter's Schoolroom, Colonel White, of Leominster, presiding; and at which Messrs. Arden and Fleming again spoke. Mr. Arden also addressed the juveniles at a meeting held on Tuesday afternoon.

**Kensington.**—A most interesting meeting of the Kensington (St. Philip's) branch of the Society was held in St. Philip's Parish-room on Wednesday afternoon, June 26th, at which the Vicar presided; the speakers being Colonel Euan Smith, C.B., H.M. Consul-General at Zanzibar, and Dr. Van Someren Taylor, medical missionary from China. Colonel Euan Smith said he considered it to be the duty of every man, especially in view of recent criticism, to speak out on behalf of Christian Missions. He spoke of work done in East Africa, at Mombasa, the headquarters of the Church Missionary Society, and at Zanzibar, the headquarters of the Universities' Mission, and paid a warm tribute to the heroism of the missionaries, who, against his advice, had determined to remain at their posts in positions which he considered of great danger.

**Keswick, &c.**—On Sunday, June 16th, and during the week, there were sermons and meetings in connection with the Society throughout the rural deanery of Keswick. Sermons were preached in the following churches:—Crosthwaite, St. John's (Keswick), St. John's-in-the-Vale, Thornthwaite, and Wythburn. On Monday the Annual Meeting was held in Keswick, when interesting addresses were given by Archdeacon Phair and the Rev. T. T. Smith. The report for the past year was read by the Rev. H. Lonsdale, and showed that the local receipts

amounted to 118*l.* 3*s.* 2*d.* On Tuesday a Juvenile Meeting was held in the Battersby Lecture Hall, and meetings have also been held at Braithwaite and Newlands.

**Lewes.**—On Sunday, June 2nd, the Annual Sermons on behalf of the Society were preached in Southover and South Malling Churches by the Rev. T. J. Lee Mayer (missionary from the Punjab) and the Rev. F. W. A. Wilkinson. Addresses were also given to the scholars attending the Sunday-schools in those parishes. The Annual Meeting of the Lewes Auxiliary was held in the Boys' (Central) National School on Monday evening, under the presidency of the Mayor (Alderman White). The Rev. W. E. Richardson, Hon. Secretary, reported that the income during the past year had amounted to 294*l.* 8*s.* 5*d.* The Mayor made a few remarks, and was followed by the Rev. F. W. A. Wilkinson with an interesting address. The Rev. T. J. Lee Mayer also gave an interesting account of his work among the Mohammedans.

**Northampton.**—The Annual Meetings of the Northampton Auxiliary commenced on Sunday, June 23rd, when special services were held in all the churches connected with the Auxiliary. The Rev. C. H. V. Gollmer (Lagos, West Africa) and the Rev. W. Senior (Vicar of Holy Trinity, Margate) were the Deputation. An invitation breakfast was given at St. Giles's Parochial Buildings by the Vicar (the Rev. R. A.) and Mrs. White, on Monday morning, at which the Rev. H. Woffindin gave an address. The Annual Meetings in connection with the Auxiliary were held on Monday. The Rev. Canon Hull presided at that in the afternoon. The Rev. T. C. Beasley read the general report, which stated that in no parish connected with this Auxiliary had there been any serious falling off. Allusion was made (with sincere regret) to the loss by death of the Rev. J. Brooke, an earnest supporter of the Society. Mr. F. Tebbutt presented the financial report, which showed that the total receipts had been 378*l.* 10*s.* 7*d.* The Rev. J. Bates, from China, then addressed the meeting. A second meeting was held in the Town Hall in the evening, under the presidency of the Mayor (Mr. J. Barry), the speakers being the Revs. W. Senior and J. Bates.

**Richmond (Surrey).**—The Annual Sermons on behalf of the Richmond Auxiliary of the Society were preached on Sunday, June 9th, at Christ Church, by the Revs. E. D. Stead and H. D. Williamson (missionary to the Gonds). On Monday the Annual Meeting was held in the College Hall, at which Mr. Cave, J.P., presided. The Rev. E. H. Hopkins read the annual report, which stated that the receipts were considerably larger than those of the previous year, but this was accounted for by two liberal donations of 100*l.* each, and a collection of 31*l.* 15*s.* towards the deficiency fund. The ordinary income, however, was 26*l.* 9*s.* 1*d.* in excess of the previous year. In 1868 their receipts were 26*l.* 13*s.* 6*d.*; in 1878 they amounted to 408*l.* 19*s.* 8*d.*; and now they were 857*l.* 2*s.* 6*d.* The Rev. B. Baring-Gould described the missionary work in India. An address from the Rev. E. D. Stead followed. A Juvenile Meeting was held on June 14th, when an excellent address was given by Prebendary Gordon Calthrop.

**Salisbury and South Wilts.**—On Sunday, June 16th, the Annual Sermons on behalf of the Society were preached in St. Paul's Church, Fisherton, by the Rev. C. H. V. Gollmer, Missionary from West Africa. On Monday two meetings were held in the Council Chamber. The first took place in the afternoon, under the presidency of the Bishop. The Treasurer (Mr. Gilbert) read the financial statement for the year ending March 31st, 1889, showing the total sum raised to be 399*l.* 4*s.* 4*d.* The Chairman then delivered an eloquent and interesting address, in the course of which he referred to the work in China, Japan, and East Africa. The Rev. C. H. V. Gollmer spoke of the work in West Africa, and the Rev. E. N. Thwaites called attention to the localized *Gleaner* which is published in Wiltshire, the circulation now being 400. The Annual Juvenile Meeting was held in the Fisherton Rectory grounds at six o'clock in the evening, at which about 900 were present, and addresses were delivered by the Rev. C. H. V. Gollmer and Mr. E. Mantle. A second meeting was held in the Council Chamber at eight o'clock in the evening, the Dean of Salisbury presiding over a large

audience. He said he was thankful to think that the Bishop took, as he (the Dean) took, a warm and unfeigned interest in the operations of the Society. He could not help thinking the Society had come out admirably from the searching and scathing ordeal to which it had been subjected.

**Tewkesbury.**—The Half-yearly Conference and Public Meeting in connection with the Gloucestershire C.M. Union were held on Thursday, June 13th, in Holy Trinity Hall, Tewkesbury, it being the first occasion on which the Union has visited this town. At the Conference, the Rev. G. P. Griffiths, Vicar of St. Mark's, Cheltenham, presided; and after some words of welcome from the Rev. E. H. F. Cosens, the Chairman gave an address, which was followed by the Rev. M. C. Proby, the Rev. A. R. Cavalier, and others. A suggestive paper, raising some questions of organization, was read by the Rev. J. P. Hobson, Vicar of Stanstead Abbotts, on "Home Work: our Spendings and our Gatherings." A luncheon was given at the Swan Hotel, and afterwards there was a public meeting, at which Mr. Hobson gave an interesting account of "Hindrances to and Encouragements in Missionary Work in China." Other speakers followed, including Dr. Flecker, Head Master of the Dean Close School, Messrs. C. Pidcock, D. T. Woodward, &c.

**SALES OF WORK.**—During June and July sales of work have taken place at St. Simon's, Southsea; St. Michael's, Blackheath; Beccles, which realized 70*l.*; at Knaresborough, the proceeds being 44*l.* 17*s.*, which was divided between four societies. There was also a very successful sale of work at Waterford.

**DURING** June and July the Society's cause has been advocated, by either sermons or meetings, or by both, at Kettering, Retford, &c., Corbridge-on-Tyne, Richmond (Yorkshire), Frome, Silkstone, Stainborough, Carmarthen, Ross, Wilton, Eastwood, Foulness Island, Crewkerne, Silverdale, Shardlow, Bungay, Newbury, Newark, Radstock, Basingstoke, Islington, Winchester, Matlock Bath, Yeovil, Tonbridge, Lichfield, Orton Waterville, Aston Sandford, Lower Winchendon, Barnsley, St. Leonard's-on-Sea, Great Baddow, Reading, Bridgwater, Guildford, Southport, Barnstaple, St. John's Wood, St. Alban's, &c.

#### THE LONDON UNIONS.

**The Lay-Workers' Union.**—During the three months ending with June the following meetings were held:—In April, a lecture by Dr. R. N. Cust on "The Diffusion of the Bible in the Languages and Countries of Europe." A practice address to children, with magic-lantern, by Mr. C. Walker; subject, "Bishop Hannington." In May, an address by the Rev. Canon Scott, Vicar of West Ham, to Home Workers for Foreign Missions. In June, an address by the Society's Central Secretary, the Rev. B. Baring-Gould. On July 6th, many of the members of the Union spent a pleasant afternoon at the New Church Missionaries' Children's Home at Limpsfield.

**The Junior Clergy Union.**—At the meeting in April an address was given by Mr. Sydney Gedge, M.P., on "Popular Objections to the C.M.S." In May, Major-General G. Hutchinson, the Society's late Lay Secretary, gave his interesting lecture on the Indian Mutiny, illustrated by seventy views shown by the lime-light. At the June meeting, the Rev. Arthur S. Dibben, Curate of St. John's, Chelsea, gave an address on "Volunteers for the Mission-Field." After the discussion which followed, the Rev. J. M. West, late Metropolitan Secretary, now Vicar of Haslemere, spoke a few farewell words on resigning his official connection with the Union.

**The Ladies' Union.**—There were three meetings held in March in connection with this Union, at two of which the Editorial Secretary of the Society gave lectures on the Travancore and Telugu Missions, to complete a series on the Society's work in South India. At the third an address was given by the Rev. W. F. Connor on "Work in Palestine." Owing to the Kensington Exhibition and Sale of Work and the Society's Anniversary, there was no meeting in April; but in May there was an address by the Rev. J. Bates, of Ningpo, Mid-China, and in June an address on "C.M.S. Work in the Punjab," was given by the Rev. H. E. Perkins, late Commissioner of Amritsar, now Hon. C.M.S. Missionary.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee (Special), June 18th, 1889.*—Major-General Clennell Collingwood, late R.A., was appointed Lay Secretary of the Society in place of General Hutchinson, resigned. General Collingwood was introduced to the Committee, and prayer was offered on his behalf by the Rev. Canon Money.

*Committee of Correspondence, June 18th.*—The Secretaries reported that at the Bishop of London's ordination on Trinity Sunday, the following Islington students were admitted to Deacons' Orders:—Messrs. W. J. Abigail, F. Burt, J. Etheridge, S. S. Farrow, A. E. Goodman, F. B. Gwinn, H. J. Hoare, E. Leversuch, A. A. Parry, J. C. J. Pavey, and C. W. Thorn; Mr. Hoare being appointed to read the Gospel;—and read a letter from Archdeacon Sinclair to the Principal, stating that the men seemed exceedingly well prepared, and made a very favourable impression on the examiners. The Committee expressed their gratitude to God at the result of the examination, and offered their warm congratulations to the Principal. The Secretaries also reported that three of the students, Messrs. Bleby, Abigail, and Hoare had entered for the recent examination of the Christian Evidence Society, and that each of them had taken the first prize in one of the subjects.

The Committee took into consideration the question of Missionaries occupying seats on Local Municipal Committees in India, to which position certain of them had been spontaneously elected by the constituencies. The Committee were of opinion, that considering the position as regards politics in which connection with a Municipal Committee places a Missionary, and the motives for joining the Christian body which it has a tendency to foster, and the demands which it makes on a Missionary's time, connection with the Municipal Committees is not desirable, and that the missionary brethren concerned be affectionately advised to withdraw as soon as convenient.

The Rev. H. E. Perkins, Honorary Missionary of the Society, Punjab (late of the India Civil Service, and Commissioner of Amritsar) was present, and received a cordial welcome from the Committee. In a brief speech Mr. Perkins made a passing reference to the happiness of the missionary life, and touched on the present interesting movement amongst the lower classes in the Punjab towards Christianity, and on the state of the Native Church, and other matters connected with the Mission. He referred to the many difficulties connected with the work, and spoke of the entire need for all workers of grace, and wisdom, and guidance from God.

The Rev. J. A. Robinson, Secretary of the Niger Mission, was introduced to the Committee, and conversation held with him. His short period of residence in the Mission (two years and a quarter) had been occupied in observation, and in endeavouring to render sympathy and support to the Bishop, for whom he felt the greatest affection and respect. There were encouraging features in the Mission in the form of Christian civilization and education. With regard to the policy of the last thirty years, if some modifications were introduced, the original idea that that part of Africa should be evangelized by Africans might still be maintained. He illustrated the strong philanthropic position which the Royal Niger Company occupies in the river, and the assistance rendered by it to the Mission.

Mr. D. A. L. Hooper, just returned from the Victoria Nyanza, was introduced to the Committee, and conversation held with him. Circumstances had necessitated his moving about too frequently to enable him to report much work. It was difficult to convince the Natives that the Missionary had any object in coming out except travel and selfish interests. There were, moreover, no instincts of love or gratitude on which to work. He would advocate bands of men living together simply among the Natives, two or three of whom could always be in the districts itinerating. He had returned in the hope of securing reinforcements.

The Rev. J. W. Tims, having returned from the North-West America Mission, was introduced to the Committee, and conversation held with him. Mr. Tims had had to work the Mission among the Blackfeet from its very beginning, building his own house and learning the language without any teacher or



interpreter. The present condition of the Blackfeet was not favourable to missionary effort. Their former source of support, hunting of wild animals, had ceased, and they were at present maintained in idleness through help given by the Government. Mr. Tims felt that God had blessed him in his endeavour to master the language, and he felt encouraged by the interest shown by the children, and by changes for the better in the general attitude of the Indians.

At the conclusion of the four interviews prayer was offered by the Rev. H. C. G. Moule.

The Committee took leave of Mr. A. W. Corker, proceeding to the North Pacific Mission. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and Mr. Corker having replied, he was addressed by the Rev. H. C. G. Moule, and commended in prayer to the favour and protection of Almighty God by the Rev. J. J. Burton.

On the recommendation of the Sub-Committees in charge of the Missions in the Punjab and Sindh, Western India, South India, Travancore and Cochin, South China, Mid-China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, July 2nd.*—On the recommendation of the Ladies' Candidates Committee, Miss Sarah Louisa Barker, Miss Mabel Barton, and Miss Mary L. Ridley were accepted as Missionaries of the Society.

The following appointments were made:—Miss Barton to East Africa, Miss Barker and Miss Cox to Japan, Miss Ridley to Hong Kong, and Miss E. Jackson (subject to the decision of the Medical Board) to Yoruba.

The following were accepted as Missionaries of the Society:—The Revs. Herbert Tugwell, B.A., Corpus Christi College, Cambridge, Curate of Petworth; Henry P. Napier, B.A. Trinity College, Cambridge, Curate of Monkton Combe, Bath; Theophilus R. Waltenberg, M.A., Exeter College, Oxford, Curate of St. Peter's, Preston; and Mr. Charles B. Clarke, B.A., Corpus Christi College, and Ridley Hall, Cambridge.

The Committee took leave of Miss Mary W. Harvey, returning to Eastern Equatorial Africa, and of the Rev. A. R. Steggall and Miss Mabel Barton, proceeding to the same Mission. The Instructions of the Committee were read by the Rev. Robert Lang. Mr. Steggall having replied, the outgoing Missionaries, and some recently accepted Lady Missionaries who were present, were addressed by the Chairman (Mr. Henry Morris) and by Mr. C. A. Roberts, and commended in prayer to the favour and protection of Almighty God by the Rev. G. F. Head.

A letter was read from Dr. Pruen, Frere Town, regarding certain runaway slaves still unredeemed at two of the Society's stations. The following Resolution was adopted:—

That the Committee have not felt justified in the past, and do not feel justified, in expending the Society's funds in the redemption of any runaway slaves, whatever the circumstances, who may have taken up residence at any of the Society's Mission stations; but should there appear to be any case of special hardship, in which the Sultan might fairly be asked to use his influence to ameliorate the slaves' position, the Missionary in charge might rightly appeal to the Consul.

With reference to the Resolution of May 29th regarding the need for women's work in the North-West Provinces of India, a further Resolution was adopted:—

That there be conveyed to the Indian Female Normal School Society the Committee's hope that they will see their way to continuing the help which they are at present giving to the Society's work in the Female Normal School, Benares; that there also be pointed out that in the following places where the Church Missionary Society is at work, there are no lady missionaries, viz. Gorakpur, Aligarh, and Azimgarh; that there be also pointed out the great fields which were open in the North-West Provinces, for the establishment of Village Missions; and that the earnest hope be expressed that the Indian Female Normal School Society may be able at an early period to take up some or all of the work thus specified.

The Rev. Joseph Redman, recently returned from Hyderabad (Sindh Mission), was present, and gave a brief account of the work going on in this important centre. It

was at present a time in Hyderabad of sowing rather than reaping, but the ground was being well prepared, and there was every reason to look forward hopefully to a reaping-time. The work was largely educational, and converts had been made from the Anglo-Vernacular School; but the evangelistic side of the work was being vigorously pressed forward too.

The Rev. W. Banister, recently returned from the Fuh-Kien Mission, was introduced to the Committee, and conversation held with him. Mr. Banister spoke of the institution of Church Councils in Fuh-Kien, and of the cheering prospects of the proposed extension in and from North-West Fuh-Kien, in which he hoped himself to take part, and of the joy with which he had welcomed Messrs. Knox and Phillips, and looked forward to their future co-operation.

The Rev. Dr. Baumann, of the Calcutta Mission, who had been obliged to return home some time since through severe illness, was present, and gave an account of the work—evangelistic, pastoral, educational, and literary—in which he had been engaged in Calcutta. During the twenty years of his labours he had been able to admit to baptism more than 200 adults, twenty-seven of them being converts of good social position. In the educational and literary departments he was able to point, also, to important work set on foot and progress made. The Committee expressed the earnest hope that it would please God fully to restore Dr. Baumann's health, and to enable him to give some good years further to the work in North India.

The Committee took into consideration the subject of the Rev. John Barton visiting Tinnevely for a time, and adopted the following Resolutions:—

(a) That the Committee heartily and thankfully appreciate Mr. Barton's readiness, at the cost of not a little self-sacrifice, to proceed in response to their invitation to Tinnevely for a time, with a view to rendering such assistance to Bishop Sargent as he may find necessary, and taking steps for a further development of the work of that Mission; and anticipate with the blessing of God much advantage from his temporary stay there. In the paragraphs which follow hereupon they state generally their views (with which Mr. Barton concurs), viz. the policy which it seems to them desirable to be followed out in the Tinnevely Mission; and they hereby commission him, in communication with the Madras Corresponding Committee and Bishop Sargent, to take steps for carrying that policy into effect.

(b) The Committee feel that the time cannot now be far distant when the work at present performed by their beloved and honoured friend, Bishop Sargent, will have to be provided for. They are aware that there is a strong probability that the present Episcopal arrangements in Tinnevely may not be continued. Leaving that question then out of consideration for the present, the Committee feel that they must at once take measures for securing, as far in them lies, the carrying on of the all-important work of deepening and developing the spiritual life of the Native Church, and superintending the Native Church Councils. They think that this work should be assigned to two well-qualified European missionaries. Mr. Finnimore is at present doing this for the northern part of Tinnevely, and they propose to send out along with Mr. Barton a well-qualified Missionary for the southern part, and direct the Secretaries to take immediate steps to this end.

(c) The Committee have already in previous Minutes recorded their opinion of the necessity of a band of Itinerating Missionaries being maintained to work alongside of the Native Church through the whole of their Mission districts in Tinnevely. They consider that this band should for the present consist of not less than four. They hope that it may be ere long further strengthened by the association with it of superior young Native Christians of a class referred to in the paragraph following this, who will probably have been trained at the Madras Divinity School, and be looking forward ultimately to the ordained pastorate in the Native Church.

(d) The Committee desire that steps be taken for effectively carrying out their often-stated wish to see superior Native Christians of true spiritual character brought forward to direct Christian work, it being pointed out that spheres for the Christian energies of such men may be found in connection with (a) the pastoral charge of the more important congregations, (b) missionary work on the lines recently suggested by the Parent Committee in connection with the William Charles Jones Fund, (c) educational work, (d) positions of superintendence over aggregates of pastorates. The Committee will be prepared to make such moderate supplementary grant as may be needed for the due carrying out of measures necessarily arising out of this Resolution.

(e) The Committee direct that a letter be addressed to the Native Christians in Tinnevely, impressing earnestly and affectionately that on them mainly rests the responsibility of making increase amongst themselves of the Kingdom of God, and that they ought to look less and less to English money, and more and more to their own resources to supply what the work of God amongst them needs.

(f) That the views expressed in these Resolutions be communicated to the Madras Corresponding Committee, and their co-operation in consultation with Mr. Barton be earnestly invited in giving them effect.

(g) That it be understood that the Parent Committee hold themselves responsible for the maintenance of Mr. Barton's *locum tenens* at Cambridge.

The Committee heard with great regret of the death, on June 4th, of the Rev. P. M. Rudra, the Society's much respected Native Missionary in Bengal.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Egypt, Palestine, North India, and Punjab and Sindh, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, July 3rd.*—The Ven. Archdeacon Hamilton was appointed Association Secretary for the South-Eastern District, in succession to the Rev. H. D. Hubbard; and the Rev. H. H. Streeten, now Association Secretary in Somerset, was appointed to undertake the charge, temporarily, of the county of Norfolk.

It was agreed that Farewell Meetings, to be addressed by outgoing Missionaries, should be held in the provinces, as last year, at such places as may desire to have them.

*Funds and Home Organization Committee, July 8th.*—The Committee took into consideration the office staff of the Home Organization Department, and, in accordance with the General Committee's Resolution of January 30th, arranged for the appointment of a new Lay Assistant, to take the place of one of the three clergymen hitherto engaged in the department (the Rev. J. M. West having retired); and they took the opportunity of putting on record their high appreciation of the services rendered to the Society by the Rev. H. Percy Grubb, Assistant Central Secretary.

*General Committee, July 8th.*—A Report was presented from the Visitors of the Missionaries' Children's Home, Limpsfield, which was very satisfactory as regards the conduct and progress of the children.

The Committee took into consideration a letter which had been received from the Domestic and Foreign Missionary Association of the Church of England in Canada, regarding the best way for the Canadian Church to undertake or support foreign missionary work. The letter had been referred to a Sub-Committee, which now reported thereon. The Committee thankfully recognized the augmented missionary interest now evidenced in the Church of England in Canada. They agreed generally with the advice given to the Church in Canada by the Society for the Propagation of the Gospel, not at present to undertake Missions of its own, but to foster existing Missions. The Committee directed that the Domestic and Foreign Missionary Association be informed that the constitution of the Church Missionary Society vests the selection of agents in the hands of its Committee, and that should the Church in Canada desire to take advantage of offers of missionary service likely to be made in Canada, and to make a temporary arrangement for the employment of such agents with funds raised by that Church for the Society, the Committee would be prepared to take steps to appoint a Board of Examiners to receive Canadian candidates whose maintenance was guaranteed. Further, if desired by the Church in Canada, this Society would gladly send a deputation to visit the sister Church, with a view to deepen missionary interest, it being understood that no cost to this Society be incurred.

The following grants were made from the Henry Venn Native Church Fund on certain conditions in each case:—Madras Native Church Council, 18*l.*; Tinnevely Provincial Council, 42*l.*; Travancore Provincial Council, 25*l.*; Mauritius Church Council, 80*l.*; Punjab Native Missionary Association, 12*l.*

The Committee had an interview with Dr. Hodges, Bishop-Designate of Travan-

core and Cochin, recently returned from the Ceylon Mission, where he had been working since 1886 as Principal of Trinity College, Kandy. The Bishop-Designate dwelt on the difficulties and encouragements and prospects of the work which he had recently been carrying on in Ceylon, and of that to which he looked forward in Travancore and Cochin.

The Committee had the pleasure of an interview with Archdeacon S. Williams, of Te Aute, in the Diocese of Waiapu, and Archdeacon E. B. Clarke, of Waimate, in the Diocese of Auckland.

Archdeacon Samuel Williams, who was on his first visit to England since his early childhood, after sixty-six years' continuous residence in New Zealand, and forty-three years as a Honorary Missionary of the Society, in reviewing the earlier history of the Mission, contrasted the attitude of the Maories in the south-east districts, where he lived, with those in the other parts of the Northern Island, the former having kept loyal to the British Government, and having never abandoned Christianity. They had maintained daily service in every village, while in the principal villages churches had been erected. He referred to the trouble lately occasioned by Mormon missionaries.

Archdeacon Clarke, who, with Mrs. Clarke, had come to England at the special invitation of the Committee for a much-needed rest and change, expressed his gratitude for the expression of the Committee's sympathy in the family bereavements which had befallen them since they sailed from New Zealand, and in the sad occurrence in April, 1887, resulting in the death of two Maori clergymen and a Maori layman, to which reference had been made in the President's address of welcome. It was thirty-three years since he last left England. He was responsible for the superintendence of the entire Maori work in the Diocese of Auckland, where the Native Church, though still in its infancy, was largely organized, needing only the general superintendence thus supplied. Referring to the Kingites and Kooti-ites, he explained that in renouncing allegiance to the British Government, whose laws they rejected as tyrannical, they had at the same time renounced Christianity, as coming to them from the same source. A great change was now taking place; whereas once he met in the King Country only with insult, now he was received with respectful bearing, and requested to repeat his visits. Many were now formally renouncing Hauhaism and Mormonism, and commencing to rebuild their churches. He referred to the friendly attitude of Bishop Cowie, and the mutual pleasure of their co-operation.

The Committee received with regret the announcement of the death of the Ven. Archdeacon Smart, Vice-President of the Society for many years, one of its ablest advocates in Wales, and for some time Association Secretary there.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Palestine*.—On Trinity Sunday, June 16, at Christ Church, Jerusalem, by the Bishop of Jerusalem, Messrs. Hanna Musa, Hanna Dimishky, and Yusef Zorab, to Deacons' Orders.

*Punjab*.—On Trinity Sunday, June 16, by the Bishop of Lahore, the Revs. F. Papprell, W. E. Davies, and R. J. Kennedy, to Priests' Orders.

*Japan*.—On April 20, by the Bishop of Japan, the Rev. G. Chapman to Priest's Orders.

*N.-W. America*.—On St. Barnabas' Day, June 11, by the Bishop of Saskatchewan and Calgary, the Rev. R. Inkster to Priest's Orders.

### ARRIVALS.

*West Africa*.—Miss Bissett left Frere Town on June 8, and arrived at Liverpool on June 25.

*Eastern Equatorial Africa*.—Mr. and Mrs. J. Roscoe left Mombasa on June 7, and arrived in London on July 10.

*Palestine*.—Miss E. Newton and Miss E. Armstrong left Jaffa on June 18, and arrived in London on June 28.

*Punjab*.—The Rev. R. Bateman left Narowal on June 13, and arrived in London on July 9.

*South China*.—The Rev. W. and Mrs. Banister left Fuh-Chow on May 14, and arrived in London on June 23.

*New Zealand*.—The Ven. Archdeacon E. B. Clarke left New Zealand on May 17, and arrived in London on July 1.—The Ven. Archdeacon S. Williams left Wellington on April 18, and arrived at Plymouth on May 29.

## DEPARTURES.

*Eastern Equatorial Africa*.—The Rev. A. R. Steggall, Miss M. Barton, and Miss Harvey left London on July 4 for Mombasa.

*North Pacific*.—The Rev. J. Field left Liverpool on July 18 for Victoria.—Mr. A. W. Corker left England for Victoria on June 28.

## BIRTHS.

*North India*.—On May 29, at Calcutta, the wife of the Rev. J. W. Hall, of a daughter. *Travancore and Cochin*.—On May 13, at Kodaikanal, Pulney Hills, the wife of the Rev. C. A. Neve, of a daughter.

*Mauritius*.—On April 25, the wife of Mr. Edwin Luckcock, of a son.

*North Pacific*.—On June 27, at St. Margaret's, Ipswich, the wife of the Rev. C. B. Nash, of a son.

## DEATHS.

*North India*.—On June 4, the Rev. P. M. Rudra, of Krishnagar.

*Japan*.—On July 1, at Osaka, the Rev. W. J. Edmonds.

## Contribution List.

*In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Bedfordshire: Bedford .....	115	0	0	Liverpool, &c. ....	150	0	0
Buckinghamshire: Aylesbury Deanery..	17	5	9	Warrington .....	1	2	6
Datchet .....	7	0	2	Leicestershire: Church Langton .....	4	2	6
Marlow Parva .....	3	7	0	Harby .....	1	19	2
Cheshire: Cloughton: Christ Church...	57	0	0	Lutterworth District .....	3	18	4
Crewe Green .....	16	1	0	Thorpe Langton .....	6	3	0
Moulton .....	1	0	0	Tur Langton .....	13	1	0
Wheelock .....	2	8	3	Lincolnshire: Caistor .....	19	15	11
Cornwall: Bodmin .....	2	0	0	East Keal .....	19	0	0
Lostwithiel .....	1	2	2	Grantham .....	10	0	0
Penponds .....	10	0	0	Middlesex:			
Penzance .....	44	2	3	Haggerston: All Saints' .....	10	0	0
South Hill .....	11	12	6	Hornsey: Christ Church .....	6	6	0
Cumberland: Aikton .....	6	15	3	Kilburn: St. Mary's .....	75	5	8
Thursby .....	1	6	0	Paddington .....	75	0	0
Derbyshire: Measham .....	13	11	3	St. Giles's-in-the-Fields: Christ Ch...	10	9	0
Winstar .....	1	10	0	St. Martin's-in-the-Fields .....	17	18	7
Devonshire: Devon and Exeter .....	230	0	0	Shepherd's Bush: St. Thomas's .....	1	1	6
Yealmpton .....	1	3	9	Stamford Brook:			
Dorsetshire: Compton Valence .....	16	17	7	St. Mary's Juvenile Association .....	4	11	0
Litton-Cheney .....	1	6	9	Tower Street Mission .....	4	9	0
Essex: Loughton .....	4	7	0	Trent Park: Christ Church .....	10	10	0
Upton Park .....	2	10	0	Wood Green: St. Michael's .....	2	0	0
Hampshire: Bitterne .....	7	14	1	Norfolk: Thetford .....	7	4	10
Catherington .....	11	14	0	Northamptonshire: Naseby .....	10	0	0
Highclife .....	10	12	6	Kettering District .....	21	15	6
Portsea: St. Stephen's .....	1	15	8	Bushden .....	7	3	6
Ringwood .....	9	13	0	Nottinghamshire: Nottingham, &c. ....	300	0	0
Southampton: Holy Rood .....	1	12	6	Belford .....	9	12	4
Isle of Wight: Kingston .....	5	2	0	Oxfordshire: Stanton St. John .....	3	18	8
St. Lawrence .....	8	16	4	Shropshire: Bolas Magna .....	16	6	0
Channel Islands: Guernsey .....	20	0	0	Bridgnorth .....	12	8	7
Kent: All Hallows .....	1	18	11	Sheriffhales .....	6	0	9
Blackheath: St. John's .....	61	13	7	Somersetshire: Bath, &c. ....	100	0	0
Chislehurst: Christ Church .....	2	2	0	Ilminster .....	9	17	11
Deptford: St. John's .....	6	4	1	Minehead .....	52	6	4
Ragged School .....	12	0	0	Staffordshire: Burton-on-Trent .....	35	0	0
Hatcham: All Saints' .....	6	0	0	Newcastle .....	1	4	6
St. James's .....	2	2	0	Stone: Ladies' Association .....	23	5	1
Keston .....	2	14	0	Suffolk: Beccles .....	70	0	0
Shortlands .....	15	10	6	Bungay .....	11	15	4
Swanscombe .....	1	13	3	Yoxford .....	1	0	0
Westbere .....	2	15	10	Surrey: Camberwell: All Saints' .....	15	0	0
Lancashire: Accrington, &c. ....	100	0	0	Caterham: St. Mary's .....	11	0	0
				Clapham: St. Paul's Juv. Assoc. ....	15	3	10

Clapham Park: All Saints'.....	11	18	9
Elwell.....	14	2	0
Kennington: St. Mark's.....	7	18	0
Lambeth: St. Andrew's.....	5	0	0
Merton.....	15	10	11
Norbiton: St. Peter's.....	8	16	0
Nutfield.....	26	5	0
Peckham: St. Mark's.....	8	3	10
Richmond.....	40	0	0
Streatham: Immanuel.....	59	8	2
Surbiton: Christ Church.....	20	10	0
St. Matthew's.....	10	6	
Tulse Hill: Holy Trinity.....	9	18	2
Wandsworth: St. Stephen's.....	16	11	1
Sussex: Ashington and Warminghurst.....	9	0	0
Brighton: St. Saviour's.....	1	11	6
St. Leonard's-on-Sea.....	103	12	8
Warwickshire: Baddesley.....	4	0	0
Henley-in-Arden District.....	2	10	0
Stechford: All Saints'.....	1	8	7
Ullenhall.....	6	7	0
Westmoreland: Heversham.....	5	17	0
Wiltshire: West Ashton.....	10	0	
Worcestershire: Oldbury.....	23	6	3
Wick: St. Lawrence.....	10	0	
Yorkshire: Burneston.....	4	7	9
North Cave, &c.....	6	10	0
Driffield.....	98	0	0
Hanging Heaton.....	8	0	0
Hampthwaite.....	5	0	0
Hartill.....	15	0	0
Holderness.....	9	17	6
Sewerby and Grindale.....	57	19	6

## ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen.....	12	9	0
Carmarvonshire: Penmaenmawr.....	20	0	0
Denbighshire: Abergelle.....	3	0	0
Gresford.....	4	6	9
Wrexham.....	11	10	9
Glamorganshire: Port Eynon.....	3	3	0
Merionethshire: Aberdovey.....	1	1	0
Pembrokeshire: Castlemartin.....	17	7	
Ludchurch.....	3	4	1

## SCOTLAND.

Aberdeen: St. Paul's.....	8	15	0
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## IRELAND.

Hibernian Auxiliary.....	1000	0	0
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## BENEFACTIONS.

A Friend, by the Rev. B. Baring-Gould.....	5	5	0
A Gloucestershire Vicar.....	500	0	0
B.....	5	0	0
Bevan, Miss G. W., Trent Park.....	25	0	0
Bousfield, C. H., Esq.....	100	0	0
Brown, Mrs. S. B., Grosvenor Gardens.....	100	0	0
Corbett, late Mr., of Hereford, by Rev. J. Venn.....	50	0	0
Eccles, Miss, Highbury Hill.....	5	5	0
From a Friend.....	15	0	0
From Readers of <i>The Christian</i> , per Messrs. Morgan and Scott.....	8	2	6
Harris, T. F. Fladgate, Esq., Staines.....	10	0	0
Holroyd, Miss L., Cromer.....	10	0	0
Lake, Mrs. T.....	5	0	0
Markby, Alfred, Esq., New Square.....	50	0	0
Pickford, Rev. J. I., Lowestoft.....	5	0	0
Representatives of the late Miss Mary A. Smith, of Canterbury.....	20	0	0
R. J. H. N., for China.....	5	0	0
"Thankoffering from Silver Wedding".....	10	0	0

From an anonymous friend, 350 fully paid-up 100l. shares in the Butterley Company (Limited); the dividends upon the same, up to 3 per cent., to be used for the general purposes of the Society, and any surplus of dividends over 3 per cent. to be carried to the Contingency Fund.

Gleaners' Union:			
A Gleaner, for training and support of a Lady Missionary, additional.....	63	0	0

## COLLECTIONS.

Austin, Miss E. E., Highbury (Miss. Box).....	2	10	0
Ball, Miss F., Baker Street (Miss. Box) ...	1	5	0
Clapham, 31, Union Grove, Drawing-room Meeting, by James Culverwell, Esq.....	15	0	
Dimmer, Miss Esther A., Portland Place.....	12	0	
Gleaner 9156.....	16	8	
Gleaner 101.....	16	2	
Jones, Rev. J. I., Thankoffering Box.....	3	5	0
Pelham Institute Bible-Class, by Miss S. E. Neve.....	1	10	0
Penson, Miss Jessie M., Pentonville (Miss. Box).....	13	0	

## LEGACIES.

Blew, late James, Esq., of Redland: Exors. and Extrices, B. G. and G. Blew and Misses Amy and Clara Blew	90	0	0
Burt, late Mrs. Mary, of Redhill: Exors., T. W. Burt, Esq., and J. M. Head, Esq.	25	0	0
Cartwright, late Miss Mary Anne, of Bury St. Edmund's: Exor., H. Avis, Esq.....	50	0	0
Craze, late Miss M. A., of Barnstable: Exors., J. Warren, Esq., and J. Harper, Esq.....	19	17	3
Day, late Miss Georgiana Ellen, of St. Leonard's: Exor., G. Watson, Esq.....	100	0	0
Dennett, late Mr. Dennis, of Pimperne: Exors., Messrs. W. H. D. Benskin and H. Hodges.....	60	0	0
Edwards, late Miss Ann Eveleigh, of Clifton: Extrix. and Exor., Miss E. Edwards and W. F. Swayne, Esq.....	50	0	0
McFarquhar, late Rev. W. F., of Leamington: Exors., J. G. Potter, Esq. and W. Gordon, Esq.....	78	16	0
Roberts, late Mrs. Margaret, of Albrighton: Exors., Messrs. A. G. Phillips and B. W. Lamb.....	19	11	0
Smithyes, late Mr. C. T., of Bury St. Edmund's: Exor., F. Snowden, Esq.....	200	0	0
Upton, late Henry, Esq., of Aldwick Pagham: Exors., Mr. J. Drewitt and Sir R. G. Raper, Kt.....	100	0	0
Wood, late James, Esq., of Bath; Exor., J. B. Wood, Esq.....	50	0	0
Wright, late Mrs. Elizabeth Frances, of Sawrey: Exor., Rev. T. E. Wright.....	10	0	0

## FOREIGN CONTRIBUTIONS.

France: Bordeaux.....	8	7	6
New Zealand: Christ Church.....	7	8	2

## MOOSONEE ENDOWMENT FUND.

By Missionary Leaves Association.....	200	0	0
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## BISHOP OF THE NIGER'S FUND.

Holmes, Miss, Clifton.....	10	0	0
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## MEMORIAL CHURCH AT FREE TOWN.

By Mrs. A. D. Shaw.....	507	10	1
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## HIGHER EDUCATION IN INDIA FUND.

Gorell, R. A., Esq., Coltishall.....	10	0	0
Kirby Hedges, T., Esq., Wallingford ...	5	0	0

## JERUSALEM BISHOPRIC FUND.

Dalrymple, Mrs., Norwich.....	5	0	0
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## DISABLED MISSIONARIES' FUND.

Weatherhead, Rev. T. K., Bungay.....	12	10	0
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## GLEANERS' UNION.

Contributions.....	17	11	6
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

# THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

SEPTEMBER, 1889.

## CIVILIZATION WITHOUT THE GOSPEL IS PROFITLESS.\*



**DISTINGUISHED** African traveller, now a British Consul, has lately written a jaunty, patronizing essay of nine pages in the *Fortnightly Review* (April, 1889), in which he says a good word for missionaries in Africa, of whom he may know something, and of missionaries in North America, Oceania, and Asia, of whom he knows next to nothing. He must know little of saving Christian Truth himself, for he thinks that the non-Christian races can do very well without it. He hazards the idea, that, had Charles Martel *not* conquered at Tours, and had Great Britain accepted the Mohammedan religion, the result in the nineteenth century as to the social condition and development of society amidst the British people would have been very much the same. It is sad to read such opinions from the pen of a young and accomplished servant of the State, for the privilege of having been born a Christian is generally considered the very greatest blessing of the British people. He would allow the missionaries to continue their work of instruction of the Natives in "*their duty towards man*:" he would let them dogmatize about the things of God on account of the education and civilization which they introduce. If the great missionary propaganda of Great Britain would confine itself to being a kind of school-board to Natives, it would save time and money in unprofitable preaching of the Gospel of Christ.

It is worthy of an answer, because the ring of the argument indicates either a mind hostile to divine truth, or ignorant of the ways of God with man, as evidenced by History in the past, and by what we see around us at present. I believe, from my knowledge of the author, and I hope, that the latter is the cause. I am not thin-skinned or straight-laced in my religious views, but I freely admit, that I prefer the open and avowed enemy of Missions to this insidious friend.

St. Clement, in the first century after Christ, wrote as follows:—  
"Ἡ ἀσύνετος, καὶ ἐσκοπημένη διάνοια ἡμῶν ἀναθάλλει εἰς τὸ θαύμαστον αὐτοῦ φῶς." Our understanding is indeed like a flower in a sunless cavern, till the Light of God falls on it. It is almost as vain to seek for the divine elements in the constitution of the

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\* [The substance of this was contained in addresses on the subject in the Oxford House Mission Hall, Bethnal Green, Trinity Sunday, 1889, and in St. Paul's Church Room, O nslow Square, June 24th, 1889.]

human mind, as it would be for the chemist to try by analysis to find the sunbeams that are locked up in the tissue of the gourd. *We know that it is there:* the understanding must be very darkened, or the survey of mankind must have been very superficial, if signs of the excellency of even the unregenerate human race had not been discovered; but it requires the grace of God, acting by His own multiform methods on the hearts of the most careless, the most wicked, the most savage, the most insensate, the most supercilious, the most alienated from the divine light, to give it a chance to develop.

I read a great many missionary reports, and many statements depreciating the Native races greatly offend my sense of natural equity. I hear from some pulpits what, with all deference to the preacher, seems to me mere nonsense, and which must considerably tend to the hardening of hearts of those who are hostile to evangelization; but certain facts are brought home with irresistible conviction to the careful observer and reader, that in these last days the Gospel is *the best, and indeed the only*, instrument of Civilization. I quite admit, that in the long centuries preceding the Christian era many nations attained to a great external civilization as regards Arts and Science, and Commerce and Manufacture, but enough is known of the interior life of those nations to prove that there was a contempt of human life, a contempt of the liberty of both sexes, a disrespect for the chastity of the female sex, a degree of ferocity and unscrupulous cruelty, to which even savage races never attained. Take for instance the civilization of the Roman Empire from the time of Tiberius to Antoninus Pius, the period of the martyrdom of St. Peter and St. Paul, and of the culmination of pre-Christian civilization amidst an Aryan population. Could the annals of any savage race produce such characters as Messalina and Faustina?

I quite admit the moral excellence of the precepts of the Hindu and Buddhist sacred books. I have been familiar with them from my youth; but they are deficient in practical purpose, nor have they ever exercised a motive power on their reader, or rather hearers. In fact, neither the Hindu nor Buddhist religions are elements of civilization in modern times. Of Mohammedanism I wish to speak with fairness. It is not the same thing in its written tenets and its daily practice. In past centuries it has effected marvels in the advance of civilization of Asiatic and African races. Under a compact, central, powerful Mohammedan organization it might do so still; but the religion itself is in its decadence, and no Mohammedan State exists which is independent of its powerful Christian neighbours, and the life of the modern Mohammedan differs widely from its Arabian ideal. We might as well expect the germ of civilization from professors of the fallen Christian Churches of Abyssinia, Egypt, Syria, Georgia, and Armenia.

The savage races of mankind in North and South America, Oceania, Africa and Asia, in former years stood apart from the fierce light of European civilization; if not entirely inaccessible, still they went their



own way. Intercourse by way of commerce was uncertain ; it had not entered into the hearts of European Churches to desire to civilize them. If the curse of slave-dealing existed, the more deadly curse of the liquor traffic had not come into existence. The explorer, the emigrant, the miner, the man of commerce, were not yet on the war-path, which has led to the extinction of so many tribes, and an amount of human misery far exceeding the butchers' bills of the Assyrian, the Babylonian, the Roman, the Vandal, and the Ural-Altaic hordes.

Some would recommend, and some practice, extermination of the weaker races. Let the Confiscation Laws, the Colonial Land Acts, the liquor-traffic, the sale of arms, work their *civilizing* process, and clear the land of the red, the black, the yellow, and the brown vermin races which stand in the way of the land-hunger of the white man. God forbid that we should affirm this wicked policy ! If they are poor, ignorant, fetish-worshippers, they are still what *their* God, and *our* God, allowed them to be ; they are still children of the first man, and our brothers. They deserve all the more pity at our hands ; we do not kill our halt, and blind, and idiots, because little use can be made of them. God has just sent us this problem to solve. Men are made good by the work assigned to them : God has no need of their work to aid Him in His work. A Nemesis will surely come on the Anglo-Saxon race for their conduct to the inhabitants of North America, Africa, and Oceania.

Since the beginning of this century the uttermost parts of the round world have been discovered and visited ; it is quite impossible for any nation, like China or Japan in old times, to sit apart, and keep foreigners out of their land. It is equally impossible for barbarian tribes in Central Africa, the South Seas, or North and South America, to escape the contact of the European and American. He is ubiquitous ; he is mischievous. For trading purposes he forces himself upon shy and unwilling savages, and by his presence disturbs the secluded quiet of centuries.

As regards countries like India, China, and Japan, possessing an ancient Oriental civilization, the touch of the European is deadly. Somehow or other, a certain state of incomplete morality, supported by religious sanctions, had been attained. Had they lived up to the level of their written precepts, it would have been a good morality, but there was no latent power in the religious sanctions to enforce the morality, and, as occidental ideas crept in, the buttress of religious sanction disappeared ; men became a law to themselves. Such is the position of the modern student of the great State-Colleges of British India. All the old false notions are swept away ; nothing remains. The Municipal Law forbids crime and criminal offences, some of which were tolerated by the old religious sanctions, but does not interfere with the private life. In the meantime, European luxuries, liquors, warlike arms, and customs, creep in : this is called civilization. However, such nations can, and no doubt will, take care of themselves, and would resent alien dictation. We must leave them alone.

The effect upon barbarous races, or tribes in a lower state of culture, who have not reached to the stage of having a book-religion, i.e. a form of worship reduced to writing, like Brahmanism, Buddhism, and Mohammedanism, is different. All travellers testify with surprise to the unexpected discovery of flashes of goodness among such low types of human creatures; nobility of the males, kindness of the females, docility of all. With rare exceptions, however much their vision was obscured by the clouds of ignorance and the environments of outward circumstances, still they had a glimmer of the central truth, that God, or at least some Power greater than themselves, encompassed them. It was forced upon them that, in some mysterious way, they were subject to the guidance of some one greater than man. They saw their fellows perish by disease, or by the powers of the elements, and they could not help them. Personal life seemed to be a mere game of chance, and they played it to the last card, heedless of the future, forgetful of the past. This is particularly manifest in the characteristics of the Red Indians of North America; they had dignity, and patience, and fortitude, and stoicism. The powers of Nature, which they worshipped, were not unchangeable; they were peculiarly capricious; there was the hurricane, the volcano, the drought, the pestilence, the invasion of hostile tribes, the fire, the insect-world, and the attacks of wild animals. They could not measure the extent of these forces. They ate, they drank, they fought, and they died; they grew old, and became infirm, they did not know why or how; they were like the beasts that perish, without remorse for frightful crimes, without pity for the sufferings of their victims under horrible torture.

These poor people had no proof, or conception, of the existence of a kind Controller of human events beyond the indefinable elements of Nature; yet it was forced upon their convictions, that He or It was kind and merciful to them, and they were grateful. Each felt that, somehow or other, he had got what he desired, or, in other words, what was suitable to his limited wants. The process of their education was not rapid, but it still existed, for they were so far above the beasts and birds that they could improve upon the habits and ways of their ancestors; they could manufacture and barter; they had learnt to forbid some things as sins, and to praise some things as excellencies. They had been used to little contact with their neighbours which was not hostile. When the European came among them, and did not seek their destruction, they were surprised. The touch of the unscrupulous trader was ruinous to them. They had not had the discipline of a gradually increasing civilization; they had formed no idea of *malum per se*, of what was wrong at all times and in all circumstances; their unbridled appetites led them on to their ruin. Of all human curses, conveyed by one race to another, of all sins which the history of the human race has recorded, perhaps the importation of arms, gunpowder, and intoxicating liquors by so-called Christian men for the purpose of gain is the greatest. Future generations, when they read the history of the last half-century, will shudder, when they find that the destroyers

and debasers of these simple, unsophisticated races were men who called themselves Christians, and who came from Great Britain, Germany, France, and the United States. Attila and his Huns, Genseric and his Vandals, Gengis Khan and his Mongols, could not have done worse. They at least did not put forth the pretence of civilization, for they had it not. They burnt cities and destroyed the bodies of the citizens. To the European and American export-dealers of arms, gunpowder, and liquors was reserved the more shameful superiority of destroying both body and soul of races, whom they were pleased to call savages, and yet who never had done injury to their ruthless invaders. The last state of the savage man became worse than the first.

Nor have Christian Governments behaved better than Christian traders. American writers describe the hundred years of the existence of the Republic as a "century of dishonour," on account of the unjust treatment of the Red Indian tribes within the limits of their territory. Their lands have been seized, and they have been pushed back to restricted reservations, and many tribes have been totally extinguished. The British Government has done the same in many parts of the world, Canada, South Africa, Australia, New Zealand, the South Sea Islands. The indigenous races have been improved off the soil; they have been cut down, exterminated, and their lands occupied by immigrants. This also is a form of civilization in the mouth of the Anglo-Saxon.

Would it then be better, if it were possible to do so, to leave the savage races in their savagery? It would be neither possible nor better. It is not possible to control or restrict the movement which impels the white man to spread himself, any more than it was possible in past ages to stay the advance of Alaric, Attila, and the swarms of Central Asia. Whether it is better depends upon the opinion formed upon a faithful picture of savage life. The Rev. James Chalmers, in *Life in New Guinea*, writes:—

"A savage seldom sleeps well at night: he is in constant fear of attacks from neighbouring tribes, as well as the more insidious foes created by his superstitious mind. If midnight is the favourite time for spirits, there is another hour, when he has good cause to fear the attacking enemy. Men, women, and children are killed in such attacks, which are produced by the most trivial offence."

However wild and barbarous the tribes may be, they are capable of committing acts of hideous cruelty, tortures, human sacrifices, burning alive, cannibalism, taking away human life without respect of person, or any compunction, poisoning or drowning on the imputed charge of witchcraft, infanticide, and parricide. All the accounts that come, whether from the East, or West, or North, or South, in whatever language they are reported, tell the same sad tale of unregenerate man, fallen in some respects to a state lower than that of the wild beast, which does not prey upon its own species, and is so far nobler than man.

I have thus presented to view the three alternatives—

(1) Extermination by the white immigrant.

(2) Extinction by the goods of the white trader.

(3) Permanence of the savage state in all its cruelty.

If I have not stated the problem correctly, let any omission or inexactness be pointed out. Are there any other alternatives possible to the unassisted wisdom of man? Can History point out any single instance, in the time of the ancient monarchies of Asia and Egypt, at the time of the empire of Greek wisdom or Roman strength, at any subsequent time through the darkness of the Middle Ages, or in the new birth of modern civilization, of a man, or company of men, going forth with the sole object of civilizing uncivilized races from honourable and benevolent, though entirely *secular*, motives? Worldly men have been found at all times ready to die for the liberty of their own country, or to maintain, or to enlarge, its imaginary greatness. Men have been found, from motives of pure benevolence, to feed the hungry and visit the sick of their own or kindred people, and in many other ways to shed lustre upon the human race; but has there ever been found the will, the power, the wisdom, the patience, to control uncivilized races without destroying them, and introduce among them a civilization, which shall not prove in the long run a more formidable devil than the devils which it is proposed to drive out?

In my systematic survey of the languages of the world, I have read books relating to the less well-known races of Asia, Africa, America, and Oceania. I have seen much to love, much to honour, much to marvel at. I have everywhere recognized the excellencies even of the natural man if they had a chance of development, and the longing of the human race to worship, if it can find an object for its worship; but I have failed to trace any attempt of a superior race to benefit an inferior one, and to make a sacrifice of wealth, a career, and of life, to do so *on the human ground of benevolence*. The motive, the power, the command, the high ideal of self-sacrifice and self-consecration, the unworldliness, the sublime folly, as the worldling may call it, that looks over the near horizon of earthly advantages, and fixes its vision on the further horizon, on power given by One that is powerful, on rewards that follow obedience, on fulfilment that follows precious promises, on life following death, have been wanting.

Man's weakness is God's opportunity. In these last days, when all things are weighed and tested, some additional, and unexpected, and palpable, evidence of the truth of the Christian idea was required, and it has been found. This brings me to close quarters with the author of the essay to which I have referred. He tells us what the missionaries have done, but he has either not inquired, or not understood, what sent them there; who supplied the heavy expenditure; why they left their quiet homes to run the risk of disease and death, with the certainty of exile, narrow means, uncongenial society, a noxious climate; why in their old age many clung to the land of their adoption; why men and women were always found ready to go out and fill vacant places; what it was that supplied the incentives which other

men found in honour, rank, wealth, and distinction. St. Paul tell us one motive—

“The love of Christ constraineth us.”

St. John supplies the other—

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

St. Matthew makes the practical application, quoting the last words of the risen Saviour—

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

“Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world.”

The question is thus narrowed to the one simple fact—Are we followers of Christ, or are we not ?

The writer in the *Fortnightly* has not inquired, how it came to pass, that these simple men, not highly educated, not greatly gifted, not superior men, as men are counted, have found *power* to do what they have done, and which is described by one older and wiser and more experienced than the writer, “as the work of the enchanter’s wand.” In another of his essays our author has good-humouredly, though not very gratefully, caricatured his missionary hosts, male and female, who received him, nursed him in his sickness, and cared for him. I accept his description of the workmen as truthful ; but the power of God, which sent them out, which sustains them, has enabled them to perform a work which it is not easy to describe, but one side of which our author has done justice to :

“The missionaries constitute themselves the tribunes and advocates of the Natives : they interpose themselves as buffers between the rude onslaught of the unscrupulous trader and miner and the scared, bewildered savage ; by their fearless clamour they compel the reluctant intervention of higher authorities ; they educate the savage, safeguard his rights, perform an important service to humanity at large, and for this end alone are deserving of support and sympathy.”

This is but one segment of the great circlet of blessings, which the preacher of the Gospel has brought to these poor races, yet how great it seems, and how little it has been appreciated !

Miss Gordon-Cumming, in her work, *At Home in Fiji*, describes the terrible state of things in that island group before the Wesleyan missionaries arrived : intertribal war, slaughter, cannibalism, portions of the body of the victim being cooked and eaten before the eyes of the still living victim, sick buried alive, widows strangled, living victims buried under each part of a chief’s new house, living bodies laid on the ground as rollers to launch a new canoe ; and now in each village the traveller receives a cordial welcome from kindly men and women ; in each village is a tiny church, and a pastor paid by his flock. This has not been accomplished without loss of life and great devotion ; two missionaries’ wives, at the risk of their own lives, rushed into the banquet-hall of the great chief, and by sheer Christian audacity saved the lives of five women from the very hands of the butcher. The touch of the missionary on the soft clay of the savage was permanent

and beneficial. A strong Government like that of British India would have stamped out crime by the execution of the offender: the Christian minister in Fiji brought it gently home to the ignorant barbarian, that it was wrong, and evoked the dormant feelings of human nature to his assistance. The grace of God blessed his faithful endeavours. Such anecdotes in Oceania can be multiplied indefinitely.

Let me turn to North America. No greater proof is found of the unity of the human race, than the fact that, when we deal with a man's understanding, heart, and soul, we can use all over the world the same influences with equal success. He may use different language, tattoo-marks, or clothes, colour of skin, antecedents and environment, but man is the same man for all that, made in the same divine image, endowed with the same human and divine faculties and conceptions, if they only can be called into action. In the Reports of the United States Government, I read that

"Wild savage Red Indian tribes, as fierce as lawless, as intractable as many that are still in their rude state, have been taught the arts and ways of peace, have subjected themselves to law, and are now living in orderly, peaceable, industrious communities. The savages have been changed. How was the transformation wrought? Where the Government wholly failed, the voluntary efforts of the Churches have been crowned with success. *The preaching of the Gospel has done the work, and it alone.*"

It has been well said by one writer that the Red Indian of North America has passed in one century through stages of culture, achieved by the Anglo-Saxon in more than one thousand years, and this blessed result has come from the personal labour of missionaries and not from secular institutions, wealth, and benevolence.

The story of Africa is well known; it has become the glory of all the Churches of Christendom; it took a long time before the Moravian Schmidt made an impression on the Hottentots, and Moffatt on the Be-Chuána, it would have been a much simpler process to exterminate them like vermin, as in Van Diemen's Land; but Christian love triumphed, and they remain as monuments of Christian benevolence. The Christianity may indeed be an imperfect one: we must not expect too much; in our highly civilized and wealthy communities we are apt to do so. We must think of the villages in Palestine, in India, Africa, Oceania, and North America, and not expect too much in the first and second generations. But of one thing we may be certain, that it is wrong to expect that culture and civilization should precede Christianity. They may accompany it, and may, or may not, be the result of it; the terms are not convertible. The Greenlander may still wear skins, and drink train-oil, and yet have accepted Christ as his Salvation. The civilization, as we know it in Europe, is *not* the object or method of the true missionary. Christianity can adapt itself to every phase and stage of human culture: civilization, pressed with undue haste and zeal, may choke the good seed; the worldly side of the new creature may be developed at the expense of the spiritual. The manifest transformation of the personal character of an entire community is one of the gracious signs of God's presence in answer to the prayers and labours of His servants.

Now let me quote the opinion of competent persons as to civilization without the Gospel. The Rev. James Chalmers has had experience of the Natives of Oceania in their raw state, and when passing into higher and better things; but he states emphatically that

"He never met with a single man or woman, that civilization without Christianity has civilized. The Gospel must precede commerce. Wherever in the Southern Seas there has been the slightest spark of civilization, it has been where the Gospel was preached; and whenever you find in New Guinea a people that will welcome you, it is where the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross."

From other quarters I gather testimony to the same effect. I have arrived at the firm conviction that it is better to leave the poor races to die out in their congenital ignorance than to supply them with a bright weapon without the grace to know how to use it.

"No hindrance was so great to the success of the early missionary as the notion of beginning with civilization, instead of heart conversion; our first and constant business must be to tell the people of sin, and of a Saviour from sin."

And again:

"Missionary societies had not then (1806) the experience we now possess, and had not yet so fully learnt that, however valuable civilization is as a handmaid to evangelization, it is in itself but of little value as a forerunner, and that the simple preaching of the Gospel is the power of God unto salvation."

And again:

"It was the increasing conviction of all the missionaries, that the plan of gradual approaches by means of civilization had been tried long enough, and that the citadel must be stormed at once with the weapons of God's own armoury; in short, that *evangelization must take precedence of any attempt to improve the social condition of the people*; they were much hindered by their secular employment."

And again:

"It was his impression, as he drew near the close of his life, that he had given *an undue proportion of time and strength to merely civilizing influences and the material prosperity of the people*. This may account in part for their spiritual weakness, when the supporting hand of their pastor has been withdrawn. How slow we are to learn that *civilization is a blessing to a barbarous people only as it is permeated by the spirit and power of the Gospel!*"

We are apt to ask for too much of the externals of civilization, as well as religion, from these weak races. Our ancestors in the British Islands had them not in the early days of their emerging from barbarism and paganism. Under the slow discipline of centuries we have attained to our present standard. The minimum to be desired would be as follows: A decent man, living in decency, comfort, and security, supporting his children, keeping to one wife, and bearing himself bravely, honestly, and yet humbly before his fellow-men, living in a community where the persons of both sexes are decently covered, where age, and sex, and childhood are respected, where the poor and weak are not oppressed, and human life is regarded as a precious treasure, for which the whole neighbourhood is responsible. It was

not *primâ facie* impossible that such a moderate state of culture could have been obtained without the intervention of the religious idea; but a careful examination of the records of the past, and the actual state of the present, has not supplied me with the power of quoting a single island or tribe which has been elevated by purely *secular* agencies since the time of our Lord's appearing on earth. Such a man, as I have above described, would walk *humbly*, because the Holy Spirit has convinced him of his past, present, and tendency to future sin: and yet he will walk *hopefully*, because he has realized that he also is a child of God by adoption and grace, and that Christ died on the Cross for him and his also.

Even were an expedition of Unitarians, Theists, and Agnostics to attempt in these last days a benevolent crusade among barbarous tribes to introduce civilization without the Christian idea, they might probably succeed, because, though denying Christ in name, their practice would be that of Christian people, and they would unconsciously be carrying with them the outcome of the teachings of Him whose Divine person they to their own grievous peril denied. Let me illustrate my position by referring to what happens in the material world. In North India a new irrigation-canal has the unexpected result of filling with water wells which have been dry since the memory of man, rendering sweet wells of bitter water, and pouring into wells, previously scantily supplied, an abundant store. This takes place by an underground percolation over an area beyond the sphere of proposed irrigation, and no charge can be demanded for an unsolicited blessing. So is it with regard to those who live in the midst of a Christian people, and yet deny their Lord: they partake of the children's bread without thankfulness, and drink of the wells of salvation, and convey it to their own little ones, and yet their eyes are blind as to the great Fount from which the waters flow. They may be the instruments of saving others, and yet themselves refuse to be saved.

What shall be said of the kind of civilization which the lust for expansion of trade of the higher races among the inferior races is supposed to bring with it; which may be described as firearms, gunpowder, and European liquor, with a small fill up of clothing for the body? Such things were totally unknown by these unhappy races previously, and they had not, like the Empires of India, China, and Japan, the power of excluding them. In the Day of Judgment each of us will have our sins to answer for; but when the Australian and the Maori of Oceania, the Hottentot and Zulu and Negro of Africa, the Red Indian of America, rise up and bear witness against the great Teutonic races of Germany, Great Britain, and North America, their persecutors, plunderers, and poisoners, and so-called civilizers, what reply will the distillers and liquor exporters, and manufacturers of firearms and gunpowder have to make? They did it in the way of trade, so as to have the means of decorating their homes, and heaping up portions for their children, according to the rules of civilized commerce; but they have carried ruin and death to helpless millions.



"Inasmuch as ye did it to these little ones, ye did it unto Me." In the eyes of the savage and barbarian races they represent the so-called civilizers, and so-called Christianity. Instead of the bread of life they have given a stone; and by the same measure in the day of reckoning it shall be measured to them. It is impossible, when the subject is considered, to express oneself otherwise than I have done, and I repeat the words with which I commenced, that civilization without the Gospel is profitless, and worse than profitless.

It is a comfort to think what an additional testimony to the truth and power of the Divine Revelation is afforded by the contemporary history of the Christian civilization of the barbarian races. Critics are always attacking the genuineness and authenticity of the Book, and another class of unbelievers assail the whole theory of tradition, and between the two the credibility of any history of events, that took place beyond the memory of living men, is placed in jeopardy. Somehow or other several distinct sets of religious books of antiquity, the most modern dating back only twelve centuries, have come down to our generation, and all can be read and understood, and are exceedingly interesting, with a great deal of good in them; and the reader may well pause from time to time, and thank God, that it was put into the heart of men to conceive such good thoughts, teach them orally to others, and leave them in writing. With the exception of one set of books, however, all are only interesting archæological treasures: they were not intended for all time, and all the world, and, being shrouded in a language unknown to the people, have ceased to be of any practical use, are no longer the law of life, the guide of the conscience, the standard of morality. But the books of the Old and New Testament live a life, that never can end, in all the languages of the world. The law of life therein laid down is still a living law to millions: it is found to be adapted to the wants and weakness of all humanity, however different in culture and environment, and it brings with it a *power*, which lasts through life, and to the border of the grave. Call it a beautiful legend, if you like, or a doubtful tradition; the personality of Jesus, when brought home to the understanding, hearts, and consciences of uncivilized tribes, has exercised an influence which it would be sheer folly to deny. "By their works ye shall know them." The Greek and Roman sages had developed the idea of a Nemesis following crime, and of a high morality; but it had been beyond their experiences to conceive the idea of faith in One powerful to save, repentance, pardon, peace, and holiness. Under the Greek and Roman idea, Thakombau, the cannibal king of Fiji, would have been driven by a Nemesis following his frightful crimes to a violent end: under Christian teaching this same cannibal was brought to a sense of the nature of his abominable acts, convinced of sin, led to a Saviour, repentance, and baptism; so that he became a new man through faith in Christ, an example to his people, and the beloved friend of the missionary who saved him as a brand from the burning.

ROBERT CUST.

July, 1889.

## PATIENCE AND FAITH.

*An Address to the Clergy of Birmingham and the neighbourhood, assembled at the Church Missionary Anniversary, June 18th, 1889.*

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“First the blade, then the ear, after that the full corn in the ear.”—*Mark* iv. 28.

“Launch out into the deep, and let down your nets for a draught.”—*Luke* v. 4.



FOREIGN Missions have been rightly called “the question of the hour.” As Archbishop Benson said in his sermon at the opening of the recent Lambeth Conference, “Foreign Missions are upon us now in all the pressure of their necessity.” That they are incumbent upon us, we all feel and testify by our very presence this morning. To the British race God has assigned, so far as we can see, the future of the world, and can we doubt the purpose, that we make “the kingdoms of the world the kingdoms of His Christ”?

What, then, are our special needs in view of present responsibility and present emergency?

Need I say, my reverend brethren, that I speak pressed with the sense that rather should I listen to those in every way better qualified to bring forth “things new and old” from the stores of their greater experience? Still I take courage from the remembrance of the known and proved forbearance of my fellow-servants in the Master’s work; and also of the fact that it is sometimes permitted to the less experienced comrade to let fall some word which, if not new, may yet serve to encourage and nerve to renewed perseverance the most tried and honoured of leaders.

I have put side by side together for our thought and meditation at this friendly gathering, which seems to share the charms both of the family meal and the family prayer, a parable peculiar to St. Mark’s Gospel, and a miracle peculiar to St. Luke’s.

## I.

First, the “parable of the seed growing secretly,” it is generally called, emphasizing a true, but still subordinate feature of the main lesson. “The parable of the seed growing *gradually*” would be its better title, the seed growing slowly, but surely, to maturity through successive stages, which must all be passed through, none being over-leaped.

We think (for so tradition allows us) of the young Levite, girt with the linen cloth, following the Master at a distance, on the night of the betrayal (*Mark* xiv. 51); of the spiritual child of St. Peter (1 *Pet.* v. 13), born perchance into fulness of light amid the spiritual fires and the baptismal waters of Pentecost, stirred at last by the memorable events of that prayer-meeting night in his mother’s house (*Acts* xii. 12) to offer himself to his cousin (*ἀνεψιός*) (*Col.* iv. 10) and to St. Paul as the companion of their missionary enterprise; then, by his withdrawal, causing a breach between those veteran Apostles; until the day when

at last, in the maturity of his spiritual life, St. Paul yearns for his company as useful for ministering (2 Tim. iv. 11, R.V.), and sends for him to share the discomfort and the danger of his second imprisonment at Rome.

When we recall this spiritual biography, in its slowly maturing growth; when we remember that our Lord's miracles of physical cure are but parables of spiritual healing,—is there not something suggestive and instructive in the coincidence that it is John Mark who alone was guided to preserve the record of the two miracles of gradual, almost laborious healing, upon the deaf stammerer (Mark vii. 32) and the blind man of Bethsaida (viii. 22), and this single parable of the seed growing gradually, through successive steps, to fulness of maturity?

(i.) The God of nature is the God of grace. "Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and the latter rain; be patient therefore, brethren, until the coming of the Lord" (James v. 7).

Have we not all need of this special lesson? and not least, those of us who have to guide, according to our measure and locality, the home organization of our great Society. We have need of patience. Patience to wait God's time, as we do God's work. Patience, in view of the very gradual ripening—for so it may seem to us—of the harvest. Patience, in view of the adverse criticism of our methods and operations, our organization and finance, from those to whom we might have looked for help. Patience, in view of the alleged more rapid success of others. Patience, which shall not by rash and premature action, by sensational or superficial husbandry, by hot-house forcing, impair the hardihood or diminish the propagating fruitfulness of the abundant God-given, not man-made, harvest. We have need of patience, of caution, of wisdom, never, perhaps, more than at this juncture.

The seed *must* grow gradually. Are we not sometimes, in this age of electric speed, prone to be cast down at the slow and gradual progress, impatient because the harvest does not come as soon almost as the seed is planted? Some fallacies die hard, some will *not* die, but are hydra-headed. "The great missionary failure" is one of them. Please do not think I am going elaborately to "slay the slain o'er again," meeting as we do to-day to praise God "for the great things He has done for us, whereof we are glad"—for the silver and the gold He has given so far in excess of our foreboding expectations (in Salisbury Square) a few months ago. Still it is good for us to remind ourselves, and to remind our people, how rapid, if still gradual, has been the growth of the foreign missionary work of the Church.

It is within the period covered by the recollection of living and active officers of our Society that the first six converts of the C.M.S. were received into communion with our Church; within the recollection of living men, that the first English missionaries of the Missionary Society for Africa and the East sailed from our shores, the first direct ambassadors, I believe, of the Church of England to the heathen.

Yet these veterans have lived to see this day, when upwards of 140

Missionary Societies are established and maintained at a cost of considerably more than two millions sterling a year; when 5000 Protestant missionaries are in the field, and 2370 Native pastors have been ordained, with 750,000 communicants, and nearly three million Native Christians.

The seed has been sown, and the blade has appeared green and thick, nay, is passing into the ear, under "the former rain" of Divine blessing; shall we not have the patience, the long patience, if need be, for the "latter rain," which shall swell the ripened grain of the full and golden harvest?

Now is our need for wisdom and caution. The very multiplicity of agencies has its sources of grave anxiety and of weakness in disintegration of unity. Again, we may, as we were reminded by Archbishop Benson, enervate Native Churches by nursing them too long, or wreck them by launching them too soon; stunt their growth and cramp their liberty by a too great rigidity of uniformity with Western ecclesiasticism, or leave them without unity or stability in a chaotic formlessness.

We seem to stand just now where two great and successive epochs of missionary work touch each other. For the history of Missions in the past is but the preface to the volume that now comes to be written. God has given patience and faith in the hour of trial and of small beginnings; may He give wisdom and guidance in the hour of success and of large undertakings,—a wisdom of which patience and faith shall still be the primary elements; for us most necessary in the persevering increase of the efficiency of our home organization.

Ours, if I do not overspiritualize, seems to be the intermediate stage between the former and the latter rain. We have passed, i.e. the period of thankful astonishment, that the seed our fathers sowed, amid almost the scoffs of Christendom, as a foolhardy, presumptuous experiment—witness the rebuke of the presbytery to Carey—is now covering the waste places of the earth with verdure and blessing. We still look forward to the "latter rain" of millennial blessing, and to the time of mature harvest, when the earth shall be full of the knowledge of the Lord, and all nations shall own Him King. And this intermediate stage has its special features of difficulty, of anxiety and temptation.

A month ago, in the bright May days, as we passed through the orchards of Worcester and Hereford, and saw the lovely mass of bloom decking the trees as with a bridal robe, how delicate was the subtle fragrance! how perfect the tint of blossoms, which seemed to have caught the blush of the sunset cloud! Now, the flowers are all gone, and only the sour, green little apple remains, where all before was rosy beauty. But for all that, there is *growth* there. Bitter as is the fruit, it is better than the flower, for it gives surer promise of the golden days of autumn, when the ruddy fruit, in all its mellow maturity, shall load the boughs and be gathered in.

Have we known nothing of a similar transition in our own *spiritual* life, from the joy and the flush of the new-born love, when first we

saw the Lord, to the times of doubt and temptation, when the victory we thought we had for ever won has to be fought out again, in the strife of battle, upon our knees? Have we never forgotten that heaviness of soul and tenderness of conscience on account of sin are among the surest signs of spiritual growth?

Have we known nothing of this green-fruit stage, in our *ministerial* work, when the novelty of some special effort, of some Mission epoch, has lost its charm, and we have to plod on in faith and hope, and in patient perseverance?

And so also is it with our *foreign missionary* work. How many of our Mission stations abroad are now in the second and third generation of their Christianity?—most anxious and difficult time of all, when clearly our missionary brethren should be reinforced with all possible help, instead of their resources being crippled, their work weakened by warnings of retrenchment. No sensational accounts and marvellous incidents come home from these, of noble confessors and persecuted converts, to stir the enthusiasm or fire the liberality of the Church at home;—stations in which it would seem under the providence of God, that in proportion to the rapidity of the first growth of the implanted seed, is the anxiety and difficulty of the second stage, the progress of the earing blade to the maturity of the self-propagating grain.

Look at the story of Krishnagar, as told us by our dear old friend James Vaughan eight years ago—wondrous spread of Christian influence—superficial Christianity—terrible caste difficulties—threatened collapse. Must not the patient heroism of our missionary brethren, under such trials and seeming disappointment, be a very martyrdom as they echo St. Paul's words, "Behold, I die daily" (1 Cor. xv. 31)? And now, thank God, patience having her perfect work,—“blessed times,” says the last report; “Native pastors getting apart for their two quiet days of prayer, confession, communion with Christ, and mutual conference.” Look, again, at Metlakahltla, our joy and our pride, and then, alas! our disappointment and anxiety. Can we wonder that Bishop Bickersteth, of Japan, is fearing lest the harvest should be prematurely forced on, and that empire become a superficially, nominally Christian country, from motives of social or political expediency, and not from profound conviction and heart-deep choice? While, for our *home* organization, the very wideness of the area of our missionary operations has its tendency to diminish the intensity of individual interest and zeal. We can follow and lead our people to grasp the personal or topical incidents which give such life and reality to the details of *one* Mission or even of one country, but it requires the brain and the training of a secretary of state to grasp the whole work of our now imperial Society. Its very immensity appals us, and is a difficulty to us, as we strive to foster prayerful and personal interest in the work among the members of our parochial associations.

(ii.) But if we have the lesson of Patience, we have also the *comfort* as well as the instruction of our parable. We may not, we dare not, attempt, by rash and ill-considered effort, to accelerate the rapidity of

the growth; but the spontaneity of the growth—"it groweth he knoweth not how"—is a fact to be recognized with humility and thankfulness. With *humility*, for it teaches us utter, absolute dependence upon God,—a habit of mind which, far removed from self-reliant zeal, brings with it prayerfulness, and which, as most honouring God, is the condition of ultimate success. With *thankfulness*, for it relieves the heart of the too heavy burden of unlimited responsibility, enabling us to do the work of our spiritual husbandry with cheerfulness and assurance of hope, while the seed sown springs and grows apace, "we know not how."

## II.

And here, very briefly, seems to come in for us that practical lesson, the active energy of a living Faith, faith triumphant in its unquestioning obedience, as it is taught us in the miracle of the first draught of fishes, which is peculiar to St. Luke's Gospel.

How often, amid the discouragements, the responsibilities, the anxieties of his apostolate, would St. Peter look back to that bright summer morning, and in all the details of the incident read the deep spiritual significance of the promised success of missionary labour and its essential conditions! The Master's presence, implicit obedience, unwavering faith. We must have Faith as well as Patience.

(i.) Faith in our *Mission*. A man will never do any good if he sets about his work in a faltering, timid, tentative manner. Have we not had cause to thank God for recent criticism? For the alleged "missionary failure" has convinced us—I speak at least for one—of the stupendous missionary success, to a degree to which we were never perhaps so keenly alive before. I wish to every doubting, downcast worker the good fortune of meeting a hostile critic, and of being compelled to study the brief for the defence, and his doubt and despondency will yield to the fulness of conviction. And we have all need to get up our evidence just now to strengthen like faith in our people, for tares grow as well as wheat.

I was reading a sermon of Archdeacon Farrar's the other day,—whether he was correctly and permissibly reported I do not know—in which were these striking facts. "There is no work of God which has received so absolute, so unprecedented, so disproportionate a blessing as the foreign missionary work of the Church. . . . The Gospel is preached in foreign lands in twenty times as many languages as were spoken at Pentecost. . . . Three centuries after Christ there were but ten millions of Christians; now there are more than four hundred and fifty millions of Christians. . . . A century ago, if all the human race had passed before you in a long procession, only one in five would have been a Christian; if they were to pass in procession before you now, nearly one in every two would be a Christian. . . . In India the census shows us that Christians are at this moment increasing every decade by eighty-six per cent., and that though the number of missionaries, compared to the total population, is much as if you had four or five clergymen alone to teach the whole of London."

(ii.) Faith next in our *methods*. What God has blessed with such rich and marked success in the past, it is not for us recklessly to abandon or throw aside as unscriptural and mistaken at the bidding of well-meaning enthusiasts.

Thus we are told in some quarters our Medical Missions are all wrong: that it is not heroic evangelization, not preaching the Gospel, not apostolic missionary work. Well, God has blessed the Medical Missions of our Society to a degree that makes us hope every missionary will one day be sent forth to heal as well as teach; heal I mean—not by the application of some consecrated oil, but by prayerful application—of course we need “the prayer of faith,”—prayerful application of patiently-acquired medical science.

We are told that the higher education of Natives in missionary schools and colleges is no part of Gospel Missions. “Itineration, sporadic evangelization, asceticism. These are the sole Christ-appointed ways.” But when we remember what the Church owes to the patient, personal, individual training of the apostolate by the Master Himself, that more hours He spent alone with Nicodemus, Zacchæus, the woman of Samaria, and in individual converse with the Twelve, than His ministry numbered in years, the roof of one room covering the 120, all the apparent results of the Master’s earthly ministry, we may be well content to follow the Master’s example, as we in our turn seek to carefully educate a respected and cultured, as well as a whole-hearted and spiritual Native Pastorate.

We are told again, that the time has come for the whole constitution of our Society to be altered, that its grand democratic basis should be abolished—that the Committee should become a Parliament of elected representatives and delegates. Well, it is not for me to presume to touch these matters; but more faith in the executive, less constant suspicion, criticism, even censure from within our own ranks upon a half-knowledge of facts; private letters of inquiry, counsel or objection to the Secretaries for use in the Committee, not public letters in Church newspapers; more whole-hearted, loyal allegiance and support,—would spare much anxiety, save valuable time, and foster unity and consolidation instead of disintegrating power and strength; and we in the provinces can do much by strengthening weak points in our own parochial organization, by patient continuance in well-doing on old and time-honoured lines, far more than by pointing out defects of administration in Salisbury Square.

The old machinery is not worn out yet; it only wants a little more steam. The missionary-box is a very old-fashioned piece of furniture; but it wants a little more polish; for we have not yet got it into our shops and factories, our day-schools of all classes, as successfully as into our cottages and Sunday-schools.

We have not got our parochial organization anything like right as yet. I speak at least for one. We want far more heads, responsible heads of departments. The box secretary, the Sunday-school secretary, the day-school secretary, the collectors among the rich as well

as the poor—the periodical or magazine secretary, primed with information in head as well as in hand. “Millionaires in criticism are generally paupers in charity:” we must stop their criticism with information, and nurse their charity by asking a quarterly gift. He does the most work, remember, who sets twelve men or twelve women to work instead of trying himself to do the work of twelve men.

Above all, we may, we must, do more than trust to the spasm of the parochial anniversary, and give more frequent missionary information. England has been ringing with the heroic life, the truly martyr-death of Father Damien. Many of us have, perhaps, referred to him in public; but have we told our people that *Protestant* missionaries have for more than half a century been doing precisely the same work; the Moravians in their leper hospitals in South Africa and at Robben Island, and in Jerusalem, where four devoted brethren are consecrating their lives to Christ and to souls in the same service? Have we told them of the work of Mr. Hall and Miss Sampson, of our own Society, in the Leper Asylum at Calcutta, with its daily morning and evening services? While we rightly honour the work of other Churches, we may surely be jealous for the honour of our own.

Then, now I am on this point, we ought surely to foster greater loyalty among our people to the Missions of their own Church—Home as well as Foreign. These are days of undenominational efforts, of sensational operations, and untold gold that should go to the support of the work of our own Missionary Church is diverted from Church-people into possibly most excellent, but still undenominational, channels. In this sense surely we may take up the cry so often urged against us—“Charity begins at home,” and teach our people to say, “I must be loyal before I can be liberal, just before I am generous.” We do not want to put the Church before the Master, but we need more loyalty to the Church, as she is loyal to her Master.

(iii.) But above all we have need of faith in *the Master’s presence* with us.

“Lo! I am with you alway.” “At Thy word we will let down the net.” We may have used in our work the very best of well-tried methods, devised new schemes, and adapted our means to the changing requirements of changing times. Our organization, our association and parochial machinery, may be perfect so far as human thought and skill can make it,—yet, Lord, Thy presence and Thine alone can give success. God give us to abide in that presence,—not going forth *from* it to teach and to work, to hold our meetings, and to develop our organization, but going forth *in* it. Then shall men know there is a reality in our object, a divinity in our purpose, to seek and to save the lost, that we are fellow-workers with the Triune Godhead: they will see it in the face, and hear it in the voice, as we ask men to give their means and their help, but to give first their own selves unto the Lord.

Let us leave results to Him with implicit confidence; and—for His promise is sure—we who have laboured and toiled at home to raise the supply; those of our dear missionary brethren who are bearing the heat of the day, and the brunt of the battle abroad; our fathers who



planted in anxiety, but saw not, most of them, even the blade; we who work on as the blade puts forth its stalk and its green ear; our successors, who shall see the full corn in the ear;—we all shall doubtless come rejoicing together, as together we bring the sheaves of the world-wide harvest with us, and together swell the anthem of Harvest Home, “Non nobis Domine,” “Not unto us, but unto Thy name give the glory, for Thy mercy and for Thy truth’s sake.”

## THE PRESS AND CHRISTIAN MISSIONS.



**D**ULNESS is the one unpardonable sin. Smartness, obtained no matter how, is the one cardinal virtue of a paper. One may paraphrase the Horatian motto, “Rem, si possis, recte,” &c., and say, “Smartness, fairly if you can, but smartness somehow you must attain.” The paper is doomed which does not attract the attention, tickle the taste, and please the palate of the public. No doubt dulness is of various kinds. A paper may be very grave and yet far from dull. If it deals in a clear and lucid manner with difficult matter, it will interest the readers who care for the topics with which it deals. It may be flippant and very dull, as also it may be weighty without being ponderous, full of valuable information without being wearisome. The great danger in these days is lest in the effort to be bright, attractive, readable, it should become sensational.

One might suppose that the Religious Press would be free from the risk of sensationalism. It appeals, in the main, to religious people. It must of necessity deal with serious subjects. It will run great risk of offending its patrons if it trenches too closely on the domains of worldly journalism. It must not seem to copy society papers. We should doubt very much whether a trial for libel would make the fortune of a religious paper, though it is well known that such a trial has been the first step towards success on the part of more than one secular print. But it *must not* be dull. Just as the pulpit has been in danger of dying of dignity, so a paper which does not amuse as well as instruct, now and again startle by paradox as well as furnish its readers with strong argument in favour of the particular school of thought it represents, will be in danger of gradually disappearing altogether from public gaze.

One would certainly not expect to find our good friends the Wesleyans erring in the way of sensationalism. In the pulpit many of her preachers no doubt are past-masters in the art of a sober sort of sensationalism. There used to be in the old Methodist magazine a good many stories of a somewhat sensational type. They ran, however, mainly in one groove, and were never guilty of throwing discredit on any department of Methodism.

Unless we had high authority for the charge we should not have dared to suggest that the Methodist Press could now be guilty of

treating one of the most serious of all subjects, viz. Christian Missions, in a sensational manner. A good deal of time was taken up at the Wesleyan Conference just held at Sheffield in discussing certain charges made against Indian missionaries in the *Methodist Times*. The Rev. G. G. Findlay, who, we are told, spoke with deep feeling, as indeed the occasion demanded, said that "he traced the articles in question to the exigency of sensational journalism." Naturally the Editor, the Rev. H. Price-Hughes, defended the articles. Apart from the merits of the question, on which no doubt a good deal may be said on both sides, we would draw attention to the danger of discussing questions, not of missionary policy, but of missionary ethics, in public prints. Nothing is easier than to bring charges against our missionary brethren of "high living," "proud and haughty treatment of Native converts," "lack of self-denial and godly zeal;" nothing is harder than to refute such charges. They ought never to be made unless they can be thoroughly substantiated, and even then the public press is not the place in which to make them.

There are three important reasons which ought to stay the hand of any man who writes such articles as those which have appeared in the *Methodist Times*.

1. They are sure to wound most deeply the very persons who are least guilty of luxurious living, haughty demeanour, and lack of godly zeal. The missionary whose strength is tried almost beyond endurance, who is feeling deeply how little he can do at the best to cope with the tremendous work before him, who is mourning over his own weak faith, his own little success, is just the man to be cast down by unsympathetic attacks of this sort. We have known men who have been pained beyond expression by remarks not unlike these complained of in Dr. Lunn's articles, written by a real friend of Missions. Such men are hindered in their work by reckless writing of this kind. If there are, as amongst so many there may be, some fairly chargeable with ill-using missionary funds, they are not the men to mind such attacks. Arch-deacon Farrar, in his remarkable speech in Convocation on "Lay Brotherhoods," said, "Sacrifice alone is fruitful." Whilst we think that this sentence contains part of a great truth, it certainly is only true so far as the sacrifice is self-imposed. When you try to make men self-denying you defeat your object. To give men a scanty salary, to make them feel the pressure of poverty, is not to get out of them the best they can give. We do not plead for extravagant payment of missionaries, but we do desire to protest against the notion that men do better work, or are more honoured by those amongst whom they labour, because they live ascetic lives. At all events let the asceticism be voluntary, not imposed by people who themselves lack no comfort, live in their own land, in a temperate climate, surrounded by their children and friends. If it be true that Methodist missionaries, married men we presume, receive about 300*l.* a year, we do not think that extravagant payment, certainly not fair ground for bitter attacks in a paper edited by a Wesleyan minister whose income from press and pulpit is probably far above that of the Indian missionary.

2. The second reason against discussing such subjects in public prints is that the discussion cannot be fairly conducted. One needs to know both sides of the question. A man writing an article in his study is strongly tempted to put the matter in such a fashion as will most excite attention. Here comes in the danger of pandering to a love of sensation. Probably the writer has in mind much more the effect which will be produced at home than the effect his articles may have on brethren who are bearing the burden and heat of the day abroad ; for—

Evil is wrought  
By want of thought  
As much as want of heart.

The writer wants to be bright, epigrammatic, possibly even paradoxical. What a fluttering in the dove-cote there will be if a man who might be expected to defend becomes the assailant of missionaries. No one was much exercised in mind, certainly missionaries bore it very philosophically, when nearly thirty years ago the *Saturday Review*—then at any rate a brilliantly written paper—said that “Modern English Missions are a system of salaries, married men and comfortableness.” It was just what one expected from “the Saturday.” No doubt old gentlemen chuckled over it at their clubs, and said, “Ah! just what I always say; catch me giving anything to the lazy beggars.”

When a Canon of our Church attacks missionaries and their methods in a well-paid-for article, there is some sort of sensation about the business. So is it with an attack on Indian missionaries on the part of a paper which is bound to do its best to protect them from injustice. This in itself gives an unfair advantage to the assailant. Readers naturally say there must be good ground for the assertions made, or such a paper would never print the article. The reply, if a reply is admitted, comes too late. The mischief is done. “Tell the lie,” said Dan O’Connell; “it will do its work before the truth has time to catch it.” It is not a sufficient answer to say that the public conscience needs arousing on the subject. The public conscience is very keen when the public purse is in question. Nor is it enough to say, “I honestly believe that missionaries are over-paid; do little work, and that the whole system wants overhauling.” If so, make your ideas known in committee, where there will be opportunity for fair discussion, where men who can speak with authority from their knowledge of India and expense of living there, men who know the missionaries’ mode of life, can give their help in bringing to a wise decision those who can control and change where control and change are really needed.

3. The third reason is that the persons who will applaud and rejoice in such articles are just those who need to have the other side of the subject constantly kept in view. There are always, even among professing Christians, a number of persons who care very little for Christian Missions. There are many who are only too ready to believe that missionaries are selfish, idle, and luxurious. Many years ago a small farmer, who worked hard on his few acres of ground, said to us,

"I don't think a deal of them missionaries. The money does not get to far end." "Do you mean that the people at home keep it?" "No; that's not it; I mean it doesn't go to converting the heathen. The missionaries spend a deal too much themselves." "What makes you think so?" "Why, you know James Butler, him as has just been home from India. He's a Methodist, same as I am; his father and me has done many a day's work together; and now he brags that they have a dozen servants out in India." To a man whose wife does all the house-work, and who knows that the missionary's mother did the same, it very naturally seems a scandal that the missionary should have servants sufficient for a magnificent establishment. If he had known that the pay would be laughed at by a servant at home, that the cost of feeding a servant is merely nominal, that the man who does one kind of work cannot be induced to do work of another sort, that, in a word, all the conditions of life are absolutely different,—he would have modified his views. We venture to say that the *Methodist Times* is read by hundreds of men just like this worthy farmer, men who have no means of gauging the value of the assertions made.

Just as we protest against the reckless charges made by Canon Isaac Taylor, so we protest against any paper lending its columns to charges "recklessly thrown out," to quote words uttered in the Wesleyan Conference, against men ill able to make reply. The religious press is bound to set an example of scrupulous regard, not only for truth, but for the feelings of others. It must not, for the sake of startling its readers and winning a passing popularity, so deal with public questions, or the character of public men, as to gain the approval of the world, whilst it wounds true-hearted men, and renders it more difficult than ever for those who conduct the affairs of our great societies to manage them with comfort and success. Though, to quote again a speaker at the Wesleyan Conference, "the cause may be strong and will not ultimately suffer," injury is done by the mere fact that a religious paper treats religious subjects in an irreligious manner.

HENRY SUTTON.

## THE LATE REV. PIARI MOHUN RUDRA.

[THE Rev. A. Clifford, C.M.S. Secretary at Calcutta, sends us the following notices of this departed and much-lamented brother.]

### I. IN MEMORIAM.

*From the "Indian Churchman."*



THE death of the Rev. P. M. Rudra the Church of Bengal suffers a heavy loss. It is sometimes said that Native Christians do not attain to a high degree of spiritual stature: Mr. Rudra's character and life was a fair reply to such an assertion. There was a simplicity, a manliness, a loveliness, and a spirituality about him, as well as a zeal and intellectual vigour, which, in combination, presented a type of Christian character which would be recognized as a noble one anywhere. Mr. Rudra was a convert from Hinduism. From the first he

was a lover of the truth. God had given him that "honest and good heart" upon which the divine seed falling readily takes root and springs to life. As the Truth of Christ unfolded itself to him, first in the imperfect form of Brahmoism and then in the full light of the Gospel, he yielded himself to it, and was gradually but irresistibly drawn into the fold of the Church. He was baptized at the age of twenty-one. Dr. Duff's influence was powerfully felt by him, and also that of two Bengali friends, who were converts of Dr. Duff. Mr. Rudra was emphatically a man who made haste to follow what he saw to be right, even though he could not at the moment see *all* that others saw. He once told the writer, e.g., that at the time of his baptism he had little or no emotional sense of sin. His apprehension of his need, and of the Gospel's sufficiency to meet it, was an intellectual one. Yet so loyal was he to Truth that this intellectual apprehension was sufficient to make him break with Hinduism and endure the pains of separation, opposition, and persecution from his family. Such a conscientious following of Christ's call is conversion in the strictest sense, whether the emotions be greatly stirred or not. As might be expected, the grace of tears and the joy of forgiveness followed surely, but at a later date.

Mr. Rudra joined the C.M.S. in 1864, and was ordained (both deacon and priest) in 1874. He worked as schoolmaster, pastor, evangelist, and superintendent of a Mission in connection with the C.M.S., and always with a large measure of success. To the last he had a great zeal for work, and only two days before his death, though he was recommended a life of rest and leisure if he recovered, he spoke to the writer of his earnest desire to be in some place where he would have opportunity to do at least some little work for the Master.

Mr. Rudra remained always a thorough Bengali in his ways of looking at things; and yet we have never met an Indian with whom one could converse and live with such total absence of the jarring influences of race prejudice. This characteristic made his society especially agreeable to Europeans, as in it they enjoyed the distinctive savour of the oriental mind without any counter-acting loss of brotherly freedom. During his residence in Burdwan it was part of Mr. Rudra's duties to act as Chaplain to the English residents, and we have reason to know, not only that his ministrations were acceptable to them, but that he was held by many of them in such respect and regard as could hardly have been increased had he been a countryman of their own.

Pyari Mohun Rudra has now fought the good fight; he has finished the course; he has kept the faith. Delivered from the snares of sin and the mazes of Hindu superstition, he has won his crown of life. Almost the last word that he gasped out as he lay dying in great pain and weariness was, "*Redeemed!*" One such redeemed life and death is a sufficient vindication of Christian Missions to India.

He has bought his eternity with a little hour,

And is not dead;

For an hour, if ye look for him, he is not found—

For one hour's space;

Then ye lift up your eyes to him and behold him crowned,

A deathless face.

## II. BIOGRAPHICAL SKETCH.

*By a Native Christian.*

The Rev. Pyari Mohun Rudra, son of Babu Chandra Kanta Rudra, of Bansberiah, in the district of Hooghly, Bengal, was born in 1839. The family

is one of the oldest of Bansberiah, having resided there for upwards of 200 years. At one time the Rudras were the Zemindars of the village, and commanded great influence in the neighbourhood. They have always been connected with many of the aristocratic families of Lower Bengal by marriage, and have always maintained their position by filling important posts under Government or private bodies.

Pyari Mohun was the only surviving son of his parents. His father died when he was only four years of age. His bringing up therefore wholly devolved on his mother, who was a lady of great wisdom, and whose devotion to her religion amounted to almost a passion.

The first impressions of religion were implanted in his mind by the sincerity and fervency of his mother's devotion. His mother never got up from her bed before calling upon the gods and asking them to bless her son ; and before she retired to rest she would pray earnestly to the various gods to protect and keep him from all evils during the night, and bless him with learning, riches, and fame. In this way was instilled into the boy's mind of Pyari Mohun the fear of the unseen and higher powers.

His mother loved him with an ardent affection such as many Christian mothers fail to show towards their children, while few fathers would care to exercise such strict discipline as she exercised. She led a thoroughly unselfish life, living only for the welfare of her charge and for her religion. She underwent great self-sacrifice in order to keep her son in comfort and provide for him a good and sound education ; and this she did as far as her limited means allowed. Pyari Mohun's mother lived to see her son study for the Junior Scholarship examination in the Government school at Hooghly ; but the mother's health was fast decaying on account of her habits of abstinence and of anxiety, and she died before her son was able to earn a livelihood or make her comfortable in return for the many privations she had endured for him. Just two years before her death, however, she married her son to a girl whose charms so captivated her that she at once secured the girl for him. This necessitated a considerable drain on her already exhausted purse, and put a stop to her son's further education in the Hooghly College. This was the only mistake she made ; but in committing it she was only the victim of the Hindu system. Pyari Mohun was only nineteen when he was obliged to perform the funeral obsequies of his mother (according to Hindu rites), and was thus early deprived of his best friend and benefactor in this world.

The Rudras were not only an influential, but they were a numerous family. They lived according to the rules of the joint-family system—a hundred inmates under the same roof. By some mysterious appointment of Providence, these members began to disappear one after the other ; so that in the course of a few short years the family was considerably reduced in numbers. The females outnumbered the males, and of the former the greater number were widows. With the demise of the male members, and the rivalry and jealousy that disunite the joint-family, the wealth and influence of the family began to fade away, and its glory began to depart. Pyari Mohun, during whose boyhood a great number of deaths occurred, was greatly affected, and serious thoughts were awakened in him as to the meaning of life, its aims and objects, and its ultimate destiny.

Pyari Mohun now began to question about these things. But gúras, and ascetics, and religious mendicants who went about as teachers, affecting knowledge of higher things, could give him no intelligible and satisfactory solutions of the problems propounded. So he gave up thinking any more about them, and continued to be an orthodox Hindu, worshipping the gods, revering

the Brahmins, and observing all the social and religious customs of the Hindus.

After his mother's death he came to Calcutta to live with his uncle, either to be helped to carry on his studies further, or to get some work to do to earn a living. It was here that he was helped in his English studies by one of the first graduates of the Calcutta University. It was in Calcutta, when in the company of this graduate, that he paid a visit to the Brahmo Somaj—the only Somaj then existing. This visit produced a salutary impression on his mind; and he often repeated his visits to the Somaj. At this stage of life he went on studying by himself, worked as a teacher in a private school and soon after in a Government-aided school, and passed the Calcutta University Matriculation examination. His religion, however, was gradually changing. His frequent visits to the Brahmo Somaj so far influenced him that he began now to prefer the worship of the Somaj to Hindu idolatrous worship. Hindu idolatry began to lose its hold on his mind, and the spiritual worship of the one living and true God commended itself to him as being far more rational and intelligible. Three years had yet to elapse before he changed his opinions further and embraced Christianity.

He was now beginning to rest in Brahmoism, and was thinking seriously of joining the ranks of the Brahmos. About this time he read the late Raja Ram Mohan Roy's *Precepts of Jesus*. He was struck by the sublimity of the character and the teachings of our Lord. Rajah Ram Mohan's book it was that led him to turn to the Gospel records themselves. And now he discarded the Rajah's books for the original. What his doubts were, how he overcame them, what led him to recognize in the blessed Son of Mary the Second Person of the Holy Trinity, we are not able to say. The ideas of sin needing expiation, of God becoming incarnate for mitigating the sorrows of men, were (as a Hindu) not wholly foreign to him.

At Bansberiah, at this time, there was a Mission school belonging to the Free Church of Scotland. The late Babu Shyama Charan Ghosh, a student of the Calcutta Free Church Institution, after having finished his College career, took up the second teachership of this school. Babu Shyama Charan was a student of Dr. Duff's, and read with him from the lowest to the very highest class in the College. He was a man of great earnestness of purpose, very gentle, and thoughtful. Dr. Duff's influence was not lost upon him. While at Bansberiah he used to hold discussions, with a view to arrive at the truth, with educated men residing at Bansberiah. Among them were Pyari Mohun and two other gentlemen, both now Christians, and living in the Punjab—Babus Ishan Chunder Singh and Ishan Chunder Ghosh, both of the Free Church College. Both Babus Ishan Chunder Singh and Ishan Chunder Ghosh received baptism. And when Babu Shyama Charan's faith grew stronger, he so vigorously assailed Pyari Mohun's position, whatever that was, that at last Pyari Mohun gave in. Babu Shyama Charan and Pyari Mohun were both baptized in 1860 by Dr. Duff.

The chapter of his persecutions, though it is one of thrilling interest, had better be omitted. It is universally believed that the days of such persecution are over. Pyari Mohun had considerable difficulties in bringing his wife over. The lady herself was most willing to come, and, in fact, knew that her husband was going to turn a Christian long before the step was taken. But his Hindu relatives threw obstacles of all kinds, and even persecuted the wife. The lady after all was received into the Christian Church the following year.

Pyari Mohun now lived in the Free Church Mission barracks. He began to work as a teacher in the Free Church Institution, and continued to do so till

he was appointed Headmaster of the C.M.S. School at Garden Reach, about 1864. He continued at Garden Reach till 1868, when he was appointed Assistant Professor of History in the Cathedral Mission College. He was now transferred again to Garden Reach School, and presided over the school till 1874, when he was ordained by the late Bishop Milman, and put in charge of the Trinity Church parish at Amherst Street. While still at Garden Reach he deliberately refused to enter the Subordinate Executive Service when once an opportunity offered itself to him. He was an active member of the Calcutta Free Church Presbytery till he joined the Church of England, being one of the ruling elders. Before he joined the Church of England he wrote to the Rev. Dr. Duff about it, and it was with the hope of serving the Master and promoting the cause of Christianity by more direct work that he consented to become a deacon of the Church of England. It was later on, after he had read more of Church history and dogmatic theology, that he became a zealous supporter of the Anglican Church from conviction. He was always on the side of order; and in view of the diversity of opinions and practice prevailing in the Native Christian community, he thought it very necessary to adhere to the well-tried principles of the Anglican Church in order to preserve the true spirit of Christ's religion.

While at Amherst Street he was superintendent of the Higher Class English School for Hindus. He also acted as Secretary to the Christian Vernacular Education Society. He had oversight of the Native Christians in the Alms-house and the Leper Asylum, where from time to time candidates came forward for baptism. It was a touching testimony of their regard for their pastor when, amongst others, the lepers made him a present of a nicely-bound Bengali Testament on the occasion of his taking leave of the Trinity Church congregation.

He left Amherst Street parish and took charge of the Burdwan Mission in 1882. Here, besides carrying on evangelistic work by preaching, distributing tracts, visiting Native gentlemen in their houses, holding conversations or reading the Scripture with them, and making a tour in the winter months through the Burdwan Division, and also occasionally organizing a series of lectures in the town of Burdwan, he used to look after the little congregation of Bengali Christians, and minister to the English congregation of European residents as well. He also used to work the Christian Vernacular Education Society's Primary Schools in the division. He was on terms of friendship with all the leading men of Burdwan, Raneeaganj, and Bankurah, and the civil officers who came there from time to time. And for the town of Burdwan he acted as a Municipal Commissioner for a short time. A new little Mission was started amongst the *Bouries*—agriculturists of a little village near Asansol.

While at Burdwan he suffered from malarious fever very often. This undermined his health, but the weakness was not very apparent. He often felt as though old age was creeping upon him. His appearance was, however, deceptive. In 1887 he was appointed to act as Superintending Missionary of the C.M.S. Mission in Nuddea. He had barely laboured there for more than a year and a half when the disease which had been secretly working ruin was detected by Dr. O'Brien. Soon after he was relieved of this heavy work, and he came to Calcutta. It was thought advisable he should have complete rest for about six months. He went to Hazaribagh, where he resided for six months. But he was restless for work. He tried to do what he could, writing and delivering lectures to the Hindu gentlemen residing there, and taking a



service for the European congregation. He returned from Hazaribagh, and stopped at Chinsurah—working again as much as his strength would permit him to do. Only last Easter he took three services for the congregation at Chinsurah—two for the Native and one for the European congregation.

A little over three weeks before his death he went to a fair to preach, and returned home about mid-day. He soon after got pneumonia, but appeared to recover from it. He latterly suffered from enlargement of the heart and congestion of the lungs. He went to Calcutta with Mrs. Rudra on the 1st of June, and stayed in the house of the Rev. A. Clifford. He was afterwards, by the doctor's advice, removed to the General Hospital, where he expired on the 4th of June. He was aged fifty years. He leaves a widow and three sons and three daughters to mourn his loss.

His work in connection with the Bengal Native Church Council (C.M.S.) was very important. He was Secretary to the Council from the time it was started. He went to Madras with the late Bishop Parker, then the C.M.S. Secretary, in order to observe the methods of the Madras Church Council.

The Bishop was pleased to appoint him one of his Honorary Chaplains in 1884.

From time to time he composed Bengali hymns set to Bengali tunes for purposes of bazaar-preaching. When at Amherst Street, he edited a Bengali journal for a time. He helped in Christian literary work in Bengali as much as time and leisure permitted him.

## PAKHOI MISSION, SOUTH CHINA.

[THE Pakhoi Mission was started in response to appeals from Bishop Burdon, who himself collected the necessary funds. Dr. Horder, the medical missionary, who is now in England, furnishes the following account of it.]



PAKHOI, situated at the head of the Tonquin Gulf, in the Province of Kwantung, is one of the Treaty Ports opened by the Chinese Government for foreign trade in 1875. After this date many attempts were made to establish a Mission, but not till 1887 could it be said that Medical Mission work had really begun.

I reached Pakhoi in April, 1886, and commenced at once to secure suitable premises for a preaching-hall and school. The third week found us in possession of a good-sized house, where we had a school for boys, and in which the catechist spoke to the people every day in the week.

There accompanied me two Chinese Christians, one acting as teacher, the other as catechist, and both were helpful in evangelistic work. These men were also of great assistance to me during the building of the hospital, which was commenced in June, 1886, on an elevated site just outside the town, easily accessible to the Chinese residents of Pakhoi and to the country people coming to the port, and thoroughly healthy for all the Europeans engaged in the work.

The hospital, with out-buildings, can accommodate about fifty in-patients, having two large wards with fifteen beds each, and six smaller wards of three beds each; the smaller wards being used for special cases and for patients belonging to the literati. In addition to the wards we have a waiting-room, a dispensary, and an operating-room.

At the end of July, 1887, the hospital was finished, and we began to receive patients at once. These were addressed by the catechist from 8.30 to 9 a.m.,

and were then seen by me as in ordinary hospital practice at home. The following table shows the progress of the work during the first five months:—

1887.	Aug.	Sept.	Oct.	Nov.	Dec.	Total.
New cases	92	143	395	508	677	} 3639
Old cases	96	190	302	507	729	
Operations	13	31	44	74	150	312
In-patients	1	6	12	17	37	73

Later it was no uncommon experience to have ninety to a hundred patients day after day.

Since the opening of the hospital the work has been very encouraging, the patients—who sometimes come 1000 li (330 miles) for treatment—listening most attentively to the preaching of the Gospel. Pakhoi, with a population of 15,000, supplies us with a third of the patients, the villages around contributing the larger number. During the first six months our patients represented about 300 villages and towns, these being scattered all over the plain.

A number of opium-smokers have been treated. Those living in the hospital and under treatment for a month or longer are hopeful cases, outside patients less so.

My catechist, Ho, is a man educated by the Rev. J. B. Ost, of Hong Kong. For four years he has been my assistant, and during the last two years my only helper. Commencing at 7 a.m. with the in-patients, he would be ready for preaching to the assembled crowd at 8.30, after which to join me at 9.0 in the consulting-room to dispense medicines and help in minor operations, &c. During the afternoon he assisted at operations and prepared medicines; at 6 p.m. held evening service in one of the wards; the day being closed with short conversations with patients, and going from bed to bed to find out their desires and difficulties respecting the "religion of Jesus."

We laboured on in the hospital for eight months without seeing any spiritual result, but in April, 1888, two patients were baptized in one of the wards by the Rev. William Light, who joined the Mission the previous year.

#### FIRST BAPTISMS.

On April 23rd, 1888, an old man about seventy-one, of respectable position, applied for the removal of a painful tumour situated over the lower end of the breast-bone. After painting with cocaine the tumour was excised. Immediately the tumour was removed he expressed his gratitude in no measured terms, and said, "I will be a Christian." This man lives at Cheong-Lok, about forty-five miles from Pakhoi, and for many years has traded in cinnamon, &c., visiting Canton, Hong Kong, Swatow, and other places for business. He had very often heard the Gospel, and told us he knew a great deal of the "doctrine," but not till he came to the hospital was he "asked to become a Christian." When asked why he trusted the foreigner to operate upon him, he replied, "Directly I heard the foreigners at the hospital taught the religion of Jesus, I knew I was safe." He remained in the hospital some weeks, and on May 3rd was baptized.

The day after the old man's arrival, a woman was received as an in-patient. She came from Cheong-Lok (the same village as the old man), in which she worked as a farm-labourer. She had never heard the Gospel till she came to the hospital. She became interested at once in the glad tidings, and was taught daily. At the end of May, God's blessing having rested on the preaching and teaching of His Word, she was received into the Church by

baptism; and the operation for cataract on both eyes having been successful, she left seeing, physically and spiritually.

All pioneer work is accompanied with trials, not only to the spiritual life, but to the physical, and I regret that in June, 1888, I was compelled to leave for England, having broken down from over-work, but happily not before church, school, and hospital were in working order, two houses built for ordained and medical missionaries, and our firstfruits gathered from the heathen around. The year's rest having restored me to health, I propose returning to Pakhoi in October this year.

Since June, 1888, the hospital has been in the hands of a Native; he was trained by Dr. Kerr, of Canton. The Rev. W. Light writes:—

*January, 1889.*—The Native doctor is going on very quietly at the hospital. He is a pretty clever fellow, I think. Several of the Europeans have called him in, and have been highly satisfied with his treatment. During this cold weather few of the Natives have come for treatment. I hope, after a while, they will come as before. We have given up our chapel, and taken one in the middle of the town. It is a great improvement on our old one as a means of reaching the people. It has a preaching-hall to hold about 150 sitting, a room at the back for a boys' school, and an upstairs room for a girls' school. The C.M.S. have given \$100 for a boys' school, and the Bishop of Victoria, Hong Kong, \$60 for a girls'. When we open our schools we expect about forty boys. The people seem quite pleased with the idea.

Every day since the Chinese New Year we have had preaching in our new room; and every day, before 11 a.m., we have had as many as 200 men, and on some occasions nearly 300 attentive listeners. For the first few days we had a good deal of arguing from the literati. Ancestral worship is the thing which the Chinese are unwilling to let go. Last Wednesday I went down and saw the room packed to the doors, and Ho [catechist] having a public discussion with three men, who had gone on purpose to *pok to li* [reason out the doctrine]. I feel sure we shall soon see some good come of it. I want to go with the Native doctor to Lien-chau. I think I told you we had been disappointed with regard to our renting a house in the city; we must dispense medicines and teach on the banks of the river until we get a place of our own.

Only a few weeks ago I saw the old man from Cheong Lok [our first convert].

He is a bright old fellow. His only son has recently died; this is a great blow to him. I wish we had some more in Pakhoi like him! Never mind! Our work of late here has been decidedly encouraging. We are beginning to meet with a little opposition.

Lo Lam [hospital chair-coolie] has asked for baptism. I hope to admit him to-morrow, at the same time a little girl and a child; making three in all.

*Feb. 20th.*—We have had four baptisms during the week, two children and two men.

*March 9th.*—The old man from Cheong Lok came down the other day to ask me to go and baptize his wife. The French missionaries have been trying to rent his house as a mission-room. He would not let it until he had consulted us at Pakhoi. I have taken it for \$1 a month; it will do well as a place to lodge when itinerating, or as a dispensary or preaching-hall; it is a very big place. A Native doctor was baptized a fortnight ago. A Sam [house coolie] asks me to baptize himself, wife, and son. There are several inquirers among the young men. I hope that before long two at least will decide.

We have thirty boys in our school. Seeing that it has not been open a month yet, it is very good. I really feel encouraged. Our work is fairly begun here, there being bright signs all round.

We have our Sunday morning service in the hospital now. All our Christians come, and others who are interested; but we get no casual comers such as we get in the town. There is preaching every afternoon and evening in our room in the town. The catechist called this morning, to say a man, who first heard the Gospel five years ago, wishes for baptism; so next Sunday we shall have four or five.

*April 17th.*—During the last ten weeks we have had eleven baptisms, and there are now three more waiting and being taught. Our visit to Cheong Lok was encouraging. The doctor had a great rush of patients. We three were a week there. Two men asked for baptism, but the time being so short we could not really tell if they were in earnest or not.

Mr. Fenn wrote to me some time ago asking me to try and open a dispensary in Lien-chau as a preparation to preaching, but there is no chance yet. The people seem friendly enough. I walked all through the city both in

going and coming from Cheong Lok. The children in the latter place are the rudest I have seen in China. They covered me with all sorts of names. An old man called the people to strike me down. The next morning he came for some medicine, and I took him by the queue and asked him what he meant. He looked so ashamed. We gave him some medicine, and thus returned good for evil. The boys' school keeps up well, but we cannot get any girls.

I must come to a close, but not before asking your prayers on our behalf. It is owing to prayer that we see our present results.

The above extracts from Mr. Light's letters will show the progress of the Mission during the last year. Pakhoi, from its situation, must become an influential centre for missionary work. Bishop Burdon writes, "Pakhoi is well situated as a basis for work in the yet unoccupied province of Kwang-si. For this purpose a good strong staff of (say) two missionaries, ordained or unordained, together with at least one medical missionary, is absolutely necessary. Effective itinerations into Kwang-si could then be made from time to time by the preaching and the healing missionaries together, and the way prepared for permanent occupation of some inland town in Kwang-si. In opening new ground in China the medical missionary is almost essential."

The Society having promised to assist us in all our plans to reach the thousand villages on the plains of Pakhoi, in the Kwang-tung Province, and to give us all the support it can in our endeavours to advance into the adjoining province of Kwang-si, with its fifteen millions of inhabitants without an established Protestant Mission, we go forward, believing that He who has given us the tens of converts will grant the thousands, and in answer to prayer will cause the showers to follow in quick succession the droppings already received.

EDWARD G. HORDER.

June, 1889.

## IN THE CHU-CHEE MOUNTAINS.

*A Sixteen Days' Walk—No European ever there before—Savage Mountaineers—Amenities of Chinese Cottages—Easter Services—Baptism of "Peaceful Times"—An Evil Spirit cast out by faith—More labourers wanted.*

LETTER FROM THE REV. A. ELWIN.



HIS is a remarkable letter in many ways. (1) As regards previous work in the Chu-chee (or as Bishop and Archdn. Moule call it, Chu-ki; or, Mr. Hoare, Cyü-ki) District, see *C.M. Intelligencer* for April and September, 1885, and the *Intelligencer Supplement* April, 1885. (2) The narrative shows how much room there is for new work, even in the Province of Che-Kiang, the best worked province in China (reckoning all Missions). (3) We have an illustration of dialect difficulties. (4) Also of missionary "luxuries." (5) The apparent cure by prayer and faith should be specially noted. We say "apparent," not as doubting the Lord's readiness to answer prayer and honour faith, but only because we do not know the exact nature of the malady, nor do we know the permanent result. But surely the remarkable act of the simple Chinese

Christians in *removing the iron chain* from the "possessed" one's feet, showed just that living faith which we may *expect* God to reward by a special interposition of His power. Let us not *limit* Him at all events.

*Hangchow, May 16th, 1889.*

The accounts I have sent you during the past two or three years of the work in the Chu-chee district have not been very encouraging. I am thankful therefore to be able now to write more hopefully. I have just returned from the district, having been away eighteen days, so I must try and put a few facts on paper which I am sure will interest you.

I left home with our catechist, Nyi Liang-p'ing, Tuesday, April 9th, and reached Wang-do-fang, our first Mission station, Wednesday evening, April 10th. The next morning I went off to Boo-li-oo, where I married Yüih-pao to Ts'e-kyin: I trust the young couple will be happy. After the marriage the Christians insisted that I should join them at dinner. As you know, a Chinese dinner is no joke, but any description falls short of the reality; you can have no idea how many nasty things one is expected to eat. After dinner, in a pouring rain, I returned to Wang-do-fang, and the next day went on to San-k'e. But I must not linger over this part of my visit. I will only say that after visiting the Christians at ten different places, I reached the city of Chu-chee on Wednesday, the 17th. On the 19th I left the city to visit the Christians in the western part of the district. From the 9th to the 19th it rained almost incessantly. I had been unable to secure a sedan-chair, so all the travelling had to be done on foot. Bedding, baskets, &c., had to be most carefully covered with oiled paper (a Chinese invention), in order to keep out the wet. It was weary, weary work tramping over the hills; and after the long walks, the damp Chinese houses seemed dirtier and smelt worse than ever. How the people keep well in their damp houses with earth floors is a mystery. There is no fire in these houses except for a short time when the meals are being cooked, and this cooking fire is so arranged in the kitchen that it would be quite impossible to dry any damp clothes by it. The oiled paper does fairly well for covering our things, if only we can keep the coolies from tearing it with their

ropes when they make up their parcels for carriage.

April 19th, Good Friday, there was a glorious change in the weather. The sun shone out, and everything looked bright. In the morning I had service with the few Christians who were with me at the city, and about two I started for Ts'ih-kya-z, which we reached after about three hours' steady travelling. I took up my abode as usual in the house of one of the Christians. Ts'ih-kya-z, translated into English by Bishop Moule, "Grief's Market," is one of the dirtiest of these dirty Chinese places. Here puppies are regularly eaten, and fat spiders are esteemed a delicacy. When here some time ago they cooked a particularly fine spider for my special benefit. I must confess it smelt nice, but I could not make up my mind to take a bite. It had been arranged that I should spend only one night here, so the next day, Saturday, I started for "Dyke Head," our next resting-place. Before leaving I arranged to return the following Thursday to marry a young Christian couple who had long been betrothed. "Grief's Market" I had often visited, but to Dyke Head I had never been. Last December I wished to visit the inquirers there, but our catechist said it would never do. The people were so rough and wild that he thought it would be dangerous. The roughness and rudeness of the Chu-chee people are proverbial. The Hangchow people look upon them as little better than savages, and savage they are, indeed, in many respects. To mention only one, there are more murders committed in that district in one year than there are in Hangchow in twenty. About \$200 will atone for almost any murder, this sum being paid to the widow or family of the murdered man.

Just beyond Dyke Head there is a large district with thousands of people, all of whom belong to one of two families, either Pien or Tse. These two families have been at enmity for generations, and even now, year by year, they meet and fight; from fifty to one hundred being on each side. Every year some are killed, but the magistrate

hears nothing about it, a money payment satisfies all claims. These people nearly always carry knives, and are seldom, I may say never, unprepared for war. Perhaps this description hardly agrees with your ideas of the peaceable, polite Chinese, but I write about the people as we meet with them here in the Chu-chee district. The people have quite an extraordinary fear of foreigners. I have seen these strong muscular men sometimes turn aside rather than meet me alone on the foot-path. Of course when they are excited and get up a mob it is very different. I was very much struck with what our catechist, who knows the people well, said to me on this point. I asked, "Why do the people seem so afraid?" He answered at once: "God has ordered that it should be so: if the people were not afraid, it would be quite impossible for you to come into this district at all." Perhaps you remember Chu-chee is a very mountainous district, and the men are particularly tall and powerful. But I must not write on thus.

To return; the walk that Saturday from Grief's Market to Dyke Head, every foot of which was new to me, took four or five hours. We passed village after village, hamlet after hamlet, everywhere the greatest excitement prevailed; men, women, and children rushing to get a sight of the barbarian thus quietly invading the homes of the men of the "Middle Kingdom." Everywhere I was recognized as the (dreadful) foreign devil, stories of whose horrid deeds I found had spread even into these remote parts. I was looked upon as one who (to put it mildly) thought nothing of removing the liver and extracting the eyes of all whom I could get into my power. I would ask you to pause and ponder what I have just said. Well may we ask, How are these people to receive the Gospel from such a monster in human form as I was represented to be?

At last Dyke Head was reached, and here the truly warm greetings I received from the inquirers sounded pleasant indeed after the words I had had dinned into my ears all along the road. I found that Dyke Head was a very large place, consisting of hundreds of houses, every person being surnamed

Yang. How did the Gospel find its way into this out-of-the-way place? Luke Chow, sitting beneath one of the numerous rest-sheds found in this district, began to converse with the man sitting beside him. He found that the man's name was Yang Sze-t'ai (Peaceful-times), that he lived at a place called Dyke Head, and that he had been a vegetarian for fifteen years, that he was indeed the headman of the sect of vegetarians in his district. Luke Chow put the Gospel before him in his usual forcible way, and for the first time in his life Peaceful-times heard the good news. Much impressed, he asked Luke Chow to visit him. This Luke willingly did, and after a time Peaceful-times broke his vegetarian vow by eating meat, and declared his intention of seeking admission into the Christian Church. Peaceful-times was a very well-known man, a schoolmaster by profession, a man universally respected by his friends and neighbours. It was not long before all heard that the vegetarian vow had been broken, and angry indeed were his friends when they found what he had done. Peaceful-times cared not what men thought. He at once earnestly preached Jesus Christ to his family and friends, and not without success. On Easter Sunday, before a great crowd of heathen, no less than eighteen boldly knelt in prayer to the true God through Jesus Christ. Before, they had worshipped many gods, in future they would only worship the true Shang-te, the Lord of heaven and earth. I have mentioned the excitement by the way, but what shall I say about the excitement at Dyke Head, when it was reported that a foreigner (or foreign devil) had actually come to spend a couple of days in their midst? The people came in such crowds that evening prayer with the Christians was out of the question until the early hours of Sunday morning. One thing that puzzled the people not a little was the language; as one respectable old gentleman, aged seventy-eight, who came with a lighted lantern in proper style to see me, said to the catechist, "When I came to see the foreigner I thought I should not be able to understand a word he said, but I find his language is just the same as ours." This old man came with many questions, and he and his friend, a

young scholar, stayed nearly two hours. What he said about the language was of course simply politeness on his part. The Chu-chee dialect is extremely hard; it is Chinese, but it is quite different to Hangchow Chinese. A Hangchow man going to Chu-chee to preach would not be understood. Of course frequent visits enable one to pick up the common words used in ordinary conversation, so that the people are under the impression that the English language and the Chu-chee dialect of the Chinese are very much the same. Sometimes, to convince them that there is a difference, I have spoken to them in my dear native tongue; but this only sends them into uncontrollable fits of laughter; it seems to them only too amusing that any persons should seek to communicate one with another in such strange sounds. So much for the English language.

On Easter Sunday morning, the upper room in Peaceful-times' house, which has been set apart as a church, at the time for morning service was crowded with people. I counted no less than twenty women; the men and boys I did not attempt to count. Our service must have seemed very strange to these heathen people. The absence of lighted candles and burning incense, always present at idolatrous services, not to speak of there being no idol, would in itself be quite unintelligible. The service consisted of a shortened form of morning service, I am sorry to say in the Hangchow dialect. You will doubtless be surprised to hear that although we have been in the Chu-chee district so long, we have not yet got a Chu-chee Prayer-book. This is one of the things I hope the newly-appointed Chu-chee Church Council will soon take in hand, to bring out the Prayer-book in a language understood of the people. After the prayer and hymns I gave a catechetical address. The language being so difficult I nearly always carefully question those present in order to make sure that at least something is being understood. After the address, I baptized Peaceful-times. I wished him to retain his own name, it seemed so suitable for one just brought to the Lord, but the man himself was unwilling. "For years," he said, "I trusted for salvation to my vegetarian vow; now let me be called Sin-tsen

(Faith-true), for I have found the true faith." So I consented, and before the great crowd of heathen True-faith was received into the Christian Church. During the day I took the names of ten applicants for baptism, viz., True-faith's mother, aged seventy-six; his eldest son and son's wife; his two nephews and their mother, aged fifty; his uncle, aged sixty-three; and two neighbours, a man and woman, living about two miles off. There was also another man, aged forty-five, who heard the Gospel no less than ten years ago. I should rather say he heard about God ten years ago; the Lord Jesus has only just been revealed to him. For ten years he has been living at Dyke Head in a kind of twilight; now the true light has shone into his heart, and it is his great delight to speak of the Saviour to others. The two neighbours mentioned above have a brother's wife living with them. This woman was present at both services on Sunday, and knelt with us in prayer. I heard she also wishes to be baptized.

Although this account is getting very long, I must say a few words about this woman. One day some heathen people came to see Peaceful-times. "We hear," they said, "that your Jesus can cast out evil spirits; we have a female relative possessed with an evil spirit, will your Jesus cast it out?" Peaceful-times said Jesus could certainly cast out evil spirits; he would come and ask Him to have mercy on their relative. At the appointed time they gathered together and knelt in prayer in the house where the woman lived. Surely this was a strange sight, the heathen people, the woman possessed with the evil spirit, her feet bound together with an iron chain to keep her from running away, and Peaceful-times, the believer in the true God, but as yet unbaptized, all kneeling in prayer. After he had earnestly besought the Lord Jesus to cast out the evil spirit, even as of old He had cast them out in the Sea of Galilee, they rose from their knees, and these heathen people, with a faith we should all do well to follow, at once removed the chain from the feet of the possessed woman. Had not prayer been offered, and was not Jesus willing?

Among those who worshipped with us on the Easter Day were the heathen

people, who besought Peaceful-times to come and help them, now applicants for baptism, namely, the two neighbours mentioned above, also the brother's wife living with them, the woman formerly possessed, but now, we trust, in her right mind. With feet no longer bound with an iron chain, she had walked two miles to the service, and in the afternoon she walked two miles home again. From what I hear, she is not quite well, but very, very much better than she was before. It seems every Sunday she attends the services with her friends.

After the afternoon service I went with about eight of the Christians to visit these people at their home, a place called San-de-tin (Hill-head-peak), beautifully situated on the side of the hill. There was the same excitement by the way, and when I got to Hill-head-peak the people flocked from all parts to get a sight of me.

At Dyke Head, Sunday evening was a repetition of Saturday evening. The people came and came, until at last, thoroughly tired out, I asked them what time they retired to rest in their honourable dwelling-places at Dyke Head. They took the hint, and evening prayers finished one of the happiest Easter Sundays I have ever spent.

Early on Monday we were up, but breakfast, prayers, and last words took so long that it was 9.30 before we started. We did not reach our destination at Hill-top village till about five in the afternoon. I must refrain from saying anything about that lovely walk. I had seen beautiful scenery before, but never anything to equal this. For two hours we walked through a mountain pass, lofty hills on every side, no less than seventy-two named mountain-peaks, I was told. The road was quite new to me, a foreigner's foot had never trodden those mountain-paths before.

At Mountain-top I received a very warm welcome from the Christian man and his wife who live there. They have suffered very much persecution from the heathen in time past, but just now they were living in peace. They both came to Hangchow for instruction eighteen months ago: the woman is particularly bright. There being no room in their little cottage, the man obtained lodgings for us elsewhere. When at Chu-chee I

am used to sleeping in dirty places, but never had I slept in quite such a dirty place as that provided at Hill-top. All the Chu-chee houses are bad enough, the filthy habits of the people, the entire absence of pocket-handkerchiefs, the scanty use of brooms, and downstairs the damp earth floors, the use of which the people share with dogs, fowls, and often little pigs, make the living to any one who has been used to soap and water particularly trying. The room at Hill-top in which I ate, slept, and had the service was upstairs. On the floor the black dirt of ages seemed to have accumulated. Half the boards were so rotten that it was dangerous to walk about. There was a bed in the room, but it would have required no ordinary courage to attempt to sleep in it. There was, of course, no ceiling, and the tiles and wood in the roof were covered with dust and spiders'-webs. Bedtime came at last with arrangements for sleeping. I on my portable camp bedstead took the place next the wall. Then came Luke Chow on some matting on the floor, and by his side our catechist, Nyi Liang-p'ing. Close to Liang-p'ing came the bedstead upon which reposed Peaceful-times and a young Chu-chee Christian boy who was with me as servant. As I lay awake that night I could not help wishing that some of our friends who are so fond of speaking of missionaries' luxuries could have been with me.

In that upper room I administered the Holy Communion to the two Christians of the place, also to our own catechists. Peaceful-times had come to look up one of his old vegetarian friends. Several inquirers were present from a very large village, or town I should say, about a mile off, one of the inquirers being a military graduate.

Tuesday, a long walk of five hours, also all over new ground, brought us to the house of Black-ox, at our old station at Fong-zô-dang. During this long walk we passed as usual many large villages, upon the streets of which a foreigner's foot had never trod before.

After visiting several of the old stations I reached home on Friday morning, thankful for health and strength given for the long and often trying journey, thankful once more to hear and speak my own native tongue, which I am glad to say does not in any respect resemble the Chu-chee dialect.



One or two thoughts before I lay down my pen. What vast opportunities there are for work in the Chu-chee district. Those who are acquainted with the early history of the Chu-chee work know in what a remarkable way we have been led on; village after village has opened out, and now, as I have stated in this letter, we have been led right away to Dyke Head, forty English miles from Great Valley, and Hill-top, about fifty-five miles from the same place. Then I must mention the willingness of the people to hear. Considering all the stories that are about about foreigners, I think this is the more remarkable.

From what I have noticed myself, and from what I have been told, I gather that the opportunities of speaking to people willing to hear are only to be measured by the strength of the speaker. Can you not send us more help for Chu-chee? Services are now held by the Christians in thirteen different places every Sunday. How are these people to be taught? This question

has always caused anxious thought. Now the work has spread into new districts, of course the difficulty of teaching them has been added to enormously. "Teaching them to observe all things" are the Saviour's words. Who is to do it? At Dyke Head, for instance, only one of the eighteen who kneel in prayer can read at all intelligently, and that is the man who was baptized three weeks ago. From what I have mentioned about the district, you will know that the man appointed to help carry on the work ought to be a fairly strong man, physically as well as spiritually, there being very much that is trying both to body and soul; although it may be truly said that the one in charge of the work now is anything but strong, he knows what fever is and is acquainted with most of the aches. Thankful he is though for strength given for tiring walks, and for help given to bear all the trying experiences which necessarily accompany work in Chu-chee. Pray, pray earnestly for Chu-chee and the work there.

## THE KASHMIR MISSION.

[We give (1) the Annual Report of the Medical Mission carried on by Drs. A. and E. Neve; (2) a recent letter from the Rev. R. Clark, who visited Kashmir in May.]

### I. ANNUAL REPORT OF THE KASHMIR MEDICAL MISSION FOR 1888.

O love, they die in yon rich sky,  
They faint on hill, or field, or river;  
Our echoes roll from soul to soul,  
And grow for ever and for ever.  
Blow, bugle, blow, set the wild echoes  
flying.  
And answer, echoes, answer, Dying, dying,  
dying. *Tennyson.*

#### *Ripening for Cholera.*



HE Venice of the East it has been called, this city of Srinagar. Look at it, sweltering under a semi-tropical sun, seething with the foul emanations of accumulated filth.

In spite of the noble river, sweeping in great curves through the heart of the town, in spite of the snow-fed mountain streams that pour their water into the adjoining lake, and fill the numerous canals and ramify in the suburbs, and in spite of old aqueducts constructed to supply the city with

pure water, this continues one of the dirtiest towns in the world.

It has a sanitary inspector—powerless to cleanse. It had, last year, a Sanitary Committee! whose collective wisdom has been suitably red-taped, docketed, and pigeon-holed.

The wonder is not that cholera came, but that it ever went away; not that it slew 10,000 victims, but that so many escaped its ravages.

Turn just a few yards from the main bazaar, and note the unspeakable abominations and poisonous stench—a stench that penetrates to the very top storey of the crowded houses of these narrow, crooked alleys. Tread carefully through the black "slush" of the partly-paved streets, and see where these drain into the almost stagnant waters of the canal; see the women filling their vessels of drinking water from the foul green slime!

Enough that cholera came, and will come again, aye, and again, as long as it is thus prepared for and invited and feasted by a city reared on filth, a people born in filth, living in filth, and drinking filth.

*A Grim Visitor.*

I shall long remember April 5th as the day of our first interview with the dread visitor, cholera. We went down the river to meet the Maharajah, arriving from India. On the bank four men were carrying into the city an emaciated, corpse-like form—a man in the collapse stage of cholera.

Two days later a Kashmiri was attacked by the disease in the city. Again a few days, and like a “bolt out of the blue” two in-patients of our hospital were stricken down, and died in a few hours.

At that time our wards were crowded with between sixty and seventy patients, amounting with their friends to over a hundred people. During the week preceding the outbreak our work had, indeed, almost reached its climax. Thousands of people had flocked in to a great religious festival, and these thronged our waiting-room. On one day only we had to admit thirty in-patients, and perform fifty-three operations, fifteen or twenty of which were of some magnitude.

But with the unexpected advent of cholera into our midst there came a panic among the patients, and we saw our wards almost emptied in a few days.

A few days of rain and cold encouraged a hope that the disease might die out. But it soon became evident that it had too firm a hold, and reports from the outlying districts showed that there too, as well as in the city, there was a heavy mortality. Something might be done, we thought, to arrest the spread of the disease; and, at any rate, there was an opportunity for active display of sympathy. So we at once began work in one of the smaller towns, and visiting the villages in the upper half of the valley; soon after, by arrangement with the Superintending Surgeon of the State, to whom our thanks are due, we also assumed medical charge of a district in the city, and some of the nearer villages.

This at once gave us abundance of work to do—not by any means what one usually thinks of as missionary work.

Take an example:—

Arriving at a town, X—, of several thousand inhabitants, we proceeded to ascertain the distribution of the cholera, which at first was confined to a small district. The water-supply afforded a simple key to the epidemic area.

So, without any authority, we coolly issued orders to clean certain tanks and streams, and not to allow any pollution by washing clothes, &c., and then began a system of house-to-house visitation. This raised a little semi-official opposition; however, orders were sent from Srinagar which stopped this, and enabled us to start a system of scavenging and cleansing, which was sadly needed.

In a hasty tour through the district some of the chief causes of water pollution were remedied, and some little dispensing was done. Many of the cases were in an almost hopeless state, and to treat such with European medicines was to invite the charges of murder which were freely made in more than one instance. One was not often so fortunate as to get cases in the first hour or two of the disease, when remedies are so constantly successful.

Neither is it possible that many of our improvements were enduring. Like a sort of sanitary cyclone, we simply stirred up the stagnant waters and temporarily cleansed them, but they doubtless quickly settled again, the habits of ages being far too engrained to be easily modified.

The cholera marched along pretty definite lines, and as we took up the clue from village to village we were struck with the rapid decision of its progress along main routes, but the hesitation and desultoriness of the epidemic among scattered villages with a fair water supply.

We visited nearly every part of the valley in which there was any mortality, while one of us carried on similar work in a large district of the city, and its eastern suburbs. At its height the mortality in the city averaged nearly one hundred a day.

The first panic over, people became almost apathetic. But many seemed almost prostrate with grief, and as we went about among them, opportunities often occurred for speaking about God's love to sinners, and one was constantly able to show sympathy, and endeavour to comfort the sorrowing.

With the close of the Ramazan, the Mohammedan month of fasting, the epidemic began to abate, but not till it had lasted for over two months, spread to even remoter parts of the country, and carried off probably over 10,000 people.

#### *Reclaimed.*

One day, early in the year, I was seated in the hospital consulting-room, engaged as usual in seeing the out-patients, when in marched a funny little object. It was a little six-years-old girl, with unkempt hair, one ragged and scanty garment, and a sharp, intelligent face. There was no one with her, and the most careful inquiry failed to elicit any information about her home or parents. When asked, "Where do you come from?" she pointed west. Interrogated further, she stated that she had slept at the roadside the previous night. About her origin we could, however, ascertain nothing. Like Topsy, she appeared to have "grown."

That the Mission Hospital was the best place to which she could have come was quite certain, for she was suffering from a terrible deformity, which quite marred her beauty. Her head was bound down to the left side by an enormous scar, resulting from a previous burn, so that the cheek was almost in contact with the tip of the shoulder, to which it was firmly attached.

How this forlorn little maiden happened to stray into our consulting-room—whether it was her own idea, or whether she had been directed to us—we have never found out.

We at once admitted her, and in the course of a day or two an extensive surgical operation was performed. As the result of this, her condition became greatly improved, and, after careful attention, in the course of two or three months it was evident that, although her head was curiously tilted to one side, the original deformity was largely removed. And what was to be done now? Were we to turn out the poor little vessel to take its chance amongst all the brazen and the iron and earthenware pots which are floating down the current of life? If so, what about the shallows and the rapids and the falls? No; we felt that she was sent to us to be cared for, and so, with the aid of kind friends, we sent little X—to the

Christian Boarding-school at Z—where we know that she will be brought under good and holy influences, and where we hope and pray that she may grow up to be a Christian, not only in name, but in word and deed.

#### *"Nolens Volens."*

Medical responsibility seldom extends so far as amputating the limb of a patient against his own and his friends' wishes. Yet I have to confess to such a deed. Nothing else could apparently save his life. He himself was too young to understand, and his father was in his dotage. Poor boy! the *coup* was promptly effected without any suspicions of what was intended. The turmoil, the shrieks and invectives of Mahamdh's father and mother, when they discovered that the thigh had been amputated, were awful to hear. Their curses made the stoutest of our assistants quail. Such a thing had never before been done in the hospital.

Three weeks passed, the first few days anxious ones for me, the perpetrator; but at the end of that time he was sitting up and gaining strength. Whenever we went into the ward blessings greeted us; the old man, solemnly taking off his turban, prayed to God for us, and to Jesus Christ to save us. The poor old man's infirmity and poverty, the lad's inability to work, often called up their tears, but these again yielded to their praises.

A year has passed. We called recently at their poor cottage, a few miles from here, and where did one ever get a warmer welcome? "Holy Jesus give thee honour!" was their exclamation. A number of their neighbours crowded in to see us. They are *very* poor. The lad is quite weak for want of nourishment. We hope he will again come to us for a time to be properly fed, and that while with us he will learn more of the Word of Life.

#### *A Sunday Afternoon.*

I was camped near a village in the hills. It was a bright Sunday. Work for the day was over, and the last patient had been treated. Presently a little group gathered together under the shade of the walnut-trees, discussing village affairs. Worried by flies, I also left the tent, and lay on the bank near the tinkling brook, reading the lessons

for the day and singing the Psalms quietly to myself. The scene made one turn up the twenty-third Psalm. It must be much like the valleys of Lebanon; the low cedar-crowned spurs; cattle grazing on the luxurious pastures sloping down to a shallow pebbly stream; great festoons of vines clinging to the trees; a few fields of wheat and maize; the gable roofs of a few cottages almost hidden by orchard trees; another line of forest, and then, far away, quivering in the heat haze, a faint line of blue mountains blending their peaks with the cumulus clouds. It is a paradise.

While thus half-musing, half-dreaming, the little group came nearer. Among them was an old Hospital patient, a very grateful young fellow, who had been cured, after some months' stay with us, of his spinal disease, and who now brought some fruit and a hen as a token of his gratitude.

After a little conversation, I asked one or two leading questions about their religion, which one of them readily answered, and then entered into a discussion with my assistant, a Sikh, who upheld the Christian doctrine. Our Mohammedan friend urged salvation by works, attacked the Sonship of Jesus, and maintained the equality and sinlessness of all the prophets.

Not being a learned man, he held his ground with more vigour than wisdom; for at that moment a Moullah and a Pizada, i.e. the descendant of a saint, arrived and sat down near us. When I appealed to the latter for the witness of the Koran, and it was given in my favour, the would-be defender of the faith recriminated on the theologian, and they carried on a private discussion. The men around them listened quietly, while I proved from the Old Testament that the prophets were sinners, and spoke of the Sinless One. The Pizada perused with considerable interest Pfander's *Balance of Truth*, and continued by my tent reading it so long as the light lasted; and one or two of the other listeners carried off Gospel portions to their homes.

There is no need for discussions to be bitter or angry. Orientals are self-possessed and sententious debaters; and in a crowd of Mussulmans it is unnecessary and useless to stir up bigotry by attacking them fiercely.

The memory of a pleasant and profitable discussion does not mar the peacefulness of that Sunday.

*"Is the Work successful?"*

A question sometimes asked is, "Are you satisfied with the progress of the work?" and it is one the answer to which depends partly on the standpoint of the questioner.

None are likely to apply to a Medical Mission an arithmetical test in the crude form of dividing the total expenditure by the number of converts. Our work is preparatory.

It aims at dispelling from the minds of the people the prejudices they have against Europeans, and those whom they consider infidels. So far as this is concerned, our success is more than most would expect.

But it aims higher—at proclaiming the Gospel of Jesus, and arousing inquiry about it; at leading men to ask "What is truth?" Much of what we preach they receive, some of it far too unquestioningly. Nothing is more discouraging than the apathetic acquiescence of many. Bigoted they may be; but their bigotry is very seldom aroused. Superstitious also, but it does not show itself in opposition. It is the terrible soul-deadness which we cannot do anything for, which makes us cry for the outpouring of the Holy Spirit, to quicken the people to a sense of sin.

Yet God's Word is being daily preached, and will not return void.

In all parts of the valley, before all classes of the people, the Gospel has been proclaimed, in weakness, but in faith, and year by year we hope to do more evangelistic work in the villages.

But we do not need Medical Missions to the exclusion of other agencies.

We want vernacular schools in the villages, to combat the dense ignorance which hands the poor over as a prey to their saints and priests.

We require suitable literature for distribution among the few who read, a literature that has yet to be written. There is also scope for evangelistic work of all sorts—for preaching in the bazaars, for lectures to the educated, for mission-rooms, &c., not to mention the many agencies requiring women workers. But we have not the agents. There is not a single worker in the Mission free from daily medical or scholastic duties.

We need more men; and yet this Mission is stronger manned than many among the swarming millions in the plains of India.

Why do not more come? There are parishes in England which boast a hundred workers. If half of these came out their places could be filled in a month.

"Are you satisfied with the progress of the work?" No; not while so much remains unaccomplished, and so much more unattempted. In no previous year has so much been done, and yet we have not preached to one-twentieth of the population, and have not visited a fiftieth of the villages.

If this be the case in Kashmir, how about Central Asia as a whole? West to the Caspian Sea, east to the walls of China, we cast our eyes.

Where are the missionaries of Christ? Afghanistan unevangelized; Tibet unevangelized; Chinese Turkestan unevangelized; Russian Central Asia and Badakshan unevangelized.\* Have the Llamaists and Mongols, the Yarkandis, Afghans, Tajiks, and Kafir mountain tribes no souls that they are left unsought by any branch of the Christian Church?

Thank God, the day cannot be far distant when something must be done. For the cry is, "Onward;" and cautious as our great missionary societies are, if the great tidal advance of missionary spirit continues for a few years, neither men nor means will be wanting to enable them to undertake the task, gigantic though it be.

#### *Continuity.*

There is every prospect of our having in our work, in the future, that which hitherto has been conspicuous by its absence.

Kashmir has been rather unfortunate in the frequent changes in its Mission staff and the consequent interruptions to the work. Elmslie, Storrs, Wade, Maxwell, Downes, and Doxey have worked here in time past, but from various causes they have passed away, and not infrequently there have been terrible gaps left in the continuity of

the work. Especially was this the case after Elmslie, when important vantage points gained by his strenuous exertions were ceded for a time incontinently to the enemy.

But now, for the first time, our prospects look brighter. Humanly speaking, we are no longer likely to have the continuity of our work broken by death, by enforced retirement from ill-health, or by the exigencies of other departments of the Church Missionary Society's work.

Now, although much has, I feel sure, been sacrificed in time past, although the position of the Mission is not nearly so hopeful as it would have been if earlier workers had been able to continue their labours here, still we must not forget the amount of good work that has been done here in former days. And although many of the results of that work may not have been, owing to a variety of circumstances, seized and pushed forward to conspicuous success, yet foundations were laid on which we, whether we know it or not, undoubtedly rest. Experience has been gained and handed on by tradition. Our very position in the country has been, to a considerable extent, carved out by the labour of those who have gone before; and whatever may be the ultimate result of work here, and whether members of the present staff survive to see a large and flourishing Church of Christ in Kashmir or not, we believe that those who have sown in the earlier days will be fully entitled to rejoice as fellow-workers with those who reap, whether the reapers be of our own Church or not. For it is by no means uncommon in the mission-field for members of other churches and organizations to step in and reap the fruit of many years of previous toil on the part of others.

#### *More Agents Wanted.*

What we now require is a good school-master—one thoroughly qualified by education and inclination to take charge of the school work, and thus set the Rev. J. H. Knowles free for the, to him, more congenial work of direct evangelization.

There is great scope in this country for educational work. Up till the present, practically nothing has been done for the villages, although the valuable work done in connection with the pre-

\* There is a Moravian Mission on the Tibetan frontier of Kashmir, and a Mission to the Afghans at Peshawar, but none in Tibet or Afghanistan proper.

sent Mission School points to future great possibilities.

#### *Zenana Work.*

With commendable thoroughness the C.E.Z.M.S. has commenced work here with a staff of four ladies. One is a fully qualified medical lady, another has had several years' experience in India. Their work will be chronicled independently; medically, it has already taken root and is flourishing, and we look forward to the speedy development of its spiritual work.

#### *A Distinguished Visitor.*

Raja Amar Sing, brother of the Maharaja, and Prime Minister of the State, honoured the hospital with a visit in the summer, and gave a most generous donation.

We trust that this augurs well for our future relations with the rulers of

the country. Personally, we have ever received courtesy and kindness at their hands. But we rejoice especially at this public recognition that our Medical Mission work is not inimical to the State, but so far as it is for the best interests of the people, is for the interests also of his Highness and his representatives.

In this connection we have also pleasure in recording the visit of Sirdar Rup Sing, now Governor of Kashmir, within a few days of his assumption of office.

#### *Surgical Summary.*

Total operations . . . . .	2063
In-patients . . . . .	515
Meals supplied to in-patients . .	19,046
New out-patients . . . . .	12,941
Number of visits by out-patients .	31,322
Deaths from operation . . . . .	0
"    "    other causes (cholera)	2

## II. VISIT OF THE REV. R. CLARK.

*Srinagpur, May, 1889.*

IT is now thirty-seven years since I first visited Cashmere, in company with Colonel Martin, in 1852. Maharajah Gulab Singh was then here, and showed us kindness. The Mission to Cashmere was first contemplated in 1862, and it was commenced by the Rev. Mr. Smith, of Benares, in 1863. My wife and myself carried on the work during the season of 1864, when we lived in the city, and preaching was carried on regularly in the bazaars, and an effort was made, unsuccessfully to commence a boys' school. The first beginning of the Medical Mission was then made by Mrs. Clark, who often treated in the city as many as 100 patients a day. Dr. Elmslie was appointed to the Cashmere Mission in 1865, and through his medical skill knocked at the door for truth to enter in. He died at Gujrat on November 17th, 1872. His widow came to Amritsar. Dr. Maxwell arrived in Cashmere in the spring of 1874, and returned to England, in consequence of ill-health, in 1875. The Rev. T. R. Wade then came to Cashmere, and Dr. Downes followed him in 1876. They were in Cashmere during the famine of 1878, when 400 orphans were supported by the Mission, every one of whom was claimed by their relatives when the famine was over. About Rs. 50,000 were subscribed by Christians for Cash-

mire during the famine. Dr. and Mrs. Downes returned to England in 1881, and he was then succeeded by Dr. Neve. The Rev. J. Hinton Knowles and Mrs. Knowles were appointed to Cashmere in 1882. They were followed by Dr. Ernest Neve in 1886. The Mission of the Church of England Zenana Society was established in Cashmere in 1887 by the arrival of Miss Hull and Miss Butler, who were followed by Miss Rainsford and Miss Newmann in the autumn of 1888. There are thus now three missionaries of the C.M.S. and four lady missionaries of the C.E.Z.M.S. labouring in Cashmere. Hindrances to missionary work have, one by one, been surmounted, and difficulties removed. The missionaries can carry on their work now all the year round, instead of having to return to the Punjab during the winter months by order of the Government. A good house has been given to Dr. Neve, and a second comfortable and very suitable house has been built for Mr. and Mrs. Knowles. The ladies are now living in a house and part of a barrack on the two sides of the Medical Mission house. The site is, for them, a most inconvenient one, as it takes them a whole hour to go to their work in the city, and another hour to return. The whole of the visitors' houses lie between them and the city. Application has been made to the au-

thorities, through the Resident, Colonel Nisbet, for some suitable locality to be permanently made over to the lady missionaries in the neighbourhood of their work. We have asked for the Diláwar Khán Ká Bagh, with permission to repair and improve the present buildings, and to erect other buildings as they may be required, with the sanction of the authorities, at our own expense, on the condition that the ladies may not be at any time required to leave these buildings, and that the buildings shall not be alienated by them for any other purpose than that of the women's work which is carried on by the Zenana Society. If the Diláwar Khán garden cannot be given, it is hoped that the Sheikh Bagh or some other suitable premises, may be obtained.

One of my first visits was to the *C.M.S. Hospital*, near the Dal Darwáza, on an admirable site very kindly given to Dr. Maxwell by H.H.M.N. Ranbhir Singh. This Hospital is so well known that it seems almost unnecessary to state that its work is excellent, and seems almost perfect (in the present circumstances of Cashmire) in all its departments. The elevation of the wards above the plain secures fresh air and good ventilation. The system on which it is carried on affords the greatest possible benefit to the patients, with the least expenditure of time and money. This hospital is said to be the cheapest in the world, where thousands of patients are treated every year. About 500 or 600 in-door patients are received and fed, and almost 2000 operations are yearly performed. A leper-ward is attached to the hospital, which Dr. Neve hopes may be soon removed to a site of its own. An address is given every morning to the patients, and they are also visited in the wards by the doctors and Mr. Knowles. Dr. Thomas, the house-surgeon, lives at the Hospital, and takes his part in both the medical and the missionary work in it.

On Monday evening Dr. Thomas very kindly invited all our missionary party, and also all the Native Christian community, to dinner, and read a very kind address, which it was a great pleasure to me to reply to.

The *Congregation* is ministered to in the little church on the Hospital premises, which is very suitable in the present circumstances of the Mission.

It is a cause for thankfulness that several Cashmiris have been admitted into the Church of Christ, and are now faithfully serving Him in their different vocations. My old friend Qádir Bakhsh, now between 90 and 100 years old, one of the first converts from Cashmire ever baptized, still retains his powers of hearing and moving about, and speaks continually to those around him of the Gospel of Christ.

The *Mission School* is an institution which has been commenced by Mr. Knowles, of which I feel that I can hardly speak too hopefully. It is filled with about eighty pupils, most of these young men of the pundit class, who manifest a brightness and an intelligence which is not often met with in India. That the Cashmiris are clever is witnessed by their shawls and carpets, and papier-machie and gold and silver and copper vessels, of which they make and sell so large a quantity every year. The minds of these young men appear to me to be peculiarly receptive. God grant that their hearts may be so also! Their answers in Scripture and their way of answering were remarkable, and would do credit to any school in England. Some of them seem to have convictions of the truth of Christianity, and of the power of God to save them from sin. May God give to them also courage to bear witness before their own people of the truth as it is in Christ! These boys have the great advantage of being taught by Mrs. as well as by Mr. Knowles, and also by Miss Hull, who give many mornings of the week to them. A special Christian schoolmaster is now urgently needed for this school. The general opinion is that an English clerical educational missionary should be appointed to Cashmire by the Parent Committee, in order that we may make good use of the great opportunity which is afforded by this school, and may set Mr. Knowles free for itineration and evangelistic work, which, with many other duties, are alone sufficient to occupy all his time. The school is now carried on in the hospital premises. Mr. Knowles desires a better school-house in a more favourable locality.

The *C.E.Z.M.S. Dispensary* is carried on in a small house in the city, near the third bridge. As many as 160 to 180 women patients have been treated in it in one day. I visited it with Dr.

Neve last week. The whole atmosphere seemed polluted with the mass of diseased humanity which was crowded together in so small a space. The women of the city and neighbourhood have evidently been already attracted and won by the skill and patient kindness and gentleness of Miss Butler, Miss Rainsford, and Miss Newmann. Up to their powers, and beyond their powers, they have thrown themselves at once into the very midst of their trying and difficult work, which is more than can be undertaken, and more than should be attempted by them under present circumstances. Miss Rainsford is already suffering, though I hope not seriously, from it. The present house is too small and too ill-ventilated for the purposes of a hospital.

Of the work of itineration in the villages I cannot speak, as during the present visit I have not witnessed it. Mr. Knowles has told me of the school in Islamabad, which has been lately visited by his Excellency the Commander-in-Chief, and he and Dr. Neve have told me much of the openings for missionary work which the villages afford.

My present visit to Cashmire has been more encouraging than any other of the eight visits which I have made to this country. The whole valley seems opened out now to missionary work. No longer are soldiers posted round the hospital to prevent the people from coming to it, or from visiting the missionaries. No longer are mobs ordered to attack Mission premises, or converts beaten and imprisoned, or parents threatened with banishment or death for sending their

children to school. No longer are English people required to leave the valley for the winter. The crowded hospitals and schools all speak of improved times and circumstances. We still need more mission-houses and schools, and a women's hospital. Good girls' schools are now specially needed. Native hospital and Mission agents are required here, as elsewhere. But the present is a time for hope. It may be that the time is near for God to have mercy on this country also, and that the set time is come. For why? His servants think upon her stones, and it pitieth them to see her in the dust. "So the heathen shall fear Thy name, O Lord."

*Report of the Commander-in-Chief on visiting the Cashmire Mission School.*

"It afforded Lady Roberts and my self great pleasure to visit the Mission School here this morning. We were struck by the intelligence of the pupils in the two first classes, and were very favourably impressed by the appearance of the pupils generally. Mr. Knowles and the ladies who are assisting him deserve every credit for the satisfactory manner in which they are carrying on the work of education under considerable difficulties. We beg to offer him our congratulations on the success which has attended his labours, and to express our hope that he may in time be able to extend his work throughout Kashmire.

"FRED. ROBERTS, G.G.,

"Commander-in-Chief in India.  
"Srinaggur, May 13th, 1889."

## JAPAN MISSION.

*Letter from Bishop Bickersteth—Mr. Warren's Report to Conference.*

### I. LETTER FROM BISHOP EDWARD BICKERSTETH.

*Hakodate, May 20th, 1889.*



Y DEAR MR. WIGRAM,—We concluded our Conference at Tokyo ten days ago. It succeeded immediately to the Japanese Synod.

The Synod was chiefly occupied with the consideration of canons, not of any very general interest, but with a bearing on the practical work of the Church. Its existence and the general influence of its discussions are of more importance at present than any immediate work which it is able to undertake. There was, on the whole, a remarkable unanimity of opinion and purpose in an assembly of representa-



tives gathered from every part of the empire. Too large a number of the members were Mission agents. It is not in itself unsatisfactory that the various districts should desire to send to the Central Synod those who are daily serving them in things spiritual, but I trust that another time they will also feel that it is important that independent members of the Church should be more generally elected. In reference to the Synod, I must not enter into detail; but allow me to endeavour to emphasize the resolutions of the Conference.

1. *The occupation of places hitherto counted as out-stations by English clergy and ladies.* The exigencies of the work seem to demand this in a way which I did not formerly expect. Experience has shown that occasional visits do not supply all that is needed in places of importance, where such workers among our Native brethren as alone are at present on the Society's list are located. As yet there is needed also the more constant counsel and supervision of the European missionary. I am thankful that, concurrently with this demand, there is a far greater readiness than several years since on the part of the clergy themselves to live at a distance from treaty ports. If, as is generally anticipated, the treaties are immediately revised, many difficulties will be taken out of the way. But whether this revision takes place at once or not, I have no doubt that we ought to make use of such facilities as are already afforded. Towns like Matsue and Saga, where Mr. Edmonds\* and Mr. Fuller propose to reside, as Mr. Hutchinson, Mr. Brandram, and Mr. Buncombe are already residing at Fukuoka, Kumamoto, and Tokushima, may themselves become important centres of work in large districts. I do not doubt that the missionaries themselves will in later years have a full reward for whatever effort of self-denial it may cost them to live in the interior.

At the same time, I earnestly hope that it may be possible to respond to the recommendation of the Conference, and send lady missionaries from the beginning to important centres where clergy are to be located. You know, I think, how strongly I feel that the policy of working through clergy only, without the assistance of lady missionaries, has in the past crippled our Missions in Japan. The feebleness of the Missions at Tokyo and Nagasaki, for instance, is due in large part to this cause.

2. Connected with this is the need of *a training institution for Japanese female workers.* The lady missionary as much needs the assistance of the Native Bible-woman as the clergyman does of the catechist. In both cases the efficiency of the foreigner is increased almost beyond estimate by the help of the Native. It is no longer necessary to argue for the necessity of agents being trained, whether men or women. The speakers who took the opposite view at last year's General Mission Conference can scarcely be supposed to have been attempting more than a mere argumentative *tour de force*. It is most happy that a lady so fitted to be head of such an institution as Miss Boulton should be able to undertake it at the present time. No one could do so effectively who had not a considerable knowledge both of the language and the people.

3. The Missions of the Society are still without the help of *an upper grade boys' school*. I trust that the year may see the deficiency supplied. Without such a school the standard of attainments, both intellectual and spiritual, of the men who will present themselves for holy orders will commonly be very much lower than if they had been under Christian training from early days. At the same time, I feel that such a scheme ought not to be taken in hand except with the intention of pursuing it very vigorously. In a country where the Government and several of the Mission schools are fully equipped and of a high order, the labour expended on a feeble institution might be considerable,

\* [Many of our readers will know that Mr. Edmonds has recently died.—Ed.]

and yet to a large extent be thrown away. I earnestly hope, therefore, that the Society may see its way to largely supplementing the generous donation of an individual benefactor, and also will undertake the work with the intention of increasing the European staff as the numbers of pupils may demand. For the present, no doubt Mr. Dunn and Mr. Weston will be able to do what is necessary.

4. The number of places where Christians connected with our Church are residing, and also where there are openings for evangelistic work (these two things, happily, are not often separated), has largely increased during the last year. This seems to suggest the great desirability of adding to the number of Japanese students admitted year by year for training in the Divinity College at Osaka. After all, the places where it will be possible to locate European missionaries must always be comparatively few. It was intended, I believe, to bring a resolution on this subject before the Conference, but accidentally forgotten. I should rejoice if, consistently with due regard to such matters as accommodation within the college, &c., it were possible to have more students under training. The labour of teaching a class of ten is very little greater than of teaching half that number.

5. I hope that the state of the Mission at Tokyo will again have the serious consideration of the Committee.

The Committee will no doubt agree to Mr. Fyson's devoting himself to the production of the Commentaries and other works in Japanese, which are so greatly needed, both by our Theological Colleges and the Church generally. Mr. Fyson is one of the few missionaries who are able to undertake such work. He will be able besides to give some assistance to the congregation which meets in St. Paul's Church, but not, except occasionally, to undertake evangelistic work.

But in a great capital like Tokyo the evangelistic Mission of the Society should be well placed, have an adequate staff, and be vigorously prosecuted. It is true that the Anglican Communion, as a whole, is doing far more, and more satisfactory, work in Tokyo than when you were with us two years ago. The American Mission has been strengthened, and St. Andrew's and St. Hilda's Missions and the Ladies' Institute founded. Trinity College, Toronto, is also about to send a Mission to Tokyo. But as you will remember, the capital of Japan is a city extending over an enormous area, and there are still large districts of the city where we are doing no work at all. I should desire that one such district should be assigned to the Mission of the Church Missionary Society as a centre of evangelistic effort. There ought to be not less than two ordained missionaries and two ladies to occupy it. It would be well also, both for the work's sake and for health's sake, that they should undertake regular itineration in some not too distant country part. If the Mission were in this way removed from Tenkiji and adequately reinforced, I should look forward hopefully, with God's blessing, to shortly seeing an end of its present condition of feebleness.

6. *Nagasaki*.—[The Bishop here refers with thankfulness to the advance effected by the removal of the Rev. A. B. Hutchinson and the Rev. J. B. and Miss Brandram from Nagasaki to Fukuoka and Kumamoto respectively.] But at the same time it may be possible to divide a place like Nagasaki beyond what is wise. In itself it is a place of very considerable importance. Hitherto the population, possibly from old religious traditions, has been hostile to Christianity and very difficult to reach; but in these respects Archdeacon Maundrell holds that there is now a considerable change for the better. The present governor of the city, a barrister of the Inner Temple, is

favourable to foreigners. I hope the Committee may see their way to send another clergyman and two ladies to co-operate with the Archdeacon, as the Conference suggests.

7. *Yezo*.—The work here in Hakodate is hopeful. Yesterday I had the pleasure of confirming some eight candidates, persons above the average in position and intelligence. The little church will soon be too small for the number of Christians. An attempt is being made to obtain a new site in the city, to which it is proposed to move the present edifice. It would seem to me very desirable that the new church should, if possible, be of larger size.

I hope to reach both Kushiro and Horobetsu on this visit. Mr. Batchelor has completed his long and arduous labour of producing an Ainu grammar and dictionary. As the work of carrying the Gospel to the Ainu has been taken up by the Society, it would seem right that it should be carried on by at least two missionaries. Mr. Batchelor will be only duly rewarded by being allowed to put another also in possession of the knowledge, which is now his alone.

Miss Payne's self-denying resolve to live alone in the remote town of Kushiro, where she is the only European, is most praiseworthy, and an excellent example. I am thankful that the Society has seen its way to employing so earnest a worker. I am, however, in doubt whether she ought to be allowed to carry out her resolve to live alone among the Japanese beyond a limited time. After a while the strain alike on mind and body of such a life is commonly found to be greater than was beforehand anticipated. I believe Mr. Andrews hopes to welcome another lady, an honorary worker, before the end of the year, to undertake the girls' school—for which he has already erected the building—here in Hakodate.

I hope to visit the neighbourhood of Osaka and Biugo (Fukuyama) and Shikoku in June and July. If there is anything especially to add, I shall endeavour to write again afterwards.

Though there are places in Japan in which the Missions are less advanced than might have been hoped, and places, too, where the want of workers suggests sad thoughts of the harvest that might be reaped but is left upon the field because the English Church is still but half-conscious of the opportunity which now is offered her here, yet a retrospect of three years affords many reasons for thankfulness to God in the present aspect of work in this country. "Not unto us, O Lord, but unto Thy name be the praise."

I am, dear Mr. Wigram,

Yours very sincerely,

EDW. BICKERSTETH,  
Bishop.

## II. REPORT OF THE REV. C. WARREN, PRESENTED TO THE C.M.S. JAPAN CONFERENCE OF MISSIONARIES, MAY, 1889.

*Osaka, April 24th, 1889.*

The opening of Japan to the commerce and civilization of the West has deeply touched the heart of Christendom. Even before the right of permanent residence was conceded to aliens, the first representatives of the Christian Church were temporarily settled at Nagasaki, and with the opening of the Treaty Ports in 1859—just thirty years ago—others arrived to take advantage

of any opportunity for missionary work. The opening of the door of entrance was a call from the Master to which the Church made a ready response. Since that time, with the ever-growing tendency on the part of the authorities to tolerate and the ever-increasing readiness of the people to examine and embrace the Gospel of Christ, the number of Christian workers has risen, and at the close of 1888, including the

wives of missionaries and 124 single ladies, they formed a goodly band of 450.

Our own beloved Society was provisionally led to commence work at Nagasaki in 1869, just twenty years ago. The remarkable changes that followed the revolution which had only just then taken place were viewed as a call to advance, and the Society extended its operations in 1873 and 1874 by the establishment of new centres of work at Osaka, Tokio, and Hakodate. Since that time Japan has had an ever-increasing share in the Society's interest and efforts, and to-day, whilst the European staff is far smaller than the openings demand, it is a cheering fact that our number is just double what it was five years ago, in March, 1884, when the Conference met under the presidency of the late Bishop Poole. Then we were just ten, now we are twenty; then our missionary clergy were eight, now they are sixteen, the number which was proposed as the Society's permanent staff at the Conference two years ago.

And now the call to go forward is clearer and louder than ever. The new Constitution of the Empire which was promulgated on February 11th provides that "Japanese subjects shall, within the limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Thus religious equality, gradually conceded during the last twenty years, and for some time practically enjoyed, is now recognized as a fundamental principle of government and is guaranteed to all within the empire. This cannot but make a still clearer way for the Gospel and give a fresh impetus to every Christian movement. Almost simultaneously with this important event came the rumour of a new departure in treaty revision—the conclusion of a treaty between Japan and some Western Power on terms of equality. If such a treaty between Japan and the United States, providing for the opening of this country to American citizens, permitting them to travel and reside wherever they please, be ratified, the settlement of the question with the other Powers cannot be delayed many months. When this is done, all the difficulties connected with travel and residence under the pre-

sent passport system will vanish, and missionaries will be able to carry on their work unfettered by conditions which now often hamper their movements. This further opening of the country to missionary work just at a time when freedom of religious belief has been solemnly guaranteed will demand fresh sacrifices from the Church of Christ.

We may be thankful that the Parent Committee are fully alive to the importance of strengthening their Japan Mission, and that they are prepared to send out more men and women as the Lord supplies them and the means needed for their support. The increase in the staff since the last Conference is a substantial proof of this. Not only have three of the senior missionaries—one of them after a prolonged absence of nearly four years—returned to their posts, but three clergymen, the Revs. W. P. Buncombe, W. Weston, and A. R. Fuller, and three single ladies, Miss K. Tristram, Miss Tapson and Miss Smith, have joined the Mission; whilst Miss Holland, for some years connected with Mildmay, has come out to work in connection with it. There is a prospect of some further increase this year.

We have, indeed, to mourn the loss of one, the memory of whose bright presence and unselfish devotion will not soon pass away. But however keenly some of us have felt the removal of our beloved sister, Jane Caspari, and however true it is that no other can exactly fill her place, we may be well assured that whilst the change was only rest and joy to her, it has not been really inopportune for us. "He doeth all things well."

To us, who are permitted to remain, there is a loud call to adjust ourselves to the changed and still changing circumstances of the work entrusted to us, and to go forward as the Master prepares and points out the way. There was a time when a policy of concentration was imperatively demanded; nor is it now to be completely reversed—strong centres as bases of operations must still be maintained. But if our work is to be aggressive, and it must be if we obey our marching orders, we must establish outposts and be prepared to follow our Captain to the "high places of the field." To do this is our plain duty to our Lord,

and it is demanded of us in the interests of economy and efficiency. During the last two years encouraging results have followed the occupation of Kumamoto, and we may confidently hope for similarly satisfactory results, under God's blessing, both at Tokushima and Fukuoka, places more recently occupied, and at other outposts such as Matsuye and Fukuyama waiting to be occupied, where there is a readiness to receive the Gospel and vitality amongst the Christians already gathered. Of this we may be quite certain, that if through our tardiness or unwillingness we fail to go forward, our Lord, whose work it is, will commit it to others, and we, as a Society and individuals, shall lose the high honour now within our reach.

The growth of the Native Church is cause for heartfelt thanksgiving. In all the Protestant Missions the adult baptisms were nearly 7000—6959 in 1888, as against 5020 in 1887; but the net increase was relatively less by about four per cent. than in 1887.

In connection with our several stations and outstations, 382 adults and 123 children, making a total of 505, were admitted to the Church by baptism during 1888, and at the close of the year our total baptized membership was 1043 adults and 309 children, making a total of 1352, the net growth in the year being forty-three per cent. In addition to the baptized, 184 catechumens were reported at the close of the year, bringing up the total of those under Christian instruction to 1536.

Encouraging as this growth in numbers is, there are two things which can hardly be considered satisfactory, (1) the slow progress made in the direction of self-support, and (2) the want of pastors for our congregations. The reported contributions connected with our Mission amounted to \$1584.50, of which more than one-third, \$565.30, was contributed by the Tokio congregation of 134 persons, being at the rate of \$4.24 for each baptized member. The average contribution per head by the remaining portion of our Church members was less than seventy-five cents. Comparing the contributions of our Christians as a whole with those reported in connection with the other Missions, we find that they contributed at the rate of \$1.17 a head as against an

average of \$2.52 in all the Missions. That is to say, our people contributed less than half the amount per head of the general average. No doubt, as in the Macedonian Churches, so in the towns and villages where our Christians are located, there are some who give to their power and beyond their power, but speaking generally, the bulk of our Christians have to be taught that it is more blessed to give than to receive, and especially to contribute liberally, according to their means, to support pastoral agents to minister to them.

But our greatest want is well-qualified pastors. It is hardly satisfactory to be told twenty years after the arrival of the first C.M.S. missionary at Osaka, and fifteen years after the occupation of Osaka, Tokio, and Hakodate, that we have only one *bonâ fide* pastoral agent connected with our congregations, and that he is not wholly paid from Native funds. But to get a more correct view of our position in this matter, we must look at the whole question of Native agency. We have proportionately to the number of our converts fewer Native agents than any of the several groups of Missions in Japan, except the United Church (Presbyterian). They employ 1 in 98, the C.M.S. 1 in 88, the Baptists 1 in 73, the A.B.C.F.M. 1 in 62, and the Methodists 1 in 46. But if we are weak in Native agency, we are particularly so in the matter of Native pastors; to say nothing of the fact that not a single Native has yet been advanced to the priesthood, so as to be qualified to take responsible charge of a congregation without the assistance of a foreigner to administer the sacraments, there is only one Native clergyman in the Nippon Sei Ko-Kuwai (Church of Japan) to 516 members. In our own Mission we have one Native clergyman to 442 members. In the other Missions the proportion is as follows:—Baptists 1 in 138, Methodists 1 in 146, A.B.C.F.M. 1 in 148, Presbyterians (United Church) 1 in 200. That is to say the Baptists, Methodists, and Congregationalists have each three times as many ordained Natives in proportion to their Church membership as we have, and the Presbyterians (United Church) more than double. A step forward in this matter seems imperative, especially in Osaka, Hakodate, and Nagasaki.

Turning to unordained agents we find that the Church Missions together employ one agent to fifty-one church members. In the C.M.S. Mission the proportion is one to 110. This is exactly what it is in the A.B.C.F. Mission, whilst the Baptists have one unordained agent to 156 Church members, the Methodists one to seventy, and the Presbyterians (United Church) one to 180. If seven or eight pastoral agents could be appointed in the four districts, and the present staff of unordained evangelists maintained, we should be stronger in every way.

But if this is to come to pass we must have more workers, and every effort must be made to appoint more at once. We may thank God that we have proportionately to our Church membership a larger number of men under training than any other Mission in the country. Following the table of statistics we find that our divinity students are in proportion to our converts as one to fifty. The Methodists have one to seventy-two, the Baptists one to 124, the A.B.C.F. Mission one to eighty-one, and the Presbyterians one to 145. Assuming that all the young men we have under training will eventually prove earnest and faithful workers, we have to face the fact of our present need. Can this in any way be supplied from the Divinity School? In the majority of cases it would perhaps be unwise to interrupt the course of study covering four or five years, but when there is a special need, as at the present time, might not our students be appealed to, and volunteers asked for even, who for the sake of the Master and the souls of their fellow-men would be willing to give up their studies, for a time, to engage in evangelistic or pastoral work?

In school work we are moving forward. Quite recently the Committee have sanctioned the expenditure of \$3000 to erect the first portion of a Girls' School at Nagasaki. The Osaka Girls' School has now become entirely a C.M.S. Institution, and from March 1st the Society assumed the financial responsibility of the undertaking. The appointment of Miss Tristram to the Principalship, and the improvement of the course of study, so as to meet the needs of girls and women of the upper classes, will, it is hoped, open for it a wide door

of usefulness. The generous gift of 1000*l.* to commence a high-class school for boys at Osaka will supply a long-felt need. It is eleven years since the establishment of such an institution was proposed. A girls' school has been erected at Kushi-ro. Let us praise God for this.

There is another educational want in our Mission which ought to be supplied as soon as possible. I refer to the need of an institution for the training of female workers. Hitherto there has been no lady available for the work of such an institution, but with the increase of lady missionaries, of whom we hope to welcome more in due time, it will be possible to set one apart for it. As a step in this direction, Miss Boulton has very kindly undertaken to instruct three women an hour a day on five days of the week, and I give them an hour twice a week. Some of the brethren are, I know, willing to send women to be trained if a class is definitely formed. The time then appears to have come when we ought to make the training of female workers a distinct branch of our work.

There is another matter to which the attention of the Conference should be turned, viz., the desirableness of making a systematic effort to assist in creating a Native Christian literature. It is a matter of pressing importance, and as missionaries we have a responsibility in regard to it. It would be unwise for all of us to spend our time and strength in this work. For the most part duties of a more active character press upon us, leaving us but little time for literary work, but if one of our number could, if not exclusively, yet mainly, devote his attention to it, it would be a real gain to the cause. One of our number has done good work as a translator of the Old Testament, and the experience he has thus gained in literary work points to him as the one best qualified to give special attention to it.

The statistics of the Protestant Missions in Japan for 1888, show that God is working by and with His people. May we have grace so to live in whole-hearted devotion to our heavenly Master, that He may use us more abundantly than heretofore to His own glory and the salvation of our fellow-men!

CHAS. F. WARREN,  
*Secretary Japan Mission.*

## THE MONTH.



**HOLIDAY-TIME** coincides with a very important and busy time for certain members of our C.M.S. circle. The missionary brethren and sisters who are looking forward to sail in October and November are full of their preparations; and this involves work for some at least of the Salisbury Square staff. We rejoice to say that there will be a goodly number to go forth this autumn. As far as we can see at present, there will be about forty (including wives) returning to the mission-field, and about fifty going out for the first time. The latter figure includes about twenty-five clergymen and fourteen or fifteen single ladies. Never before has the Society sent forth such a reinforcement at one time. Let us praise God for it; and let us ask Him, since He has given the labourers, to give the necessary means for their maintenance. The silver and the gold are His, and He can supply all our need. The lady missionaries are for the most part either wholly or partly honorary; it is for the men that we want our missionary boxes filled!

THREE clergymen, one unordained Cambridge graduate, and two ladies were accepted by the Society during the past month, viz. :—the Rev. W. Wallace, M.A., of Trinity College, Dublin, Curate of Portaferry; the Rev. J. W. Fall, B.A., of Cavendish College, Cambridge, Curate of Walcot, Bath; the Rev. E. A. Douglas, M.A., of Christ's College, Cambridge, Curate of Hendon, Sunderland; Mr. J. W. Hill, B.A., of Corpus Christi College, Cambridge; Miss E. C. Wardlaw Ramsay (sister of Miss A. Wardlaw Ramsay, of East Africa); and Miss E. M. Hall. Mr. Wallace goes to Bengal; Mr. Fall has been appointed to the Vice-Principalship of the College at Kandy, Ceylon; Miss Wardlaw Ramsay will go as an honorary missionary to Palestine; and Miss Hall, who has three first cousins at work in the C.M.S. mission-field, is appointed to the Orphanage at Agarpura, North India.

To not a few of our friends the event of the past month has been the Keswick Convention. That remarkable gathering of Christian people has come to exercise a missionary influence in two ways. First, a large number of missionaries now find their way there, and get spiritually stirred up and refreshed; not, observe, by being lifted up, but (certainly this year) by being humbled and searched out. They learn what St. James means when he says, "Humble yourselves in the sight of the Lord, and *He* shall lift you up." Some eighty or ninety missionaries were present this year, quite half of them C.M.S. Then, secondly, their presence, and the special missionary meetings which now form a prominent feature in the proceedings, widen and deepen the interest of the general body of praying people assembled. Especially is it a good thing for the members and friends of different societies to meet, and to learn to sympathize with each other's work. We are all apt to get exclusive and narrow. It is good for our people to hear China Inland speakers; and *vice versd*. There were two great missionary gatherings of at least 2000 persons in the huge tent; there was a daily twenty-minutes' missionary prayer-meeting in the drill hall, attended by 200 or 300; there was a missionary service in church, when three C.M.S. missionaries spoke; there were open-air missionary meetings on Friar's Crag, with numerous five-minutes' speeches; and the last general meeting in the tent, before it was pulled down, was on Eastern Equatorial Africa. Among the C.M.S. missionaries who took part

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one or other of these gatherings were Archdeacon Phair, the Revs. J. Barton, H. E. Perkins, J. A. Robinson, A. J. Shields, H. K. Binns, J. H. Bishop, R. W. Stewart, W. Banister, H. D. Goldsmith, Mr. Douglas Hooper, &c. Several of the special requests for prayer were very touching. Here is one:—

“Will you pray for one who longs to be made “fit for the Master’s use” in all things, who believes that He is calling her to foreign missionary work? Will you ask that He will show me *His will* very plainly and remove all hindrances. That I may wait willingly, and that till He ‘thrusts’ me forth, I may serve Him far more faithfully in the least things of home life?

“ ‘More careful not to serve Him much,  
But to please Him perfectly.’ ”

“Will you ask that hindrances on the part of others may be removed, if His Will for me is that I should ‘go’? ‘*All* things are possible to him that believeth,’ and ‘He that believeth shall not make haste.’ Amen.”

As in the two or three previous years, several inquirers about foreign service came forward, and if this Convention produces missionary labourers as noble as its predecessors did, we shall have special cause to thank God for it.

WE give here a list of the names, together with their Missions, of those who will go out for the first time this autumn or a little later. Some of the appointments have already been announced in the Selections from Proceedings of Committee in former numbers, but it will be convenient to have them together. First, there will be the Islington men who were ordained last Trinity. They are:—The Rev. E. Leversuch, to Sierra Leone; the Rev. S. S. Farrow, to Yoruba; the Rev. F. Burt, to E. E. Africa; the Revs. F. Etheridge and F. B. Gwinn, to the Santal Mission; the Rev. H. J. Hoare, to the Punjab (Afghan Frontier); the Rev. W. J. Abigail, to Sindh; the Revs. A. A. Parry and C. W. Thorn, to Western India; and the Revs. J. C. Pavey and (for the Kois) A. E. Goodman, to the Telugu Mission. Then there will be the University men. They are:—The Rev. E. J. Perry, M.A., of Worcester College, Oxford, late a Master in the Merchant Taylors’ School, to be Principal of the College at Kandy, Ceylon; the Rev. C. H. Stileman, B.A., Trinity College and Ridley Hall, Cambridge, late Curate of St. Peter’s, North Shields, to Baghdad; the Rev. Ilsley W. Charlton, M.A., St. Catharine’s College, Cambridge, late Curate of St. Benet’s, Stepney, to Bengal; the Rev. D. J. McKenzie, London College of Divinity, late Curate of Christ Church, Derby, to the Punjab (Afghan Frontier); the Rev. A. N. C. Storrs, B.A., Queens’ College, Cambridge, late Curate of Trinity, South Hampstead, to Tinnevely; the Rev. H. M. Eyton-Jones, B.A., Jesus College, Cambridge, to Fuh-Kien; the Rev. H. Tugwell, B.A., of Corpus Christi College, Cambridge, late Curate of Petworth, to Yoruba; the Rev. T. R. Waltenberg, M.A., of Exeter College, Oxford, to Madras; the Rev. E. B. Beauchamp, of the London College of Divinity, late Curate of Wotton, Surrey, to South China; the Rev. E. A. Douglas, M.A., of Christ’s College, Cambridge, Curate of Hendon, Sunderland, to Tinnevely, to join the Itinerancy (Mr. Douglas will accompany the Rev. J. Barton); the Rev. J. Hind, B.A., Queens’ College, Cambridge, late Curate of all Souls’, Marylebone, to Japan; and Dr. W. W. Colborne, M.D., University of London, M.R.C.S., L.S.A., to South China (Kwang Tung). Among the ladies who are going out for the first time are Miss E. Dunkley (whose appointment was announced in the “Selections” last May), to Sierra Leone; Miss S. L. Barker, Miss Cox, and Miss Porter, to Japan; Miss Ridley to Hong Kong; Miss E. Jackson and Miss M. Tynan, to Yoruba; Miss Gedge, to East



Africa; Miss Valpy and Miss Wilson, to Persia; and Miss C. E. Vines, possibly to Tinnevely. To this list should be added the Rev. H. Knott, M.A., Corpus Christi College, Cambridge, late Curate of St. Simon's, Southsea, appointed to the Gond Mission, and Dr. W. P. and Mrs. Mears, appointed last spring to Fuh-Ning, South China; but both Mr. Knott and Dr. Mears have been ill, and their departure may, in consequence, have to be postponed. The latest appointments are given on page 569.

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THE Valedictory Dismissal will take place in St. James's Hall, in the afternoon of October 3rd. It will be preceded by a Communion Service at St. Martin's-in-the-Fields, Trafalgar Square, which has been kindly lent by the Vicar, the Rev. J. F. Kitto, for the purpose, when an address will be delivered by the Rev. Canon Ripley. The Valedictory Address at St. James's Hall will be given by the Rev. A. E. Barnes-Lawrence, of Blackheath. It is not possible up to the time of going to press to give the time of either the Dismissal or the Service, but full particulars will be announced in the October *Intelligencer*.

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As we write, we are looking and longing for news from Eastern Equatorial Africa. The newspaper telegrams from Zanzibar on July 26th and 27th mentioning that Mwapwa had been attacked by the followers of the Arab chieftain, Bushiri, and that, of the two Germans there, one had been killed and the other had escaped, left us in anxious solicitude regarding the Revs. J. C. Price, H. Cole, and A. N. Wood (with Mrs. Cole and two children), who were not named in the telegrams. But a Foreign Office telegram, received on July 31st, from the Acting Consul-General, states that they (or some of them) had gone into Ugogo. News, of course, may arrive any day, and may be several days old when this number appears. God grant that we may continue to hear of the safety of our brethren, and that their staying on despite their perils, and notwithstanding the chance Colonel Euan Smith gave them of leaving, may commend their message to the people.

From the Victoria Nyanza no news has come since Mr. Douglas Hooper left in January. It is some years since so long an interval elapsed without letters. Let not the four brethren there—Mackay, Gordon, Walker, Deekes—be forgotten for a moment in our prayers.

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WE regret to announce the death, on July 27th, of the Rev. J. H. Morgan, of the Mid-China Mission. Mr. Morgan was ordained and appointed to China in 1884. After nearly four years' residence in that country pulmonary symptoms became manifest, and he was ordered home. But the change did him no good, and it was medically suggested that he should have a year's residence in South Africa. In the *C.M. Gleaner* for March last we quoted from a letter in which he said that he hoped "soon to fulfil the hopes and predictions of many friends and advisers in increase of strength and restoration." But it was not to be; God had for him a higher service than that of earth.

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THE death, we are sorry to say, is announced of the Rev. Charles Kushalli, C.M.S. Native clergyman in the Mauritius. Mr. Kushalli was first engaged as a Mission agent by the late Rev. David Fenn (missionary in South India, and for some time Secretary of that Mission), when on a visit to Mauritius in 1855, funds for Mr. Kushalli's support being supplied by a C.M. Juvenile Association started a few months before by Lieutenant Gordon, R.E. Mr.

Kushalli had therefore been associated with missionary effort in Mauritius since the establishment of the Mission there. He was ordained by Bishop Ryan in 1864; he died on June 22nd, 1889.

THE following is an account, by Mr. D. A. L. Hooper, of the incidents attending his journey, at the beginning of the year, from Nassa to the coast, his detention by Bushiri, and his subsequent release. It was written after Mr. Hooper's arrival in England, and should have appeared before, but the exigencies of space have shut it out from the last two numbers of the *Intelligencer*. Mr. Hooper says:—

I left Nassa January 2nd, without any idea of the trouble at the coast being so serious. I was nearly a fortnight at Usongo, staying with Mr. Stokes and his wife, and he said I should have no difficulty in getting through to the coast. On my arrival at Kisokwe (February 9th), I heard of Mr. A. Brook's murder at Saadani, and therefore of course I could not go on, but the Roscoes were expecting an escort to take them down, and it was thought best for me to wait and go down with them. It was not until April 8th that we got off from Mamboya, Bushiri having sent up his own men in charge of Mwenyi Jehazi, his right-hand man, to take down "all the English at Mpwapwa and Mamboya;" the French priest, Père Etienne, of Bagamoyo, writing and saying that the English Consul at Bushiri had come to an understanding, and that we might safely entrust ourselves to Mwenyi Jehazi.

We arrived at Bushiri's camp, situated four miles from Bagamoyo, on April 24th, about 3 p.m., and were received with great honour, several barrels of powder being blown off, and all Bushiri's men turning out. When we met Bushiri he told us that two Englishmen (Edwards and Taylor) were waiting for us at Père Etienne's, and that he would send over immediately and ask them to come in the morning with the père.

On their arrival Bushiri had a long interview with the père, and it was decided that the Roscoes should start back with the père, and that Edwards, Taylor, and I should remain until the money, as agreed by the Consul, was paid. It was thought that we should be able to leave that evening. But only Rs. 4000 arrived and not the

Rs. 10,000 (Meyer's money),\* which did not arrive until the following evening, when we were all surprised by Bushiri sending for Edwards and Taylor, and telling them to go and leave me. Taylor asked leave to remain with me, but Bushiri refused. Edwards said that, anyhow, I would be released on the Sunday (this was Friday), and he said on the following morning he would send me some food. But I did not hear from any one on Saturday. On Sunday the père sent over and begged Bushiri to release me. He also sent some food and claret. Bushiri's word was, "I agreed that the English from Mpwapwa and Mamboya should pass, but you have come from the far interior." The men also brought a note from the Acting-Consul at Zanzibar, saying that Bushiri had asked for the release of Captain Brownrigg's murderer in exchange for my release, and that he (the Consul) had telegraphed home, asking Lord Salisbury's permission to release him. On Tuesday, another letter arrived, saying that the man would be released on my arrival at Zanzibar; but Bushiri would not agree to that—"Let the Arab be delivered to the Frenchmen, and then I will let you go." I expected to be set at liberty the next day, and was short of food, as the père said, "You are sure to arrive at mine to-day, and so I will not send you any provisions." The next days passed very wearily, for I was all day in my tent, which was partly closed. The stench was awful, and I had a bad attack of diarrhoea, which made me weak. I could not imagine why no word came, and on Thursday I asked Bushiri to let me send a letter to the Frenchmen. At first he acceded to my request, but afterwards refused, saying he had no messengers;—that made me

\* This money was not a price for the safety of the missionaries. Most of it was due to Bushiri on another account, unconnected with the Mission.

think he was breaking his faith, and had stopped all communication.

Friday evening came, and I received a letter from the père with some food. You may be sure I was glad to hear on Saturday that the Arab had arrived at Bagamoyo, and when Bushiri came to the tent, he said, amusingly, "Oh, you laugh!" I said, "Yes, can I go?" and he said, "Yes, pack up;" and I was soon off. The Frenchmen did all in

their power to assist us, and the Germans were most considerate.

The only explanation the Frenchmen could give of the delay, was that Bushiri wrote to the Sultan when he sent over for the Arab, and that the Germans might have wanted to delay the delivery of the letters until they had ascertained the contents of the letters to the Sultan.

SOME of our friends may have seen it stated in the Church papers that "radical changes are contemplated in respect to the Niger Mission." This phrase without explanation may cause some misapprehension. Plans for the Niger Mission have been under discussion for some time, and the Committee have decided to invite additional Europeans to join the Mission who may take a fuller share than hitherto in the more direct missionary operations. As various questions of importance will naturally arise in connection with this measure, the Committee wish to discuss the questions in detail with the Bishop, and have invited him to come to England. It is hoped he may arrive before the autumn is over.

THE Rev. J. Zeller, referring to the reinforcements sent to Palestine, and contrasting the insignificance of these accessions when compared with those of the Romanists, writes:—"The Roman Catholics make it no secret that they are determined to conquer Palestine. Almost every year we have caravans of more than 500 French people, mostly priests and nuns, coming to Jerusalem, and marching into the town with a flag bearing the motto of the Crusaders of old, 'Dieu le veut.'"

THE Calcutta Localized *C.M. Gleaner* gives the following account of a Conference for C.M.S. Bengali Agents at Chupra for the deepening of spiritual life:—

The third of these now annual conventions was held April 25th to 28th at Chupra, in the Nuddea Zillah.

It has been entirely under the direction of the Rev. W. H. Ball, who, during the three days, gave a consecutive series of *eight* Bible-readings, which were full of interest, involving much Bible searching and much searching of heart.

Invitations had been sent only to the pastors, catechists, and readers of the district, and, with only one or two exceptions, all were present at the Conference. It would have been a great pleasure to have seen a much larger gathering, but the expenses of entertainment are heavy, and we have not yet risen to the standard where every one esteems it a duty to pay his own expenses when the opportunity is afforded for spiritual refreshment of this kind.

All assembled on Monday evening,

the 25th. A short opening service was held the same evening in the church. The evening Second Lesson (1 Cor. xv.) seemed specially appropriate, speaking, as it did, of the appearances of the risen Lord to His own, and to them only. We had gathered together hoping to see Jesus, and were well reminded at the outset that the risen Christ can only be seen of those who have risen with Him, partakers of the Resurrection Life.

On Tuesday morning we gathered round the Table of our Lord, Mr. Ball having bidden us welcome in the Saviour's name, to come apart and rest awhile, urging us to take Samuel's words upon our lips in prayer—"Speak, Lord, for Thy servants hear." There were thirty-three communicants at that early first service.

At 9 a.m. Mr. Ball gave his first Bible-reading, on "The Kingship of

Christ." All had their Bibles, and very numerous were the references looked out from all parts of the Book, all illustrating the subject, and each contributing its quota of glory to the King. If space were allowed me, I could give full analyses of those delightful Bible-readings, but I must be content with the bare mention of the subjects. At 12.30 noon we had an intercessory prayer-meeting and Missionary Litany. A goodly number of requests for prayer had been sent in. Breakfast followed at 1 p.m. At 3.30 the second Bible-reading, subject, "The Power of the King." At 6.30 p.m., "The Grace of the King."

The second day commenced with a prayer-meeting, chiefly of self-humiliation and confession. The subjects of

the three Bible-readings the second day were—"Children of the King," "The Privileges of the Children," "A Glorious Inheritance."

The third day there were only two Bible-readings, on "Serving the King" and "Failure and its Causes," and in the evening we again met at the Lord's Table, all joining together at the close of the service in saying the prayer of self-consecration to the service of the King, in the words, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."

The following morning we all separated to take up again our service in our different parishes.

At Chupra, where Mr. and Mrs. Parsons reside, the work among the women is hopeful. From twenty to thirty attend the church daily for morning prayers, and they have shown much readiness in almsgiving. There are thirteen Sunday-schools in the district, with a roll attendance of 200 boys and 220 girls. The one at Chupra is the largest, with eighty boys and ninety girls.

THE congregation at Bahawa, in the Santal Mission, is one of the most miscellaneous in India. It numbers 229, exclusive of the Girls' Boarding-school with its seventy-six pupils. These are scattered in sixteen villages, and among them are Santals, Malers, Chamars, Kamars, Jagis, Kyonts, and Doms, all different races and castes, but all bound together in the love of God in Christ.

THE following letter from the Rev. W. Banister, of Ku-Cheng, is specially interesting in two respects. First, it shows the extension undertaken in consequence of the Revs. H. C. Knox and H. S. Phillips and Dr. Rigg having gone out last autumn. Secondly, it shows what sort of men Dr. Van Someren Taylor has turned out as Chinese medical evangelists:—

*Nang Wa K'au, Foochow,  
April 2nd, 1889.*

I am writing to you from this, the most recent and farthest outpost in the Fuh-Kien Mission. It is only through the coming of our brethren, Mr. Knox and Mr. Phillips, that this new extension has been possible; and, indeed, it may seem to some, even now, to be premature to attempt to settle anywhere before they know the language or the people, and I trust the Committee will not think it going beyond their instructions to come and live up here, instead of studying the language at Ku Cheng. But the obvious advantage of studying and learning the dialect where it is spoken, and where they can

use what they learn every day, certainly compensates for any disadvantage or personal risk which may attend their living so far in the interior.

I am thankful that God has so far blessed us and prospered our attempt to occupy another outpost for the Master in this dark and degraded land. You will remember that in my last letter I informed you that I had rented property in the market-town of Nang Wa K'au, in the Kiong Ning prefecture, and some fifteen miles from the city of Kiong Ning. The Conference Minutes would also inform you that Dr. Rigg and myself were to come here for some preliminary work, chiefly medical, to prepare the way for the new station. When the

telegram from you arrived, informing us that Dr. Taylor's departure had been delayed until the autumn, Dr. Rigg, in consultation with the brethren at Foochow, decided to give up his preliminary work in conjunction with me, and send on two of Dr. Taylor's medical students instead, to do what medical work they could. As Dr. Rigg assured me that the head-student was a thoroughly efficient man, I proposed to the brethren in consultation at Foochow that the two students should come up to Nang Wa K'au, and carry on an opium-refuge and dispensary until Dr. Rigg could permanently locate there himself. I am thankful to say they fell in with this suggestion, and, accordingly, Mr. Phillips and myself left Ku Cheng on February 15th, and, after spending a Sunday at our out-station of Siong Po, we arrived at Nang Wa K'au on the 18th. We began our work of preparation with trust and confidence in the great God and Father who had led us here, yet not without some misgivings that the turbulent population of Nang Wa would give us anything but a friendly reception. After being a couple of days in possession of the premises rented last year, I was able to make a very good exchange for another and more desirable property at much less rent, and to which we removed as soon as possible. It is a property formerly occupied as a tea-hong by the Russians some years ago. The house they used as a dwelling is somewhat detached from the main building, and is fairly convenient for two bachelors; and Phillips felt sure that he and Knox would be very comfortable when once settled. The main building required some considerable repairs before it would be suitable for an opium-refuge and dispensary, but as the rent is only \$70 per year, and we have a lease for ten years, the cost of repairs will not be out of proportion. We soon had the carpenters and plasterers at work, and I am thankful to say that now the work is nearly finished, and will serve our purpose until Dr. Rigg can come here and begin his medical work proper. The property is sufficiently large for a regular hospital and house for the resident medical missionary, and, perhaps, with a little management, a house for the clerical missionary as well. I hope, therefore, the Committee will recommend a grant

from the William Charles Jones Fund for a hospital, &c., here, so that when Dr. Taylor returns in the autumn, Dr. Rigg can begin his work as a medical missionary without delay in this new station. We hope, however, to discuss the subject at our approaching Sub-Conference, when we shall have the advantage of Dr. Rigg's presence and advice. There have been some dark clouds of threatened disturbance, but, owing to the prompt and energetic action of the Native authorities, they have passed away, and I believe they will not return. Through it all we have felt that everything was in our Father's hand. He will do and order all things for our good and His glory. If it is His will that work should go on here, no man can hinder.

After we had been in possession a couple of weeks, Mr. Knox arrived from Ku Cheng, where, after a few days, I returned, as my presence was required there. The two medical students arrived at Ku Cheng from Fu Ning on March 15th, and left again on the 18th for Nang Wa K'au, where our brethren were anxiously expecting them. I followed them two days later with the medicine which Dr. Rigg had ordered for the work.

I arrived the second time at Nang Wa on Saturday, March 23rd, and found that things had prospered since my departure. On March 26th the dispensary work began, and has gone on without interruption, and with a daily increasing number of patients ever since. There have been an average number of fifty or sixty each day. We are all filled with admiration at the skilful and business-like way in which these two medical students do their work, and we cannot be too thankful for their presence and help. Their work, demeanour, and spirit reflect the greatest possible credit upon their instructor, Dr. Taylor, and I am sure the Committee will rejoice that Dr. Taylor's careful and painstaking labour for several years upon these students has enabled them to supply a very important want in the present emergency. The opium refuge was opened on Monday, April 1st, and now contains six patients, who are being helped to break free from the bonds of this awful vice. Our two brethren will now reside here for the future, until they have learnt the language and can begin their direct

missionary work. They have, of course, no responsibility, further than the protection which the very presence of two foreigners will give to our Native brethren and to the establishment. The Native staff consists of the two medical men and a senior and junior

catechist, and for them all I must ask your earnest and continual prayer, that our God will enable the two brethren soon to speak the dialect, and bless and prosper all that is done in His holy name at Hang Wa K'au.

A RECENT Shanghai newspaper contains an interesting account of a missionary meeting held in the large foreign settlement at that city on May 1st. General Kennedy, U.S.A. Consul-General, presided; the Rev. T. R. Stevenson, pastor of the Union Church, opened with prayer; the cathedral organist, Mr. Crompton, led the hymns. The Rev. W. Muirhead, L.M.S., spoke on India, Ceylon, and Burmah; Dr. Allen, American Episcopal Methodist, on China and Japan; Mr. C. Thorne, an English resident, and a member of the C.M.S. Finance Committee, on the missionary work going on in Shanghai. The Rev. F. L. Hawks Pott, American Episcopal Church, read a paper by Dr. Percy Matthews, describing personal visits to Moosonee, &c.; the Rev. G. F. Fitch, American Presbyterian, spoken on Mexico and South America; and Archdeacon Moule on Africa and the Islands of the Sea. The Rev. H. C. Hodges, British Chaplain, closed with a few hearty words. This is a good example, that should be followed at other foreign and colonial ports where there are many English.

THE energetic friends of the C.M.S. in South London, particularly the members of the Lay Workers' Union there, are organizing a Missionary Loan Exhibition and Sale, similar to the recent one at Kensington, to be held at Brixton in October. Articles for both the Exhibition and Sale are appealed for. Address Rev. J. Seaver, St. Mary's Vicarage, 147, Queen's Road, Peckham, S.E.

THE prize-day of the Church Missionaries' Children's Home, which was to have been held at Limpsfield on July 25th, has, through the sudden death of Mr. Ronald Leveson-Gower, been postponed to the autumn.

SPECIMEN copies of the *Church Missionary Sheet Almanack* for 1890 will, we hope, be ready for distribution by the middle of this month. We hope clergymen and others who are intending to localize a sheet almanack in their parishes next year will send for a copy before they make their selection.

#### NOTICE.—VALEDICTORY MISSIONARY MEETINGS.

THE Secretaries are arranging for Special Valedictory Meetings in large provincial centres, to be addressed by the missionaries proceeding to the field in October and November. The following centres and dates have already been settled: Sunderland, October 1st; Derby, Bath, Bristol, on October 7th; Birmingham, Cheltenham, Gloucester, on October 8th; Salisbury, October 9th; Southsea, October 10th; Southampton, October 11th; Cambridge, October 14th; Kensington, October 15th. Other towns are to be added, and a full list will be published in our next number.

N.B.—Just as we go to press a communication from the Archbishop of Canterbury has reached us stating that he has fixed November 1st (All Saints' Day) for the consecration of Dr. E. N. Hodges to the Bishopric of Travancore and Cochin.

## HOME WORK OF THE SOCIETY.

**Barnsley.**—The Annual Meeting on behalf of the Society was held in the Assembly Room, on Monday, June 17th, the Rev. Canon Kirby in the chair. The Report read by the Secretary (Rev. C. Bennett) showed that Barnsley had contributed 172*l.* 12*s.* 1*d.*, being an increase of 20*l.* over last year. The Chairman having referred to the large income of the Society, the attacks by Canon Taylor, and the conduct of the Shah in Persia, was followed by the Rev. W. Laycock and also by the Rev. J. W. Balding, the latter giving a very interesting account of his work in Ceylon.

The Anniversary Sermons were preached on the preceding Sunday in the different churches by the Revs. J. W. Balding, W. Laycock, and W. Elmhirst. There were also meetings during the week at Darton and Stainbro, at which Mr. Balding spoke.

**Barnstaple.**—A Meeting of the Society was held at the Bridge Hall, on June 18th, when the Bishop of Exeter presided. The Rev. W. E. Ryan gave a stirring address, and the Revs. Preb. Edmonds and C. J. Down also spoke.

**Boston.**—The Anniversary of the Boston C.M. Association was held on Sunday and Monday, July 7th and 8th, having been preceded by a Devotional Meeting in the Town Hall on Saturday evening. Sermons were preached in the Parish Church and St. James's, by the Ven. Archdeacon Hamilton and the Rev. H. Fuller, Association Secretary for Lincolnshire and Notts. On Monday morning the Annual Juvenile Meeting took place in the National School-rooms, Pump Square, when 964 children and young persons, with their teachers, were present; and the General Annual Meeting was held on the evening of the same day in the Town Hall, under the presidency of the Vicar, when interesting addresses were given by the deputation. From the report, which was read by the Chairman, it was shown that the Association is now in the sixty-sixth year of its existence, and during that period has remitted to the Parent Society 17,796*l.* 18*s.* 7*d.* The proceeds of the past year amounted to 404*l.* 1*s.* 9*d.*, which is quite up to the ordinary average, notwithstanding the general prevailing depression in the town and neighbourhood, and of this sum 29*l.* 8*s.* 11*d.* was raised by the Juvenile Association, 124*l.* 19*s.* 10*d.* by the Village Branches, and 115*l.* by a Sale of Work; the rest arising from sermons, boxes, and subscriptions.

**Bridgwater.**—The Annual Meeting of the Bridgwater Auxiliary of the Society was held on Tuesday evening, June 18th, in the Council Chamber, by kind permission of the Mayor. Mr. H. T. Daniel, of the Manor House, Stockland-Bristol, presided, who, in the course of his address, alluded to the many dangers and difficulties with which the missionaries were surrounded. Mr. Woodward, the Local Sec., then read the report, which showed that the amount raised by the Auxiliary during the past year was 22*l.* 16*s.* 7*d.*, which sum, together with 8*l.* realized by the Ladies' Working Committee, had been forwarded to the Society. The Rev. H. A. Bren, missionary from Bombay (the Deputation), then addressed the meeting. The Revs. A. J. Bowen and W. G. Fitzgerald also spoke.

**Cowes, Isle of Wight.**—Sermons on behalf of the Society were preached on Sunday, July 7th, at St. Mary's Church, in the morning by the Rev. E. F. Norman and in the evening by the Rev. T. J. Lee Mayer, from the Punjab; and at Holy Trinity Church, in the morning by the Rev. T. J. Lee Mayer, and in the evening by the Rev. J. Bailey. On Sunday afternoon, Mr. Mayer gave a missionary address to the young.

The Annual Meeting was held on Monday evening at the Foresters' Hall, West Cowes, when there was a fair attendance, and the chair was taken by the Rev. J. Bailey (Vicar of Holy Trinity), who was supported by the Revs. E. F. Norman (Curate of St. Mary's), A. W. Keeley (Curate of Holy Trinity). The report for the year ending March 31st, 1889, so far as it relates to the Holy Trinity parish, showed that the amount sent to the Society for the year was

47*l.* 18*s.* 7*d.* A subscription, 4*l.*, was received too late for remittance. The Chairman then made an earnest appeal to the audience on behalf of the Society, which he said had a great object in view, in which it should be the object of all to take part. The Rev. — Ince, of Gurnard, who for some time was a chaplain in India, bore testimony to the good work done by missionaries in Bengal. The Rev. T. J. Lee Mayer dealt especially with the missionary work in the Punjab and other parts of Northern India. The Rev. E. F. Norman (Curate of St. Mary's) was the last speaker, and explained that there was no want of interest in the missionary work in the parish of St. Mary's. He hoped they would do more in the future.

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**Frome.**—On Sunday, June 16th, a Sermon was preached at Holy Trinity Church by the Rev. H. K. Binns, from Eastern Equatorial Africa. The Annual Meeting was held on Monday evening. The chair was taken by J. Tremlett, Esq., and after an interesting speech from him, was followed by Major Sheppard (Treasurer), who stated that the total amount raised by the Auxiliary during the past year was 49*l.* 16*s.* 3*d.* The receipts from the Juvenile Association (2*l.* 3*s.* 2*d.*) were too late to be included in the report. Mr. Binns then gave many interesting details of Mission work in Eastern Equatorial Africa.

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**Great Baddow.**—On June 21st the Annual Meetings of the Essex Church Missionary Union were held at Great Baddow by invitation of the Rev. A. N. Colley (Vicar). The Hon. District Secretaries met at the Vicarage for the transaction of business, and afterwards lunched in the parish-room. In the afternoon a meeting was held in the same room, under the presidency of Mr. W. H. Penrose, who occupied the chair in the unavoidable absence, through indisposition, of Sir Thos. Powell Buxton. The Rev. A. N. Colley having expressed the pleasure he felt in welcoming the Union to Baddow, delivered a short exposition upon Mission work. The Rev. W. Trimmer (Broomfield) offered prayer; and the Rev. J. W. Mills (Hon. Sec.) explained the objects of the Union, and read the cash account, which showed a balance in hand of 10*l.* 11*s.* 5*d.*, as against 13*l.* 14*s.* last year. Fourteen fresh members were elected. The Chairman announced with regret the resignation of the Hon. Secretary and Treasurer, who was removing to another sphere of labour. The Rev. Dr. Ashwin (Dedham), was elected as Hon. Sec. and Treasurer. The Rev. C. H. V. Gollmer (missionary from Lagos), followed with an interesting address upon Mission work in West Africa. At the evening meeting a second address was given by Mr. Gollmer.

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**Guildford.**—The Annual Meeting of the Guildford and District Auxiliary of the Society was held in the Constitutional Hall on Monday afternoon, June 17th. Viscount Midleton, who presided, in the course of a somewhat lengthy address, spoke of Africa and the missionary work in that dark continent. In conclusion he pointed out that there were numbers of brave, earnest men willing to go forth into those dark lands of Africa, and he made an appeal for financial support, which, he said, it was the duty of all at home interested in missionary work to provide. The Rev. A. H. Bowles read the annual report, which stated that the total receipts from Guildford and district had this year risen from 486*l.* to 550*l.* The Rev. C. H. V. Gollmer then gave some interesting details of the work done in West Africa.

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**Lichfield.**—The Anniversary of the Church Missionary Society was celebrated in Lichfield on Sunday, June 23rd. The preachers at the Cathedral and several churches being Archdeacon Scott, Archdeacon Phair (N.-W. America), the Revs. Prebendary Graham, F. G. Littecot, R. Weston, and C. E. Hubbard. On Monday afternoon a Children's Meeting was held in the Assembly Room; and in the evening Bishop Bromby presided over a meeting in the same room, when addresses were given by Archdeacon Phair and the Rev. H. P. Stokes, of Wolverhampton.

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**Lower Winchendon.**—Sermons on behalf of the Society were preached on June 9th, by the Rev. R. Pargiter, Vicar of Towersey, and the Vicar, the Rev.



**A. C. Alford.** The Annual Meeting was held in the schoolroom, on June 12th; H. H. Smith, Esq., churchwarden, presiding. The Vicar having read the financial statement, viz. that 3*l.* 9*s.* 7*d.* had been sent up from this Auxiliary last year, the Chairman, the Revs. H. Meeres and F. E. Walton (from Benares) then addressed those present.

A. C. A.

**Matlock Bath.**—At the Annual Conference of the Derwent Valley Sunday-school Teachers' Association, at Matlock Bath, on Saturday, June 29th, a paper was read by the Rev. W. R. Blackett, Vicar of Holy Trinity, Nottingham, on "The Promotion of Interest in Foreign Missions in the Sunday-school." There were about ninety clergy and Sunday-school teachers present, and an interesting discussion followed the reading of the paper. The Society supplied short pamphlets on the subject, which were distributed gratuitously among those present.

**Orton Waterville.**—A meeting in aid of the Society was held in the garden of Orton Waterville Rectory on Wednesday, June 26th, and the day being fine, large numbers of the villagers, as well as others from Peterborough and the surrounding district, attended. The proceedings opened shortly before three o'clock. Archdeacon Phair, of Rupert's Land, North-West America, who attended as the Deputation, gave a very interesting address, descriptive of the trials and difficulties of Mission work amongst the Indians of North-West America. There was the usual Sale of Work on the lawn during the afternoon, and in the evening a public meeting was held in the schoolroom, presided over by the Rev. J. Mills, and at which addresses were delivered by the Rector, Archdeacon Phair, and others.

**Reading.**—The Annual Meeting of the St. John's, Reading, branch of the Society was held on Friday evening, June 28th, in a tent erected in the grounds of Greenlands, Redlands Road, by permission of Mr. Alfred Sutton. Canon Payne, Vicar of St. John's, presided. The Chairman made a few remarks, saying that that was the forty-first year of the branch, and that last year they sent up to the Parent Society 358*l.* 9*s.* 3*d.*, which sum included 63*l.* 19*s.* 6*d.* from the Juvenile Society. Canon Payne went on to speak of the good the Association was doing, and commended its work to all Church people. The Rev. F. E. Wigram then gave an interesting account of his tour round the world. 15*l.* 5*s.* was collected at the close of the meeting.

**Southport.**—The Annual Meeting of the Southport Auxiliary was held in the Cambridge Hall, on June 24th, under the presidency of Archdeacon Clarke, supported by nearly all the local clergy. The annual report, read by the Rev. Dr. Porter, showed that during the past year Southport and Birkdale had contributed 660*l.*, or 100 guineas more than last year. Amongst those taking part in the proceedings were the Revs. H. D. Williamson (missionary to the Gonds, Central India), J. Stokoe, R. Stephenson, R. O. Greep, and J. Williams, Mr. H. M. Lawrence, Dr. Barron, and Mr. T. Davies.

**St. Alban's.**—The Annual Meetings of the West Herts Association in connection with the Society were held in the Assembly Room at the Town Hall, St. Alban's, on Thursday, July 4th. At the afternoon meeting Mr. Dudley H. Ryder presided. The Rev. E. C. Ince, the Local Secretary, read the annual report, which stated that the amount raised by the West Herts Association during the past year was 1021*l.* 12*s.* 7*d.* The Rev. E. Sell described the work done among the Hindus in South India, and an address was also given by Archdeacon Phair. At the evening meeting the chair was occupied by Mr. G. L. Dashwood, Shenley. The principal speakers were again Archdeacon Phair and the Rev. E. Sell.

**St. John's Wood.**—The Annual Meeting of this Association was held on Tuesday, June 4th, at the Eyre Arms Assembly Rooms. The Rev. Canon Money, Vicar of Holy Trinity, Kilburn, presided. The report was read by the Hon. Secretary, and it recorded success during the year, and an increase in the

sum total. The Hon. Treasurer presented the balance-sheet, and this showed the receipts had been 689*l.* odd. The Chairman, having addressed the meeting, was followed by Archdeacon Hamilton, who gave a very interesting address, giving his experience of thirty years in West Africa. The Rev. Canon Duckworth and Mr. Ward also spoke.

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**St. Leonard's-on-Sea.**—A Half-yearly Box Opening was held in the Schoolroom on Friday, June 28th, when the box-holders were invited to a tea given by the Rev. and Mrs. J. Awdry Jamieson. About 55*l.* were found in the boxes as the gleanings for the last half-year. The Public Meeting followed, and after a few introductory remarks from the Rector, who was in the chair, the Rev. H. D. Williamson, missionary to the Gonds, gave a most interesting address on his work amongst those highland tribes of Central India.

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**Tonbridge.**—On Sunday, June 16th, sermons were preached in the Tonbridge churches and at Bidborough, in connection with the local branch of the Society. On the Monday evening the Annual Meeting was held at the Public Hall. The Rev. G. Noel Storrs, the Hon. Dist. Sec., presided, and reported that last year 193*l.* 6*s.* was raised by the Association, as against 182*l.* in the previous year. The Rev. J. Bates, missionary from Ningpo, spoke upon the work in that country. Mr. W. Brown also spoke.

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**Ventnor.**—Sermons were preached in St. Lawrence Church on Sunday, July 7th, by the Rev. H. D. Williamson, missionary to the Gonds, North India. On Monday afternoon a meeting, largely attended, was held on the Rectory Lawn, the Rector, the Rev. R. W. Odell, presiding. After Scripture had been read and prayer offered by the Rev. A. P. Clayton, of Holy Trinity Church, the Rector stated that during the year the St. Lawrence Association had raised 110*l.* for the funds of the Society, towards which amount missionary boxes had contributed nearly 19*l.* Mr. Odell stated that he had made an interesting calculation as to what individual collectors had done, and he found that through a period of years one box had yielded 89*l.*, another 49*l.*, a third 22*l.*, and a fourth 21*l.* Mr. Williamson followed with an interesting address on his work among the Gonds.

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**Winchester.**—The Summer Gathering of the Contributors and Workers of the Winchester C.M. Juvenile Association was held in the grounds of Christ Church Vicarage, Winchester, on July 4th, under the auspices of the Rev. Canon and Mrs. Gibbon, and the Rev. A. and Mrs. Baring-Gould. The amount paid in by Contributors and Workers during the afternoon was over 135*l.*, as against 115*l.* on a similar occasion last year.

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**Yeovil.**—The Juvenile Association, after a tea given by a few friends, were addressed at the Victoria Hall, on June 17th, by the chairman, the Revs. H. T. Beebe, W. Clayton, and F. A. Dixon. Papers were given to all the young people as they left the hall. Eleven took boxes, one bespoke one, subject to her parents' consent, and 10*s.* 9*d.* was collected. The general meeting was addressed by the Rev. H. T. Beebe, chairman, the Rev. W. Clayton, and the Rev. B. Bull. The annual report stated that the gross amount received by the treasurer from Yeovil and the district was 180*l.* 0*s.* 10*d.*, of which West Coker contributed the amount of 53*l.* 4*s.*, and eight other parishes amounts varying from one guinea to 47*l.*, and that a prayer-meeting had been started, to be held on the first Tuesday in each quarter, at 3.45 p.m. At the close of the meeting papers and one box were given out, 1*l.* 13*s.* 2*d.* collected, and then and on the following morning 8*s.* worth of books and papers sold.

Sermons were preached in seven churches on Sunday, the 16th, in Yeovil and the neighbourhood. The very interesting fact was made known at this Yeovil meeting that the Baptist minister of the town contributed very generously to this Association.

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F. A. D.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 16th, 1889.*—On the recommendation of the Ladies' Candidates Committee, Miss Mary Tynan was accepted for missionary work, and appointed to Abeokuta, in the Yoruba Mission.

The locations were fixed of the following missionaries recently accepted by the Society:—The Rev. J. Hind to Japan; the Rev. T. R. Waltenberg to Madras; Miss Gedge to East Africa; Miss Valpy to Baghdad.

The Rev. E. B. Beauchamp, of the London College of Divinity, Curate of Wotton, Surrey, was accepted for missionary work.

The Secretaries reported the death, on July 1st, of the Rev. W. J. Edmonds, of the Japan Mission. Mr. Edmonds accompanied the Rev. James Hannington in his first journey to the Nyanza in 1882, but was obliged to return through failure of health. He joined the Japan Mission in 1885. Much sympathy was expressed by the Committee for the widow and friends of their deceased Missionary.

A Minute of the Madras Corresponding Committee on the desirability of raising the Noble High School at Masulipatam to the B.A. standard having been considered, it was agreed that that Institution should be raised to the B.A. standard from January 1st, 1890.

The Rev. Rowland Bateman, M.A., Itinerating Missionary in the Punjab, and the Rev. H. D. Goldsmith, M.A., Principal of the Society's Divinity School in Madras, were introduced to the Committee, and received a cordial welcome. Mr. Bateman, who has been labouring in the Punjab since 1868, referred to the encouragements of the work amongst Mohammedans, and to the great value of such schools as the Anglo-Vernacular School at Narowal as missionary agencies; and narrated the circumstances under which a large number of the lowest classes of the rural population, baptized (too hastily it is feared) by another society in C.M.S. districts, have now come under his charge. He spoke with much hopefulness of the prospect of the evangelization of the Punjab being largely and effectively taken in hand by earnest missionary-hearted Native Christians of the Punjab itself. Mr. Goldsmith referred to the two works in which he had been engaged in Madras since his arrival there some ten years ago, viz., that amongst Mohammedans of Madras, and that in connection with his charge of the Society's Divinity School. He gave interesting and encouraging instances of the young Native Christians—graduates and under-graduates of the Madras University—who had passed under his teaching in the Divinity School, and who had now passed out into connection with the Native Church Councils on the Society's own work.

On the recommendation of the Sub-Committees in charge of the Missions in Palestine, North India, Punjab and Sindh, Western India, South India, Ceylon, South China, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, July 30th.*—On the recommendation of the Ladies' Candidates Committee, Miss Elizabeth C. Wardlaw Ramsay was accepted as an Honorary Missionary for Palestine, and Miss Eliza M. Hall to take charge of the C.M.S. Orphanage at Agarpara.

The Secretaries reported that a telegram had been received announcing the death of the Rev. J. H. Morgan (Mid China Mission) in South Africa, whither he had gone for the benefit of his health. The Committee heard with deep regret of Mr. Morgan's decease, and directed the Secretaries to convey to his relatives an expression of their deep sympathy.

The Rev. Herbert Tugwell and the Rev. E. B. Beauchamp, recently accepted by the Society, were appointed to the Yoruba and South China Missions respectively.

The Rev. W. Wallace, M.A., Trinity College, Dublin, Curate of Portaferry; Mr. J. W. H. Hill, B.A., Corpus Christi College, Cambridge; and the Rev. J. W. Fall, B.A., of Cavendish College, Cambridge, Curate of Walcot, Bath, were accepted for missionary work, and Mr. Fall was appointed to the Vice-Principalship of Trinity College, Kandy.

A letter was read from the Rev. C. H. V. Gollmer, stating that the Lagos Church had decided to raise a Fund in memory of the late Rev. C. A. Gollmer, the interest to provide scholarships at the Lagos Grammar School, that he himself had raised a certain amount towards this fund, and requesting the Society to receive the fund for investment. The Committee cordially approved the proposed foundation of Scholarships at the Lagos Grammar School in memory of the late Rev. C. A. Gollmer, and expressed their readiness to receive for investment the sums contributed towards the Fund.

The Revs. E. P. Herbert, of the Gond Mission, and J. A. Cullen, of the Santal Mission, having offered to accept the salary and status of "Associated Evangelists," the Committee cordially accepted the offers of their missionary brethren.

The Secretaries reported the death, on June 22nd, of the Rev. C. Kushalli, who had for twenty-five years been a faithful and devoted Native pastor in connection with the Society's work in Mauritius. The Committee heard the announcement with much regret, and placed on record their sense of the loss to the Society's work sustained by the death of Mr. Kushalli.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, the Niger, Eastern Equatorial Africa, Palestine, Egypt, North India, Punjab and Sindh, and South India, various arrangements were agreed to with regard to those Missions.

*General Committee, August 12th.*—The Secretaries reported that arrangements had been made for holding a Valedictory Dismissal service in St. James's Hall on Thursday, October 3rd. [See page 571.]

The Rev. W. Wallace, recently accepted for missionary work in connection with the Society, was appointed to the Bengal Mission.

The Rev. E. A. Douglas, M.A., Christ's College, Cambridge, Curate of Hendon, Sunderland, was accepted for missionary work, and appointed to the Tinnevely Itinerary.

The Committee received with much pleasure a copy of a Gondi grammar and vocabulary compiled by their missionary, the Rev. H. D. Williamson, and printed by the S.P.C.K.

A letter was read from Dr. Bruce, of the Persia Mission, intimating his desire to make a tour, at an early period, *via* the Karoon River to Baghdad, and thence to Bushire, and asking the Committee's permission for the same. The Committee approved Dr. Bruce's proposal to visit Baghdad, returning to Julfa by Bushire and Shiraz, and left it to him to select the route which he feels will be most desirable in the general interests of the Mission.

The Rev. H. Sykes, of the Palestine Mission, was appointed to the charge of the East Jordan district, his headquarters being at Salt.

## NOTES OF THE MONTH.

### ORDINATIONS.

*North India.*—On June 30th, Babu P. T. Biswas, to Deacon's Orders; and the Revs. H. Browne, E. T. Butler, and P. M. Zenker, to Priests' Orders, by the Bishop of Calcutta.

### ARRIVAL.

*West Africa.*—The Rev. H. McC. E. Price left Sierra Leone on June 16, and arrived in England on July 4.

### BIRTHS.

*North India.*—At St. Mary's, near Godalming, the wife of the Rev. J. Brown, of a son.  
*Japan.*—At Fukuoka, on May 16, the wife of the Rev. A. B. Hutchinson, of a son.

### DEATHS.

*Punjab.*—On June 27, Mrs. Rebsch, wife of the Rev. W. Rebsch, retired Punjab missionary.

*Mauritius.*—On June 22, the Rev. Charles Kushalli, Native missionary to the North Indian coolies, age 68.

*Mid-China.*—At Bethlehem, South Africa, on July 27, the Rev. J. H. Morgan.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for encouragement at Pakhoi. Prayer for its continuance. (P. 547.)

Thanksgiving for Mr. Elwin's report of work "in the Chu-chee Mountains." Prayer that "the little one may become a thousand." (P. 550.)

Thanksgiving for influence and work of the Kashmir Medical Mission. (P. 555.)

Thanksgiving for progress in Japan. Prayer that the empire may be firmly established in true righteousness. (P. 562.)

Thanksgiving for new accessions to our ranks. Prayer for those preparing for their new spheres of labour. (Pp. 569, 570.)

Prayer for the safety and health of the missionaries in Eastern Equatorial Africa. (P. 571.)

Thanksgiving for earnest workers now called to their rest. Prayer for the bereaved. (Pp. 542, 571.)

## Contribution List.

*In the following list of receipts from July 11th to August 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire: Ampthill .....	9	13	6
Berkshire: Cookham .....	10	5	0
Fosbury .....	10	13	0
Harwell .....	1	10	0
Reading .....	100	0	0
Buckinghamshire: Drayton Beauchamp .....	3	18	5
Great Missenden .....	7	10	11
Penn .....	4	13	3
Cambridgeshire: Cambridge .....	250	0	0
Cheshire: Davenham .....	19	13	0
Harthill .....	12	3	1
Cornwall: Ludgvan .....	2	10	6
Par .....	7	6	6
Treverbryn .....	10	0	0
Cumberland: Buttermere .....	4	11	8
Cockermouth and Workington .....			
Deanery .....	26	4	9
Keswick .....	49	0	0
Derbyshire: Derby and S. Derbyshire .....	250	0	0
Devonshire: Aveton Gifford .....	8	15	5
Silverton .....	2	17	6
Dorsetshire: Corfe Mullen .....	4	15	1
Hinton St. Mary .....	1	10	3
Pentridge .....	10	0	0
Walditch .....	3	12	7
Durham: Sunderland .....	140	0	0
Essex: Leytonstone: St. Augustine's .....	10	7	0
South Weald .....	50	0	0
Stratford: St. Paul's .....	10	0	0
Walthamstow .....	14	15	0
Woodford Wells .....	10	0	3
Gloucestershire: Alveston .....	2	1	10
Cricklade .....	1	13	3
Marston Sicca .....	4	10	0
Hampshire:			
Bournemouth: Ascham School .....	3	5	0
St. Michael's .....	32	9	0
Church Oakley .....	4	5	0
Fyfield .....	7	12	8
Hambleton .....	4	16	9
Mudford .....	6	4	3
Portsmouth .....	10	11	10
Winchfield .....	1	11	0
Isle of Wight: Bonchurch .....	28	6	1
Ryde: St. James's .....	14	6	7
St. Lawrence .....	89	4	0
Herefordshire .....	100	0	0
Hertfordshire: Boxmoor .....	18	5	3
North Myms .....	32	0	0
Watford .....	21	6	0
Kent: Beckenham: Christ Church .....	19	1	6
Bexley .....	3	14	8
Blackheath: St. Michael's .....	100	10	1
Brenchley .....	80	0	0
Bromley .....	93	14	4

Deptford: St. John's .....	2	5	2
Greenwich: St. Paul's .....	8	10	0
Hatcham: St. James's .....	5	10	6
Lamorbey .....	3	10	0
Murston .....	2	10	0
Shoreham .....	2	11	1
Shortlands .....	13	10	0
Tunbridge Wells .....	300	0	0
Lancashire: Ashton-under-Lyne: Ch. Ch. .....	1	14	9
Morley .....	7	0	0
Leicestershire: Fleckney .....	6	0	0
Great Bowden .....	1	17	1
Groby .....	2	11	2
Kibworth .....	10	0	0
North Kilworth .....	3	3	3
Willy .....	3	1	4
Lincolnshire: Billingboro' .....	6	10	0
Cadney .....	4	16	4
Quadrang .....	3	18	0
Sutton St. Edmund .....	12	6	3
Walesby .....	7	8	5
Middlesex:			
Bryanston Square: St. Mary's .....	50	0	0
Camden Town: St. Thomas's .....	1	1	6
Ealing: St. John's .....	25	0	0
Haggerston: All Saints' .....	7	0	0
Harrow Weald .....	10	10	0
Hornsey: Christ Church .....	15	0	0
Kensington .....	150	0	0
Kensington, West: St. Mary's .....	1	1	1
Kilburn: Holy Trinity: Juv. Assoc. .....	10	0	4
Limehouse .....	14	19	2
Northwood .....	44	5	6
St. Marylebone: Trinity .....	16	17	0
All Souls' .....	10	0	0
St. Giles's-in-the-fields:			
Seven Dials Mission .....	8	10	0
Stepney: Christ Church .....	7	3	2
Stroud Green .....	20	0	0
Tottenham: St. Paul's .....	3	14	10
Westminster: Christ Church .....	6	5	5
St. Andrew's .....	6	3	0
St. Stephen's .....	13	11	4
Northamptonshire:			
Sibbertoft .....	1	0	0
Oxfordshire: Leafeld .....	12	5	4
Minster Lovell .....	10	0	0
Witney .....	1	7	4
Shropshire: Buildwas .....	9	9	0
Oswestry: Holy Trinity .....	6	1	5
Weston-under-Redcastle .....	2	5	0
Somersetshire: Bath .....	100	0	0
Dulverton .....	5	16	8
Northmoor Chapel .....	1	5	2
Staffordshire: Hanbury .....	12	19	0
Kingstone .....	6	2	0

Kinver .....	5 0 0	Payne, G. W., Esq. ....	6 6 0
Maer .....	6 5 6	P. H. B. ....	5 0 0
Penkridge District .....	13 13 9	Popham, Mrs., Kensington Gardens Sq. ....	5 0 0
Suffolk: Aldeburgh .....	5 10 7	Ram, A. J., Esq., King's Bench Walk .....	5 0 0
Holbrook .....	50 10 1	Stunt, Walter C., Esq., Faversham .....	5 0 0
Old Newton .....	20 17 0	"Thankoffering for blessing received" .....	
Walpole .....	12 11	(Kewick) .....	5 0 0
Surrey: Balham and Upper Tooting .....	24 12 4	Waring, Miss (Kewick) .....	5 0 0
Bermondsey: St. Luke's .....	1 10 0	West, Miss, Reading .....	5 0 0
Blindley Heath .....	6 15 0	"Winged Words" .....	87 10 0
Brixton, North: Christ Church .....	8 6 0		
Brockham .....	40 0 0		
Clapham:			
C.M.S. Preparatory Institution .....	4 12 10		
Clapham Park:			
All Saints' Juvenile Association .....	9 10 6		
Croydon .....	20 14 1		
Dulwich, South: St. Stephen's .....	35 3 1		
Felbridge .....	21 10 7		
Godstone .....	19 0 3		
Ham .....	8 9 6		
Mitcham .....	16 3 0		
Richmond .....	108 17 6		
Penge: St. John's .....	26 18 0		
South Lambeth: St. Stephen's .....	3 1 6		
Streatham: Immanuel .....	13 17 6		
Wimbledon .....	187 0 6		
Sussex: Eastbourne .....	100 0 0		
Petworth .....	20 0 0		
Westham .....	2 9 7		
Warwickshire: Birmingham .....	200 0 0		
Leamington .....	145 0 0		
Rugby .....	20 0 0		
Westmoreland: Martindale .....	10 0		
Wiltshire: Chippenham: St. Paul's .....	34 0 0		
Lydiard Tregoz .....	3 14 8		
Marlborough .....	1 15 0		
Worcestershire: Bewdley .....	17 10 0		
Evesham .....	19 9 8		
Kidderminster .....	20 11 3		
Kington .....	12 5		
The Lickey .....	33 1 2		
Worcester .....	65 0 0		
Yorkshire: Burley in Wharfedale .....	10 0 0		
Hackness .....	17 7 0		
Settle .....	8 11 1		
ASSOCIATIONS IN WALES.			
Denbighshire: Wrexham .....	65 17 9		
Glamorganshire:			
Swansea Ladies' Association .....	11 0 8		
Montgomeryshire: Newtown .....	2 5 0		
Pembrokeshire: Robeston Wathan .....	9 3		
SCOTLAND.			
Edinburgh .....	150 0 0		
IRELAND.			
Kilwood-cum-Tullynakill, Co. Down .....	10 2		
FOREIGN CONTRIBUTIONS.			
France: St. Servan: Holy Trinity .....	4 10 0		
Tasmania .....	12 18 6		
Toronto: Church of Ascension .....	6 7		
BENEFACTIONS.			
"Alpha" .....	5 0 0		
Anonymous, Evercreech .....	5 0 0		
"A Thankoffering" .....	50 0 0		
Bousfield, C. H., Esq. ....	100 0 0		
Capel, Miss, Long Ditton .....	25 0 0		
F. A. M. ....	5 0 0		
F. D. ....	32 10 0		
F. N. V. ....	15 0 0		
"H. R. '89" .....	5 0 0		
Henderson, A. T., Esq., Clondaltin .....	50 0 0		
"In memory of the Keswick Convention" .....	100 0 0		
Long, Col. C. W., Mount Street .....	15 0 0		
Manson, Miss Amy, Connaught Square (for Japan) .....	25 0 0		
"Miriam" .....	50 0 0		
COLLECTIONS.			
Cousins, Mr., and Friends, Old Charlton (Miss. Box) .....	14 10		
Greaves, Rev. Talbot, Men's Bible-class, Clifton .....	1 4 6		
Hopkins, Lizzie and Amy, Godolphin Road .....	15 0		
Marris, Miss, Leamington .....	1 10 5		
Woodward, Miss, Bible-class Box .....	10 0		
LEGACIES.			
Ball, late Miss Elizabeth, of Walton .....	207 12 2		
Jolly, late W. B. ....	100 2 4		
Needham, late Hon. Georgiana: Exors., Gen. G. W. A. Higginson and Capt. H. N. Knox .....	250 0 0		
Parsons, late Samuel: Exor., John Parsons, Esq. ....	200 0 0		
Rowlands, late Elizabeth Cordelia: Sole Exor., G. D. Rowlands .....	45 0 0		
Stewart Endowment .....	21 13 5		
Veasey, late Miss Anna, of Husborne Crawley: Exors., Rev. F. Veasey and C. J. Veasey, Esq. ....	50 0 0		
MEMORIAL CHURCH AT FRERE TOWN.			
Probyn, Mrs. J. W., Cleaners' Coll. at the Hotel des Avants, Montreux .....	11 7 6		
Scott, Mrs. Walter H., Clanahogan .....	5 0 0		
NABLUS MEDICAL MISSION FUND.			
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ARABIA FUND.			
Williams, Mrs., Thankoffering, Weston-super-Mare .....	5 0 0		
NYANZA FUND.			
"Alpha" .....	5 0 0		
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Bishop, Mrs., for erection of women's hospital and dispensary at Srinagar .....	500 0 0		
GLEANERS' UNION.			
Contributions .....	13 1 8		
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

OCTOBER, 1889.

HOME WORK OF THE CHURCH MISSIONARY SOCIETY.

I.



WE sometimes hear complaints of the low tone of spiritual life which obtains amongst the Evangelicals of to-day. It is often said that whilst Evangelical truth is much more widely spread now than it was fifty years ago, we lose in depth what we gain in extent. I believe that people are misled in this matter by the words they use. It seems to be somehow a matter of course that depth and width should be in inverse ratio one to another. Because the same volume of water becomes necessarily more shallow as you increase the area over which it is spread, people are apt to imagine that the same sort of thing obtains in matters which are not material.

I remember well hearing this subject discussed in the presence of Mr. Venn. He unhesitatingly asserted that his experience went to prove that not only was there (I am speaking of the sixties) a larger number of Evangelicals than in his own early days, but also that there was no deterioration in all that goes to make up true Christian character. My own life has been passed almost entirely, so far, at any rate, as intimate friendships have been concerned, amongst Evangelical Churchmen. I am bound to say not only do I see no signs of deterioration, but that for genuine piety, devotion to duty, readiness to lay every gift and endowment on the altar of Christian service, the men and women of to-day compare favourably with those whom I knew in my early life. There is perhaps in some more width of vision, greater readiness to see good in those who hold different views of doctrine; possibly, though I am not at all sure that this is the case, there may be on the part of some more conformity to worldly standards than once obtained, but upon the whole I believe that there is cause for deep gratitude to God in the vast strides which have been made in all that tends to the development of true spiritual life.

If it were possible to arrive at a true estimate of the various forces which have brought about this result, I believe it would be found that not least influential amongst them has been the Home Work of the Church Missionary Society. "The reflex influence of Missions" has become a commonplace in missionary speeches and missionary literature. What do we mean by the phrase? Is it not this?—our own

faith has been confirmed, our own zeal stimulated, our own Christian character developed by the records of missionary work. We are told in melancholy accents that "our creeds are dead, our rites are dead." We reply no—our creeds are alive, they are producing the same effects now as they did 1800 years ago. The same faith which sent the great Apostle of the Gentiles to Antioch, and Cyprus, and Thessalonica, and Athens, and Corinth, is in our days sending men to India, Africa, China, North-West America, Japan. Christian heroism is seen now as it was in apostolic days. We have our martyrs now, and—what perhaps is more than martyrdom—we have men who can go on year after year doing their work of winning souls without a word of praise, or a word of notice, and often without the stimulus of apparent success.

We point to men who, like Leupolt and Smith of Benares, Pfander amongst Mohammedans, Cockran of North-West America, laboured forty years in the mission-field; to such a man as Joseph Peet of Travancore, who went back to die amongst his converts after thirty-seven years of self-denying toil. We tell of men like Ragland and Fenn and Noble in India, Johnson in West Africa, Krapf and Rebmann in East Africa—and many another whom space forbids us now to name—and we feel that though we cannot say of each of these what Wordsworth says of Milton, "Thou hadst a voice whose sound was like the sea," yet that each of them by his deeds speaks to us with trumpet-tongue, shames us when we are slothful, sends us forth to our work for the Master stronger and better, determined that we, too, will live lives more in accordance with the apostolic aphorism, "To me to live is Christ." We cannot know the wonders wrought amongst the heathen without feeling that the Gospel is still "the power of God unto salvation." We cannot notice how the same causes produce the same effects amongst people of every land without having our faith confirmed in the fact that God "hath made of one blood all the nations of the earth."

But the fact that the work done in the mission-field has produced such effects at home is due to the means which have been used for making that work known to the Church in our own land. It is true here as in law that "*de ignotis et non existentibus eadem est ratio.*" One part of the reflex influence of Christian Missions is perhaps not much noticed, but it is none the less real—viz. that the largeness of heart which love of missionary work is sure to bring with it tells upon liberality in dealing with home needs. So true is this, that the parishes which are conspicuous for the large amounts they give to missionary work are nearly always conspicuous for the large amounts they contribute towards home needs in one form or another.

But how has knowledge of missionary work been disseminated? How comes it to pass that the names of missionaries are in certain circles "household words"? How has love for Missions been awakened? How has liberality in the cause been stimulated? In the year 1808, Sydney Smith wrote an article in the *Edinburgh Review* to show the folly of trying to Christianize Hindus. A grave Nonconformist



minister said to Carey, "Young man, if God meant to convert the heathen He would do it without your help." A change has come over the spirit of our dream. How has it been effected? We reply, it is due in no small degree to the home organization of the Church Missionary Society.

That organization is the growth of many years. It has now become vast and complicated. It has developed in directions little foreseen in the early stages of the Society's history. It has been imitated by other societies. It has become an important part of Church life. It is not too much to say that if the Home Work of the C.M.S. were suddenly to cease, something like consternation would be felt in thousands of parishes. There would be a sensation of loss in many a home: one of the deepest interests of life for many a heart would be snatched away.

Macaulay points out, in his Essay on William Pitt, that "every mechanical employment has a tendency to injure some one or other of the bodily organs of the artisan. Grinders of cutlery die of consumption; weavers are stunted in their growth; smiths become blear-eyed. In the same manner almost every intellectual employment has a tendency to produce some intellectual malady. Biographers, translators, editors, all, in short, who employ themselves in illustrating the lives or the writings of others, are peculiarly exposed to the *Lues Boswelliana*, or disease of admiration." In like manner it may be that, having been from my earliest days intimately connected with the C.M.S., I may be afflicted with the "disease of admiration." Yet I do not think that I exaggerate when I say that the letters C.M.S. represent to thousands the happiest, holiest, most blessed associations of their lives, and that for them life would lose much of its warmth and colour if all that is summed up in those three letters were blotted out of existence. It is indeed a noteworthy feature of this work that it seems to draw out the kindlier and better feelings of our nature in such a marvellous manner that even the dry details of commonplace organization seems invested with something of poetry, almost of romance. We hear much of the "romance of Missions," as applied to the work done in distant lands—the glow of that romance seems to be reflected on our own gray home sky. Let us try to trace the growth of this great system.

As is the case with most great things its origin is very simple.

1. The whole Home Work of the Society revolves around the *Association system*. Very early in the history of the Society it was seen that it could never flourish unless it gathered round itself friends in every part of the kingdom. It must have its headquarters in London. There its Committee must sit: there its Secretaries do their work. But it must have branches throughout the country. These branches were called Associations. There is virtue in the word. I remember long ago hearing a High Church clergyman remark that Evangelicals had been very happy in the choice of names for their chief societies. He instanced the Church Missionary Society, the British and Foreign Bible Society, the Church Pastoral Aid Society. The name tells you at once the nature of the society—and tells it you in a way easy to

remember. Certainly the choice of the word "Association" was a happy one. It expresses just what was wanted. People associated themselves together for a special purpose. That special purpose was to collect money and send it up to be disposed of at the discretion of the Committee. But this collection of funds naturally involved making known the needs of the heathen, the places where work was being done, the doors which seemed to be opening to the messengers of the Cross, the successes and disappointments of the men engaged in the work.

Thus the Associations were kept in close touch with headquarters as a necessity of vigorous existence. Large liberty was left to them as to rules, membership, officers—no hard and fast lines were laid down. No doubt the Associations present certain features of similarity, yet there are sufficient differences to show how independent they are in their action. Sometimes many parishes are bound together in one great aggregate Association, with its President, Vice-Presidents, Committee, Secretaries, Treasurer. In such cases, as a rule, the committee meet at regular dates, usually not less than four times a year. The Manchester and Liverpool Committees meet at fixed times, have been well attended for many years, and have done much to keep alive in those towns interest in the Society's operations. It is not very often that questions relating to the policy of the London Committee are discussed at the meetings of local committees, but there have been occasions, and doubtless will be again, when such questions have been vigorously debated and resolutions adopted. Such resolutions have no legal effect, but they are always considered with great respect by the Parent Committee. Whatever can be done to foster the feeling of organic union between local committees and the London Committee ought certainly not to be neglected. Time and money are well spent in securing full harmony between London and the country. Very often a fuller statement than can well be given in the publications of the Society—given by word of mouth by some one who can speak with full and clear knowledge—will be enough to allay irritation, and the fears which from time to time arise as to whether the Society may not be drifting somewhat from its old moorings. A visit by some one from headquarters to the large committees is valuable, partly because it gives an opportunity of stating facts fully, and of answering questions—partly because it enables the London Committee to keep in touch with the feeling of its constituents in the provinces. As a matter of fact I have found in an experience larger I suppose in this particular than that of any other single individual, that where great difference of opinion exists in the Committee-room in London that difference is reflected in a marvellously equal manner in our large local committees. So much is this the case, that I have more than once found the voting—where resolutions have been formally put—to be almost in the exact proportion which had obtained in the London Committee. I believe that it is important to make the meetings of local committees more than mere formal gatherings for the transaction of business. Men will come together when they know that they will

be rewarded by hearing that which is of interest. Where it is possible, let the presence and active co-operation of laymen be secured. A few business men on a committee are of great value.

The large aggregate Associations are valuable because they insure a certain amount of pressure being put upon new comers to a neighbourhood and because they help to show a united front to the whole district. For this reason I feel sure that in all our large towns the good old fashion of having a missionary Sunday on which nearly all the churches have sermons and collections ought to be carefully fostered. The one thing which we cannot afford is to be ignored. Amongst the many institutions, good, bad, and indifferent, which clamour for the support of Christian people, the cause of Missions to the heathen must make itself heard. Whatever impresses the public mind with a sense of vastness, vigour, united action is valuable. Big meetings—though they are sometimes in themselves less interesting than smaller gatherings, where one good speaker with plenty of information has full swing given to him—are important because they loom large in the public eye. I remember hearing a very shrewd man say that early in life he had been attracted to the C.M.S. because it alone of Church societies could secure a great meeting in one of our large towns. His adherence, given at first from what one can hardly call a high motive, has resulted in much money being given to the Society, and much interest awakened in his own heart and amongst his people in its operations. Large Associations with their annual Sunday, their annual great demonstration, to say nothing of other matters, are of deep importance to the Society.

But in addition to them there are Parochial Associations—in some cases with somewhat similar though simpler organizations. Some of these work in conjunction with the great Association for a large town or district; others stand alone and send up their money direct to Salisbury Square. In each case the local Association looks to London for a supply of missionary boxes, collecting cards, reports, and literature. It also looks to London for speakers and preachers to stir up zeal on behalf of Missions. In early times the communication with London was direct. Visiting secretaries were afterwards appointed; but as the work increased and the demand for preachers and speakers grew, whilst it was also seen that there were possibilities of pushing the Society into parishes which had hitherto stood aloof, if men set apart for the work gave their time and attention to it, the visiting secretary was abolished and in his place was put the Association Secretary.

2. To secure the efficient working of the Association system the whole country was mapped out into definite districts (comprising one, two, or more counties) each one of which had its own Association Secretary. The name is important. It defines, to some extent, the duties to be done. It also emphasizes the fact that the Society regards its Associations as its strength, its feeders, its faithful friends. The Association Secretary is their servant, not their master. He does not come to organize them *ab extra*—he comes, and rejoices to

come, to help them to carry out plans formed *ab intra*;—that is his relation to Associations already formed. Of course he may suggest new plans; his counsel, if he be a wise man, will always be welcome; but he will work in conjunction with the locally appointed officers of Associations. He is their servant only in the sense of being at their service to strengthen them, either by personal advocacy of the cause, by being present when possible at their committees, or by supplying needed deputations. In cases where the local Secretary of the Association is inefficient, neglects his duty, or from any cause is unable to do his work properly, the Association Secretary will, as far as may be, supply his deficiencies. Nearly always an active, earnest, sensible man can give help which will be valuable, and valued, but it is very important that he should not take upon himself work which can be done, and usually better done, by the unpaid Secretary of the Association.

The Association Secretary is appointed and paid by the Parent Society. To it he owes allegiance, to it he must render account. Just as it is important that he should allow honorary workers to do their work without interference from him, so it is needful that his independence of any authority outside Salisbury Square should be maintained. In the case of large Associations there is a tendency to lean upon the Association Secretary too much, and to regard him as belonging to the Association rather than to the district at large.

Another important part of an Association Secretary's work is to found new Associations. Spite of all that has been done, only about 5000 parishes in England support the C.M.S. We have most of the towns, but there are important places, especially in Lancashire and Yorkshire, and in some of the southern counties, where there is no C.M. Association. In founding such Associations very often the help of an earnest Christian layman, or lay-woman, is of great importance. There is an Association in a large Lancashire town which has for many years had almost a model anniversary, and has sent up a very considerable sum yearly to the Society, which affords a good illustration of what I mean. The Association Secretary felt that this large flourishing town ought not to be without a properly organized association. How get it set on foot? The vicar was a man of great energy. The patronage of most of the benefices in the town was in his hands. Many churches had been built through his earnest endeavours. More than in most towns the clergy would follow the lead of the vicar. He was by no means an enemy of the C.M.S., but his energies had been thrown so decidedly into church building and the work of national education that he had ignored rather than been inimical to the work of Foreign Missions. S.P.G. was supported, but by no means largely. The Association Secretary—I may be pardoned for mentioning his name, the Rev. D. T. Barry—consulted a highly esteemed layman. They spent an afternoon in consultation and prayer. The layman went to the vicar. His consent to the formation of an Association was gained. The clergy generally took up the idea: the thing was done. That layman was for years the local

secretary. Here it may be worth while to notice that the C.M.S. cannot work in direct opposition to the clergy, nor do we ever get a very vigorous Association where we lack clerical support. Yet there are places where, an Association having been established, it goes on through the help rendered by lay people alone.

The great thing for an Association Secretary to keep in mind is to gain the clergy where he can, and often this will be best effected through the medium of lay people in the parish; but where the clergy cannot be induced to give active co-operation, there to work quietly by means of lay people, but in no case to act in direct opposition to the clergy.

So far as I know, no rules have ever been laid down for the guidance of Association Secretaries, but his duties may be thus summed up:—

(1) To correspond or personally communicate with the Secretaries of Associations throughout his district, with a view to providing needful preachers and teachers.

(2) Wherever practicable, to found new Associations.

(3) To get new pulpits and new meetings, even in parishes where a regular Association cannot be formed.

(4) To keep throughout his district an eye on every part of the Society's organization, which now includes much more than the Associations.

(5) To preach and speak for the Society whenever he has opportunity.

It will be obvious that in order to carry out such duties efficiently the Association Secretary ought to possess an unusual combination of qualities. He represents the Society to the country. Any failure on his part to keep up the high standard of spiritual life which has always been a characteristic mark of the C.M.S. is sure to be noticed, and inflict injury on the cause. Not only must his sermons and speeches be full of information and show his sympathy with the spiritual side of missionary work, but his conversation must be in accord with his public utterances if his work is to be done aright.

The difficulty of the position is greatly increased by the variety of circumstances into which the Association Secretary is cast. To-day he may be the guest of a warm friend of the Society, who knows its work well, and will soon detect thinness of knowledge on his part, and resent the least appearance of lack of loyalty to the C.M.S. Committee and C.M.S. principles. To-morrow he may be a visitor in the house of a clergyman who is full of grievances as to the course the Society has pursued in some ecclesiastical question, and he may find himself being "pumped" in an awkward manner and asked questions intended to elicit replies injurious to the Society. This may be the case from very different causes. To-day it may be such a matter as the now happily settled Ceylon difficulty, to-morrow it may be the Jerusalem or Japan Bishopric. Sometimes he will find the Society accused of being too narrow, sometimes of being too broad; now of being too churchy, now of being almost a dissenting Society. Again, he will find

himself entertained by persons of very different social position. One day he may be the guest of a nobleman; the next he may be in the house of a very humble tradesman in a country town. This is not quite so much the case in the work of the C.M.S. as in that of the British and Foreign Bible Society, because in a large proportion of cases, to which there are, however, many exceptions, it is with the clergyman that the Association Secretary will stay. But there are great differences in clerical homes; some are almost as magnificent as any nobleman's, some, so far as comfort is concerned, far inferior to the country tradesman's. Even intellectually the differences are vast. Of course no one will expect the Association Secretary to be of necessity a man of high intellectual attainments; but if he cannot hold his own, in a quiet way, with intellectual people, the Society he represents will suffer loss.

Nor does the difficulty end with the impression made in the house. I have known some men who always left a sweet savour socially, yet who were not quite successes as Association Secretaries. Their sermons and speeches were of the right tone, but they lacked variety and force. A missionary sermon is not, to the generality of hearers, popular. To some extent the preacher must win his way by guile. Let no man think it an easy thing to interest hearers because he has what in his opinion is interesting intelligence to communicate.

It is difficult to gauge the ignorance of the great mass of a congregation on Christian Missions. The delightful old story, whose main title to reverence is its antiquity, about the clergyman who said to the Deputation for the Zenana Society: "Oh, by the way, where is Zenana? I and my daughter have searched the Atlas and we can't find it anywhere," is after all, only typical of the state of mind as to Missions of many regular attendants at church. The case of the preacher is worse than that of a speaker at a missionary meeting. Those who care enough about the work to attend a meeting generally know something about the subject. The preacher's object is surely not only to satisfy those who already know and care about missionary work, but also to win over those who through ignorance or prejudice have in it no interest. If he gives out a text of a distinctly missionary character, people will shrug their shoulders and say to themselves: "Oh, it is the old story! Well, let's hope he won't be very long-winded in telling it." If, on the other hand, a more general text is taken, or one that at first sight does not seem at all missionary in its character, probably attention will be gained; and when that is insured it is the preacher's own fault if he does not succeed in interesting his audience. But let him always remember that not less but more pains need to be taken with a missionary than with an ordinary sermon. Mere commonplace remarks about "giving to others what we value ourselves," "obeying our marching-orders," and the like, effect nothing. Let the preacher show how the missionary subject is interwoven into the very texture of Scripture; how the records of missionary work illustrate and enforce both Christian doctrine and Christian practice. If we tell, as we certainly ought, cases which prove that God the Holy Ghost blesses

to individuals the word spoken; if we show how Christian love exemplifies itself by Christian zeal; if we contrast the horrors of heathenism with the blessings of Christianity, not only by indefinite, general assertions, but by specific facts, let us see to it that those facts are so stated that they at once win their way to the mind, the heart, the conscience. In nothing is "the art of putting it" more important than in telling incidents of missionary life. From failure to realize this, or from indolence, or from that curious conceit which causes many men to fancy that they can tell, without taking any trouble about it, facts which are familiar to themselves, the most thrilling records of missionary labour, missionary success, missionary testimony to the truth of God's Word, fall upon the ear "stale, flat, and unprofitable."

Not only must the preacher consider what fact will best illustrate his point, but how can it be easily, naturally, and suitably introduced, so that it will not seem a *purpureus pannus* tacked on for its own sake, but rather appear so properly a part of his subject, that it will be seen at once *what* it illustrates, *why* it has been introduced. Then, again, let pains be taken to tell, in a vivid manner, but in the simplest possible language, each incident related. Complicated sentences, long explanations, breaking the thread of a story, anything which distracts attention from the main point we wish to illustrate, must be carefully avoided. I am persuaded that the reason why so many missionary sermons are deservedly deemed dull, is not the absence of interesting information so much as the failure to present it to the people in an interesting manner. *Mutatis mutandis*, what is true of sermons is true of speeches. I have dwelt more on the sermons than the speech, because I am profoundly convinced that the pulpit is the key of the position. Admirable as is our missionary literature, it reaches comparatively few. The taste for it must be created. Once let people begin to care about missionary work, and they will want to know how it is going on. The preacher who has convinced a few people in a congregation that there is for them as Christians a topic of absorbing interest—work which must be done—which admits no delay—which demands their earnest, zealous, self-denying co-operation—has done *much*, however small the collection which may be made at the close of his sermon. The preacher who leaves on the mind the impression that missionary work is a poor, dull, uninteresting affair, has done real harm; and in many cases the cause is clear,—no pains have been taken to prepare for a very important and very difficult duty.

All this applies with special force to Association Secretaries. They are constantly preaching missionary sermons. They preach to different congregations; they have not on them the pressure of perpetual preparation. They can see, unless self-esteem makes them blind, what fails to interest; they can try new methods, and if they try, surely must succeed. But in some degree what I have said applies to all the clergy who care for this work, and therefore, though partly of the nature of a digression, I will let what I have written stand.

3. So far I have dealt with Associations and what naturally flows from that term—Association Secretaries. Naturally, as time goes on

new methods are needed or old ones require development. I have said that the Association communicates with London through the Association Secretary. This is only partly true. The older and larger Associations very often communicate direct. This is not quite desirable. Discipline in Christian work is much to be desired. It causes confusion, extra expense, unnecessary travelling when the Association Secretary is not made the medium of communication with headquarters. When I was Association Secretary for the North-Western District, I found that Manchester and Liverpool were wont to write direct for missionaries. After a little time, however, this ceased, and during the short time that I was Association Secretary for that district I had nothing to complain of, so far as the large Associations were concerned. There was, indeed, one indefatigable friend of the Society, whose Association was remarkable for the vigour with which missionary boxes were worked in a most unpromising parish, who would never arrange for his anniversary through me, until I was just leaving the district. He could never be induced to see that he would have fared quite as well in the matter of Deputations, and would often have saved the Society a good many shillings, not to say pounds, if he would have consented to arrange through the Association Secretary. There will always be men who must be treated as exceptions, but we venture to press, with some degree of insistence, the point that the proper plan in making arrangements is not to ignore the Society's representative, the Association Secretary.

His work needs to be supplemented by a large amount of volunteer help. Such help has always been given, though it has not always been systematically rendered, or systematically acknowledged. It was in order that such help might be reduced to system, and therefore rendered more efficient, that the Honorary District Secretary system was introduced. There had always been scattered about the country men who took much labour off the hands of the Association Secretary. The secretaries of large Associations did much to lighten his labours by promoting exchange of pulpits, and by seeking for new pulpits, as well as by trying to increase the number of parochial meetings, and by personally attending such meetings. In country places clergymen and laymen of influence would undertake to arrange for the parishes in their own neighbourhood. There were in each of my four counties in my time one or two men who took from me all the burden of local organization. I knew that nothing would be neglected, that careful arrangements would be made, and that my only duty would be either to take the sermons and meetings myself, when arranged, or to provide for their being taken by suitable Deputations. Such men acted as local secretaries. The defect in the system—if, indeed, that can rightly be called a system which is intermittent and irregular—was, that it did not cover the whole ground, and was not recognized at headquarters. Men did excellent work, but except perhaps in the annual report of the Association Secretary, which they never saw, their work was unrecognized. Hence, what is now so well known as the Honorary District Secretary system was devised. I feel pretty sure



that the plan was due to the fertile brain of the Rev. J. B. Whiting. Certainly he had a large share in making it a living thing.

This new plan was very dear to Mr. Venn's heart. I remember well how strongly he dwelt on its advantages at one of the annual gatherings of the Association Secretaries. Two of the most delightful days I ever spent in my life were passed in trying to introduce the system into the Carlisle diocese. That devoted and whole-hearted servant of God, Dr. Waldegrave, was then Bishop of Carlisle. I met him at Penrith at an anniversary meeting of the C.M.S. I was then under thirty years of age and rather afraid of Bishops, but Dr. Waldegrave spoke in such a kind way about my work that I ventured to mention to him the new plans of the Committee. After quietly listening to what I had to say on the subject, he expressed his willingness to do all he could to make the plan a success in his diocese, and went on to say that if I could name to him the men who from their past history in connection with the C.M.S. were most likely to become good Honorary District Secretaries, he would invite them all to Rose Castle for a two days' conference. This was altogether *præter spem*—I had expected nothing so good. The next thing was to secure Mr. Venn. He promised to come for the two days, an almost unprecedented thing, for he rarely left London. With the help of Canon Battersby, the Bishop himself, and one or two other friends, a list of names was made out. So far as I can remember at this distance of time, about thirty or thirty-five men met at Rose Castle in October, 1864. It was a time never to be forgotten. The Bishop gave one or two addresses at morning and evening prayers; but it was a lesson in humility and Christian courtesy to see the way in which he effaced himself and made Mr. Venn the prominent figure in all that was done. At breakfast, at lunch, at dinner, Mr. Venn talked whilst we listened. Such talk! spiritual, interesting, full of information. I never learned so much of the inner history of the Society, nor saw so clearly the greatness of Mr. Venn, as on that occasion. During all the discussions which took place about the ways of working the Society in Westmoreland and Cumberland, he showed as firm a grasp of the details of our Association work as in conversation he showed fulness of knowledge of missionaries and their doings, and clearness of insight into the true principles of missionary policy.

As is often the case with the wisest plans, it was a long time before the Honorary District Secretary system came into anything like full operation. My predecessor as Home Secretary of the Society, than whom there never lived a firmer and more devoted friend of the Society, disliked the idea of definite districts. But a District Secretary to whom no district was assigned was an anomaly. The original idea was this:—The Association Secretary can never do all the work needed. Even if he remains long enough in his district to know it intimately, his local knowledge cannot equal that of a parish clergyman as to his own immediate neighbourhood. Nor again can he, as a rule, bring to bear on the clergy so much influence as can a respected and well-known neighbour. In getting into new parishes such a one has a

great advantage over a stranger. The fact that he is not a paid agent of the Society goes for something, though, perhaps, not for so much as some suppose.

The duties done by the volunteer secretaries I have mentioned were now to be done by men with a new name, holding closer relation with London. They were to be called Honorary District Secretaries. How were they to differ from those who before had done such excellent service?

(1) The appointment was to be made by the Committee in London. Thus the new secretary had an official position which the old had not. He became the representative of the Society. He was not merely the nominee of an Association Secretary, or, as in some cases, drawn into the work almost without any authority beyond the will to do it.

(2) The name in itself was something. May we dare to quote poor Tom Hood in such a connection?—

Though Shakespeare asks us, "What's in a name?"  
As if cognomens were much the same,  
There's really a very scope in it.

It pleased the possessor—it carried some weight with his neighbours.

(3) A definite district was to be assigned, and the whole country was to be covered by the new system.

Thus, supposing that the very same duties were performed by the same person, the new system had the advantage of making him feel himself a more important individual, and also of giving him more influence with his neighbours. It had the further virtue of attempting at any rate to make universal what had hitherto been exceptional.

It may be as well here to say that for some time the secretary of an aggregate Association, even though his duties might be much the same, was not exactly on a footing with an Honorary District Secretary. Such secretaries are locally appointed. It is not only desirable, but it is in accord with the whole theory of our Association system that local committees shall choose their own officers. But the London Committee retains the right to appoint Honorary District Secretaries. There seemed at one time a little danger lest this might cause some friction. A local secretary in a large town who has work to do for a large number of parishes, whose duties are at least as onerous as those of an Honorary District Secretary for a country district, feels it a hardship that he shall not be entitled to a blue Report, an invitation to Mr. Wigram's breakfast in the Anniversary week, and the dignity attaching to the new title. The danger has been avoided by making, in most cases, the local secretary of a large Association an Honorary District Secretary. In 999 cases out of 1000 the right man for one office is the right man for the other. If a local committee has made a mistake in its choice of a secretary, the Society will not suffer should such a man, because he is not made an Honorary District Secretary, resign his office. Where the right man has been selected by the local committee, the Society will gain by conferring on him the honour of being an Honorary District Secretary.

What, it may be asked, is the relation of the Honorary District Secretary to the Association Secretary?

(1) It should be one of mutual confidence. In the Honorary District Secretaries the Association Secretary has a body of friends with whom he can take counsel. He can go to them for information on local matters, for advice on local difficulties. He will, of course, determinate between persons who differ as well as between things which differ. There will be on his list some whose advice he will not often ask on any subject, some whose advice he will carefully avoid on particular subjects, others to whom he will go with full assurance of useful hints on almost any subject. Again, from the Honorary District Secretaries he will be able to learn what is the prevailing feeling in the county on any fresh departure taken by the Parent Committee. On the other hand, they will consult him on matters of difficulty in their districts. His knowledge of the Society's work in a wide area will be very valuable to them in their narrower spheres. If their minds are troubled by rumours of changes in the Committee or by attacks made on the Society, they will seek from him fuller information. I need hardly say that this mutual confidence will only continue just so long as either side feels that it is justified by faithfulness and wisdom. The Association Secretary who commands the confidence of the majority of the Honorary District Secretaries in his district is doing an important work for the Society.

(2) It will be one of mutual help. Wherever an Honorary District Secretary really does the work of arranging for sermons and meetings the Association Secretary will not interfere. But he will supplement where needful. He will be very careful to give all the deputational help in his power, but he will *carefully abstain from offering personal service unless he knows it will be welcome*. Many a time an Honorary District Secretary writes direct to London for help instead of applying to the Association Secretary, because he is afraid that when he wants a fresh voice the old accents will sound on his ear. He may personally like the sound, but he may happen to know that there are in his district those who wish for novelty. An easy vanity is of all qualities the one specially to be avoided by an Association Secretary.

(3) In order to draw closer the Honorary District Secretaries in a county one to another, all to the Association Secretary, and through him to bind all more closely with the Committee in London, there will be an annual meeting of the Honorary District Secretaries in that county, for overhauling work done, taking counsel one with another, and making more perfect the general work of the district. It will usually be convened by the Association Secretary, unless he can secure some man of position to act on his behalf. On this meeting much will depend. It is not only when you see men alone, but also when you see them in conference, that you can gauge their qualities. The Association Secretary must know his men; they must know him, if the mutual confidence and help I have spoken of are to be given. Besides this, at such annual gatherings, those who have worked well are a great stimulus to others, and many a useful hint is given to men willing to learn how best to work. At these meetings we think it of great importance that there should usually be present

some one from London. What is merely of local interest will not always bring men together, but if they really love the Society, they long to know more and more of its inner life and of the latest developments of that life. If assured that they will meet some one who can give the latest and most confidential information, such men will make a point of being present.

This whole system, which, wisely worked, is the complement of the Association Secretary system, has even now hardly got into full working order. When I went to Salisbury Square in 1879 there was only one county in which it could be said to be fully worked. That county was Norfolk. Other counties had Honorary District Secretaries, but in nearly every case there was the fatal defect of district secretaries without a district, or of districts without a secretary. To tell a man that he had a centre from which to work, but that the circumference of his circle was a matter of his own sweet will, was to insure either overlapping, or, what was much more common, nothing being done. I quite believe that a district is better with no honorary secretary than with an unsuitable man, but I am sure that to make the system a great reality we must give every honorary secretary a district, and do our best to map out the whole county, so that no district shall be without a secretary. Nor is this so difficult as it may seem. If no suitable man can be found for a particular district, let the Association Secretary regard it as his until such a man is forthcoming.

I saw that much of the success of the Norfolk plan was due to the fact that every man had his district, and that an effort was made to fill up every vacant district. No doubt the devoted work of Mr. Lombe, the indomitable energy and perseverance, and practical ability and prayerful zeal, which he brought to bear upon it, was a very important factor in the success of Norfolk. But the theory was right. A bad theory well worked is better than a good one ill worked, but nothing beats a right theory duly developed. Now, in Norfolk advantage had been taken of the rural-decanal system. That system lent itself to our work because, (1) it gave a definite, well-known, geographical area; (2) it left no portion of the county uncared for; (3) it recognized a new and important development of corporate Church life in our land.

(1) In working out the Honorary District Secretary system it has been found that upon the whole rural deaneries gave as good a geographical area as could be got by any process of private arrangement, together with the further advantage that such areas were already fixed and well known.

(2) As every diocese is now divided into rural deaneries, by following the areas assigned to them, there is no danger either of overlapping or leaving out any part of the kingdom.

(3) Not less important, though naturally much more open to question, is the advantage to be derived from recognizing on our side, as bishops have on theirs, the development of corporate Church life in England. That development is at any rate a fact. No one can compare the Church life of to-day with that of from thirty to forty

years ago without seeing that it is so. There is much more union for work of all kinds. The age is an age of co-operation. Evangelicals have been slow to see that to ignore this phase of nineteenth-century life is to put themselves at a great disadvantage. It is to lose their legitimate influence. No doubt they are in many rural deaneries a minority, but an honest vigorous minority has great influence. It is impossible for a majority to ride roughshod over such a minority. It is, however, beyond our province here to discuss the duty of Evangelicals in reference to corporate Church life in general. We have only to do with the particular question of following ruri-decanal lines in our own organization. The two reasons already given might well over-ride many objections, but it is certainly hardly, if at all, less important to use that system when we remember that in consequence of this new development of Church life, clergy meet together at regular intervals, and thus the warm friends of any society have opportunities of pressing its claims at a small cost of time and labour. In large towns where there is a vigorous Clerical Society the clergy make use of its meetings for transacting a good deal of clerical business. Before Advent and Lent men are seen, pocket-book in hand, booking their preachers for those seasons. So with Ruri-Decanal Chapters: they afford a ready opportunity of asking for pulpits, securing preachers, and generally pressing the claims of work one loves.

It is with great satisfaction that I see the Norfolk plan now all but universally adopted. Rural-deanery is no longer a "wicked word." Of course every plan has its disadvantages. The whole system is open to criticism. The theory is beautiful, the practical carrying out of it not quite so lovely. The one serious objection is that in the case of honorary workers it is not easy—I fear it is even impossible—to get rid of the drones. If pressure is put on men to resign unless they can do all that an ideal Honorary District Secretary accomplishes, the result will be that the honest workers who do something, but are dissatisfied with themselves, will send in their resignation in shoals, but the complacent idler will stick to his title and the privileges it confers. It seems to me that the process of weeding out worthless workers must be carefully and gradually accomplished, and that more than ever care must be taken to appoint fit men.

This article has already grown to unreasonable length. It will, I fear, be "caviar to the general." It deals with matters which are necessarily dry, but I feel that what has been said needs to be said. It is the outcome, at any rate, of experience, and, may I venture to add, of thought. My mind has had this subject before it in various ways for many years. Out of my thirty years of ministerial life, more than ten have been spent in the direct service of the C.M.S. During the other twenty years, with the exception of my brief curate life of two years, I have held office either as the secretary of an Association, or as Honorary District Secretary. Nearly always my holiday time has been devoted to deputational work. I trust that what I have written will make it clear that the home organization of the C.M.S. has been of gradual growth, that it is the natural outcome of the necessities of the case.

Each step forward has been taken after the need for such progress has been proved. The Association Secretary became a necessity if the Association system—the very life-blood of the Society so far as its home work is concerned—was to continue in a healthy and vigorous condition. The Honorary District Secretary was not appointed until it had been shown by actual experience that there were many men throughout the length and breadth of the land able and willing to render essential assistance to the Association Secretary. A system which has thus grown, thus developed, is not lightly to be put aside; nor is its efficiency to be carelessly impaired. I do not believe that the paid work can safely be lessened, however largely the unpaid work is increased. All experience proves, in parochial and other kinds of work, that however large your army of voluntary workers, it must be officered by those who are responsible and can be held responsible for any failure in the doing of duty. There must be some one to see that nothing is neglected. I do not believe that it is wise to diminish the staff of paid Association Secretaries. It seems to me very significant that the men who do the most work as volunteers are the men who resist and resent what they regard as a penny wise and a pound foolish policy. If there are to be found anywhere men who give and for years have given more varied and valuable volunteer help than the Rev. E. Lombe and the Rev. Canon Tristram, I for one do not know them. Yet these are the men, and others like them, who view with alarm any decrease in paid agency. The parochial clergy are more than ever bound by parochial ties. The men who occupy positions in large towns must keep close to their own work. As an Irish clergyman said years ago, “The man who does a big business must be constantly behind the counter.” The country clergy, for lack of curates, cannot often be absent from their own churches. A magnificent amount of voluntary work is done. Out of 7500 sermons preached in a year for the Society, nearly 5000 are preached by volunteers. More than this we must not expect; but with this, and all the work of returned missionaries and Association Secretaries, there still remains much undone.

I hold no brief for Association Secretaries. I am not enamoured of the system *per se*. I wish that all Christian work could be done free of charge. But so long as the principle endures that “he who preaches the Gospel shall live of the Gospel,” we have good warrant for paying men who are doing for the Church at home a great work as well as helping it to do its duty to the heathen. God has greatly blessed both the regular workers and the volunteers. He has, by their exertions, fanned into a flame the fire of missionary zeal. That zeal has not been permitted to die down. Souls at home have been quickened, parishes stirred into activity, money won from idle uses to the Lord’s service, men called out to work in the foreign field, by the home organization of the Church Missionary Society. Other developments of that organization I hope to deal with on a future occasion. In conclusion, I venture to express my firm conviction, that not until the Great Day shall we know how highly our Heavenly Father has honoured the home organization of this Society, in work-

ing out His will in ways which are now hid from us, but shall then be revealed. Oh, that each worker may have a deeper sense of responsibility, and may be cleansed from every thought and feeling which might make him a less fit instrument for the Master's use!

HENRY SUTTON.

## THE BEDOUIN.

BY THE REV. JOHN ZELLER, JERUSALEM.



HE subject of which I propose to treat concerns a people by whom we are more or less surrounded, and whom we have often occasion to meet on our journeys, namely, the Bedouin.

They are particularly interesting to us, for Abraham was a nomad like them, and so were the Israelites in the desert, and for some time after the conquest of Canaan. Abraham is, moreover, the recognized ancestor of the tribe of Koreish and of Mohammed, through Ishmael, and of many of the Bedouin tribes existing to the present day. The life and manners of the Bedouin are therefore calculated to illustrate the most ancient part of our Bible, which otherwise would be most incomprehensible; for the life of the nomadic Patriarchs and the wanderings of Israel in the desert present the greatest contrast with our European customs.

Though closely connected with and related to the Jews, the Bedouin still present in many respects the greatest contrasts with them. Whilst the Jews were dispersed among all nations and countries of the world, the Arabs remained in their ancient habitation, the desert, and whilst the Jews have had to adopt all possible languages, and to accommodate themselves to the nations among whom they live, the language of the Bedouin has but little changed during 3000 years, and their customs have remained much the same. It is a most remarkable circumstance, clearly showing the wonderful providence of God, that these two people, Jews and Arabs, under such perfectly different circumstances, have been preserved for thousands of years to be witnesses to the truth of revelation, whilst other ancient people, like the Egyptians, the Assyrians, the Phœnicians, and even Greeks and Romans, have vanished from the face of the earth.

And yet, in spite of the difference, there are peculiar points of similarity between Israelites and Arabs. First of all with regard to *religion*, for both are the representatives of Monotheism. Secondly, with regard to *language*. A comparison between the different Semitic languages, the Hebrew, the Aramaic, the Syriac, and the Assyrian, with the Arabic, has led to the conviction that the Arabs have preserved most of the original type of the Semitic language and manners. If a Bedouin, buried 2000 years ago, could rise from his tomb and visit the tents of his tribe in the desert at the present day, he would not find much change in their customs, and might even converse with them in his own tongue. In the poetry and the life of the

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Bedouin in the sixth century after Christ, we have still a faithful reflection of Bedouin life 2000 years before Christ, and the more we study their old poems the more we see that these Arabs beyond any other people reflect the life of the time of the Patriarchs, notwithstanding the 3600 years which lie between them. There can be no doubt that the different Semitic races, whose language is reduced to words formed by three radicals, all possess the same origin. In all Semitic languages, "*assaza*" means to be strong; "*abada*," to remain; "*asara*," to bind; "*dammun*," blood; "*mautun*," death; "*jamelun*," camel; "*bassalun*," onion; "*dahabun*," gold.

The conservative element which is expressed in the religion and in the customs of all Shemites naturally exists also in their language, and explains why the backbone of the language, the three radicals, has been preserved intact from the oldest time up to the present. This strongly conservative element rests on the character of the desert country in which the Bedouin live, for the Peninsula of Arabia has for thousands of years been barred from contact with other nations, on the north side by the desert, and on the three other sides by the sea.

The conservative character of the Bedouin is in the third place clearly shown by their genealogy. Arab historians (Abd-el-Feda) divide their nation into three classes, *Arab Badeeh*, or extinct Arabs; *Arab-el-Arabah*, or original Arabs, who derive their origin from Kahtan, who is the Joktan of our Bible, the son of Shem; and, thirdly, *Arab Mustaarabeth*, the descendants of Ishmael, who is the ancestor of the tribe of Koreish and Mohammed. Ishmael married the daughter of El Modad, a descendant of Kahtan. Not less than fifty kings of Yemen are said to be the descendants and successors of Kahtan, and many of the present Bedouin tribes belong to the Arab-el-Arabah. Some of the Arab nations are mentioned in the Bible (Gen. xxv. 12): "These are the names of the sons of Ishmael: Nebajoth, Kedar, Adbeel, Mibsam, Mischma, Durma, Massa, Hadad, Théma, Jethur, Naphish, Kedema." These names may still be recognized in existing tribes; in fact, there is nothing clearer than the purity of their descent from Kahtan and Ishmael.

No doubt *nomadic life was a very ancient form of existence*. Involuntarily we think of Abel, who was a keeper of sheep. As long as this occupation was carried on in rich and fruitful territories, as in Mesopotamia, it may have had great charms and attractions; but now the Bedouin is the inhabitant of the desert, and we can hardly have an idea of the hardships, the dangers, and the monotony of desert-life. Arabia, though four times as large as Germany, does not contain a single river, and could therefore never attain to the cultivation of other countries. But why does the Bedouin reject all temptation for settling? and why does he not try to obtain a more comfortable existence? Why does he stick to the desert though he is endowed with superior intellectual qualities, and is by no means a savage? Have not his ancestors conquered the richest countries of the world from India to Spain, and obtained riches such as no other conquerors enjoyed?



The following story may serve to answer these questions :—A traveller once lost his way in the desert, and came at last to a Bedouin tent, where he asked for some food from an old woman whom he found there. She immediately went and caught some serpents, which she baked and presented to him, and driven by hunger, he ate them. Being extremely thirsty he asked for water, and she went with him to a ditch, the water of which was bitter; yet he could not help drinking of it on account of the violence of his thirst. When he expressed his astonishment that she and her people were living in such extreme circumstances, the woman asked him, "Tell me, have you a Sultan who ruleth over you and oppresses you, and who takes your wealth, and destroys the offender? a ruler, who, if he desires, turns you out of your house and eradicates you utterly?" When the traveller answered, that might sometimes happen, the old woman rejoined: "If so, by Allah, your dainty food and elegant life and all your comforts, united to oppression and tyranny, are a penetrating poison, whilst our poor food, with liberty, is health and strength. Hast thou not heard that the greatest of blessings are liberty and health? and the Arab poet says: 'There is no hand, but God's hand is above it, and no oppressor that shall not meet with an oppressor.'"

Another reason why the Bedouin sticks to the desert is the peculiar nature of the animal which alone makes life in the desert possible, namely, *the camel*, from which the Bedouin derives his principal, sometimes his whole subsistence, and which is his constant companion. However necessary other domestic animals may be for *us*, certainly the camel is for the Bedouin everything, and we cannot be astonished that it possesses in his eyes beauties which we cannot discover in it. It is indeed wonderful in how short a time immense distances can be traversed on a good camel. But the principal reason for keeping to the desert is contained in the words about Ishmael, which fully characterize all Bedouin: "His hand shall be against every man, and every man's hand against him," for the ingrained propensity for robbery and vengeance has no doubt ever been the greatest curse of Bedouin life.

An important question now forces itself upon us, namely this: What has preserved the Bedouin amidst their incessant strife from misery and want, and amidst their bloodshed and war from sinking into the state of a savage and utterly barbarous people?

It seems to me that two important circumstances prevented this. Firstly, we find among them up to the present day the patriarchal system of government, and connected with it a great love for their ancestors and an excessive pride about the purity of their race. Secondly, and perhaps principally, it is the gift of poetry, which elevates their character and preserves their better qualities even among the most adverse circumstances. This gift they brought with them (like the Hebrews) as a flower from Paradise, and they took such care of it, that it continued to blossom even in the arid sands of the desert.

The retentive memory of the Oriental has served to bring down to our days the ancient poems of the Arabs, though the art of writing

them did not originate before the fifth century after Christ. In the oldest collection of poems, called the Muallakat, we have the poems of Amr-el Keis, Tarafa, Zoheir, Lebid, Antar, Chaufary, Amer-Ebu-Koltum, Nabra, and Harith. The grandeur and wildness of the desert has impressed these poems with such a fire of passion and a depth of sentiment, that those scholars who are best able to judge, as for instance, Noeldeke and Rükert, do not hesitate to class them with the greatest poets, with Homer and Virgil. For as we feel in Homer's songs the fresh air of pristine human life—as we can penetrate through the song of the Niebelungen into the spirit of old German life in its close connection with nature, its narrowness and grandeur, its stern manliness and its romance,—so these poems show us warriors of iron character, men of undaunted courage, whose only law is their own will and their honour, stern, wild men, who endure the greatest privations, and know how to meet death bravely; and yet they love justice and truth, they are ever ready to assist the weak and needy, they are hospitable and liberal to a fault. The Arab poet says, "I will wipe off with the sword the insult, and may the decree of God bring upon me whatever it will." Another poet says: "He is no man who sheds no light around, and leaves no trace on earth behind him."

The Hamasa of Abu Tammâm is another collection of more than a thousand poems from many hundred poets and about forty-five poetesses. A somewhat later collection is the Kitab el Aghânî and other poetical works. These Bedouin were commonly unable to read or write, but the purity of their language is such that they easily make poems, which, if written down by others, are found to be grammatically correct. And so powerful was the memory of these Bedouin, that one of them made a bet with his guests that he would recite to them *kasidas* from a hundred different poets all bearing the name of Amru, which was then a common name.

As the ancient Hellenes had their yearly poetical and gymnastic contests at Olympia, so the Arabs gathered together at the yearly fair of Ukaz (a town south of Mecca) from all parts of Arabia, to hear the recitations of their poets; and the Arab warrior knew of no greater honour than to have his valour and liberality extolled in verses which were known and repeated all over the desert.

It is related that when Kaab Ebu Zoheir recited one of his poems in the presence of the Prophet Mohammed, the latter was so pleased that he took off his mantle and put it on Kaab's shoulder. Moawgia, the calif, afterwards offered Kaab 10,000 dirhems of silver for it, but he would not part with it, and he got it at last, after Kaab's death, for 20,000 dirhems. This is the green mantle which at first the califs of the Imaiads, and then the Abassides, inherited as their greatest treasure, and which was burned at the capture of Bagdad by the Tartars, in the year 653 of the Hedjira.

The stern character of the Arab warrior, whereby he bears privation and misfortune with stoical resignation if he can only revenge himself or his friends, has its opposite pole in tender and passionate feelings for his relatives and companions. Judging from Arab poems, tears

seem to flow in Arabia in greater abundance than elsewhere in the world. It is related of the celebrated Mutammin, when reciting a poem on the death of his noble brother Malik, that he could not speak through weeping, and afterwards became blind in consequence of his grief. Who would think that constant warfare and shedding of blood could leave room for softer feelings? and yet it is a fact, that most of the poems in honour of the dead begin with expressing a most touching regret at seeing the old well-known sight of the Arab encampment forsaken. We should not expect this from nomads, with whom the constant change of locality has become, as it were, a second nature.

I cannot omit to mention here that in the time of Mohammed many tribes of Jewish origin lived in Arabia, who had adopted the Arabic language and Arabic customs, as far as they did not interfere with their religion. One of the most respected warriors and poets at that time was the Jew, Samuel Ebu Adyia, who lived in the strong castle el Ablag, near Teima. This fortress was the refuge of the persecuted and needy, and his name was a proverb among the Arabs for faithfulness and truth; they used to say, "I swear to you fidelity and love, like that of Samuel" ("وفاؤك كوفاء السمويل"). Amruel Kais, the poet, had deposited with him his treasures (namely five celebrated coats of mail, inherited from the Kings of Hymiâr), and Samuel rather sacrificed the life of his son, who fell into his enemy's hand, than betray his trust.

We cannot fail to acknowledge that the heroism of the old Arabs is the heroism of a noble race, not content with sordid motives or vulgar impulses. Whatever glory may be attached to the blow struck by a vigorous arm, this material superiority is far from suppressing or destroying the superiority derived from intelligence. The accomplished Arab warrior combines both in his person, and is almost always a poet. The Arab chieftain is not only the leader in battle, but also the ruler and judge of his tribe, and will never be able to obtain much influence if he is not wise in council and clever in speech. To speak well is an essential part of the chivalrous and ideal perfection of an Arab chief, because the best means of leading the stubborn and proud Bedouin is by persuasion. They use in their conversation many an old proverb with very striking effect.

It is striking what close similarity exists between the state of Arab life 1000 years ago, and the feudal system and life of our English and continental barons and knights during the same period. We must acknowledge that these Arabs were at that time by no means inferior to Germans or English, or it would have been impossible for them to conquer half the Christian world, or to overcome the innumerable hosts of the Crusaders. But the immense difference between European society, as it is now, and the wretched, degraded condition to which the Bedouin have sunk at the present day, shows with undeniable evidence what we owe to Christianity, and that Christ alone is able to elevate, to change and to regenerate the natural man.

But it is time for us to leave the condition of Bedouin life as it appears from old poems and traditions, and to enter on a descrip-

tion of *modern Bedouin*. We, living in Palestine, are bounded on the south and the east by deserts nearly as vast in extent as the Mediterranean, but few of us have seen these countries. Let me, therefore, give you an idea of what the desert is. We will accompany Mr. Palgrave on his journey from Maan, south of Kerak, to the Jowf, which is a five days' journey to the east, in which not a drop of water is to be found. He says:—

"On either side extended one weary plain in a black monotony of hopelessness. Only on all sides lakes of mirage lay, mocking the eye with their clear, deceptive outline, whilst here and there some basaltic rocks, cropping up at random through the level, were magnified by the refraction of the heated atmosphere into the semblance of a fantastic crag or overhanging mountain. Dreary land of death, in which even the face of an enemy was almost a relief amid such utter solitude. But for five whole days the little dried-up lizard of the plain, that looks as if he never had a drop of moisture in his ugly body, and the jerboa, or field-rat of Arabia, were the only living creatures to console our view.

"And now began a march, during which we might almost have repented of our enterprise, had such a sentiment been any longer possible or availing. Day after day found us urging our camels to their utmost pace for fifteen or sixteen hours together out of the twenty-four, under a well-nigh vertical sun, with nothing either in the landscape around or in the companions of our way to relieve for a moment the eye or the mind. Then an insufficient halt for rest or sleep, at most of two or three hours, soon interrupted by the oft-repeated admonition, 'If we linger here we all die of thirst,' sounding in our ears; and then to remount our jaded beasts and push them on through the dark night, with the constant probability of attack or plunder from roving marauders.

"Our order of march was thus:—Long before dawn we were on our way, and paced on till the sun, having attained about halfway between the horizon and the zenith, assigned the moment of alighting for our morning's meal. This being ended, we had again, without loss of time, to resume our way from mirage to mirage, till, flaming over all from heat to heat the day decreased, and about an hour before sunset we would stagger off our camels as best we might to prepare an evening feast of precisely the same description as that of the forenoon, or more often, lest the smoke of our fire should give notice to some distant rover, to content ourselves with dry dates and half an hour's rest on the sand."

Then comes the shelook, or sirocco of the Syrian waste:—

"It was about noon, and such a noon as a summer solstice can offer in the unclouded Arabian sky over a scorched desert, when abrupt and burning gusts of wind began to blow by fits from the south, while the oppressiveness of the air increased every moment, till my companion and myself mutually asked each other what this could mean and what was to be the result. We turned to inquire of Salem (the Bedouin chief), but he had already wrapped up his face in his mantle, and, bowed and crouching on the neck of his camel, replied not a word. His comrades, the two Sherarat Bedouin, had adopted a similar position and were equally silent. At last, after repeated interrogations, Salem, instead of replying directly to our questioning, pointed to a small black tent, providentially at no great distance in front, and said, 'Try to reach that; if you can get there we are saved.' He added, 'Take care that your camels do not stop and lie down;' and then, giving his own several vigorous blows, relapsed into muffled silence.

"We looked anxiously towards the tent; it was yet 100 yards off or more. Meanwhile the gusts blew hotter and more violent, and it was only by repeated efforts that we could urge our beasts forward. The horizon rapidly darkened to a deep violet hue, and seemed to draw in like a curtain on every side, while at the same time a stifling blast, as though from some enormous oven opening right on our path, blew steadily under the gloom; our camels, too, began, in spite of all we could do, to turn round and round, and bend their knees preparing to lie down. The simoon was fairly upon us. Of course we had followed our

Arabs' example by muffling our faces; and now with blows and kicks we forced the staggering animals onward to the only asylum within reach. So dark was the atmosphere, and so burning the heat, that it seemed that hell had risen from the earth or descended from above. But we were yet in time, and at the moment when the worst of the concentrated poison-blast was coming round, we were already prostrated one and all within the tent, with our heads well wrapped up—almost suffocated, indeed, but safe—while our camels lay without like dead, their long necks stretched out in the sand, awaiting the passing of the gale."

Were it not for the oases which are found in the midst of the most extensive deserts, it would be impossible even for the boldest Bedouin to traverse these regions. During the winter many parts of the desert are covered with some vegetation, and the rain-water gathers in certain hollow localities, so that not only the herds of camels find pasturage and water, but also the Bedouin obtain some subsistence besides their camels' milk. There are several plants growing in the Wady Sirrhân, north of the Jowf, which yield food to the Bedouin. There is the *samah*, a small tufted plant with juicy stalks and a little oval, yellow-tinted leaf. The flowers are of a brighter yellow, with many stamens and pistils. When the blossoms fall off there remains in the place of each a four-leafed capsule about the size of an ordinary pea, and this, when ripe, opens to show a mass of minute reddish seeds of the size of poppy seeds, resembling reddish sand in feel and appearance, but farinaceous in substance. These seeds are collected and used instead of rice or flour. Another plant is the *misaa* bush, which attains two or three feet in height, is woody, and dangling, with small and pointed leaves of a lively green, and a little red, star-like flower. This, in June, gives place to a berry, resembling in size, colour, and taste our own red currant, though inferior to it in flavour, while its sweetness predominates too much over its acidity. With the poorer Bedouin, *samah* and *misaa*, and a mushroom called *kemma*, are considered luxuries, but the richer tribes always have a supply of wheat and dates. The camels' favourite food is a shrub called *ghada*, which covers some parts of the desert.

No domesticated animals, beside the camel, find their sustenance in the desert, and most Bedouin tribes keep their flocks of goats and sheep in the neighbourhood of cultivated ground, where they can find pasture. Only their horses accompany them, and are fed with camels' milk. Naturally the barrenness of the territory stands in perfect analogy with the more or less degraded condition of the Bedouin inhabiting it, and the same is the case with regard to the variety of domesticated animals possessed by the Bedouin; for the tribes who have the best and the greatest number of horses are far superior to those having only camels. We find among some of the Bedouin tribes opulence, and among others the greatest possible poverty. The Arabs of Wady Moosa are so poor, that from utter want of clothing they are obliged to cover themselves at night with sand; while some Sheiks from the Anêse possess 200 to 500 camels.

Let me now give you, in a condensed form, an idea of the *principal Bedouin tribes of Syria*. We can divide the dwellers in tents into two classes; namely, such as are settled within a certain closely circumscribed

territory and the large wandering tribes. I must confine myself to the countries in our neighbourhood, and shall therefore not mention the Bedouin south of Jebel Schomar, nor those of the Euphrates Valley.

Let us begin with the country north-east of Palestine. The large Syrian desert between the Jordan and the Euphrates is the home of the great wandering tribes of the Anésé. In the winter they live in the desert, and come in the summer to Palmyra and Damascus. They are the descendants of Wayl, and according to their tradition, they have wonderfully multiplied in consequence of a peculiar blessing given to their ancestor. They comprise the Wold Ali, the Sebâ, the Hesseenne, and others; the Beohr, the Rualla, the Shalân, however, live south of the Haurân. These rich tribes comprise about 10,000 horsemen and about 100,000 camels.

Another powerful tribe, at present the principal lords of Belka, which is considered the paradise of the Bedouin on account of its beautiful pastures, are the Beni Sahher, said to descend from the Beni Abs. They are the enemies of the Anésé, and wander between the Belka and the Jowf. They muster about 700 horsemen and 20,000 camels. These large wandering tribes, also called Ahl el Schemal, which spend the winter in the desert, look down with contempt on the smaller tribes, which live within a certain circumscribed territory near cultivated land and under the control of the Turkish Government. They even refuse them the name of Arab or Bedouin.

This second class contains a great many tribes. The Syrian Bedouin are, el Mawaly, el Hadadeyne, el Turkomân, Arab Baalbek, Arab el Bekaa, Esulrib, Ahl el Jebeil. In the Hauran there are the Fuheily, the Arab el Ledja, Arab Jolan, el Adwan, in Moab, and el Sirhân to the south of Haurân. South of the Belka are the Ahl el Kebly, to whom belong the Sherrarat, the Hawayetat, and the Beni Atyich. These live between Wadi Sirhân on the east and Wadi Moosa on the west. Farther south, in the Peninsula of Sinai or Jebel Tor, are the Towâra Arabs; and in our own neighbourhood, between Hebron and Gaza, the Tayata, the Azazme, the Reteymat. The Taâmera are, as is well known, the principal tribe south of Jerusalem, already showing a transition state between Bedouin and Fallahîn.

Let me now describe to you the way in which the wandering *Bedouin travel and encamp*. It was in the year 1863 that I met a large detachment of the Anésé, the Sebâ, in the desert east of the Ledja. Their order of march was this: A party of five or six well mounted horsemen armed with lances, adorned with tufts of black ostrich feathers, preceded the tribe about four miles as a reconnoitring party. The main body occupied a line of at least three miles in front. First came some armed horsemen and camel-riders with long muskets, spears, and swords at 100 or 150 paces from each other, extending along the whole front, then followed the she camels with their young ones, grazing in wide ranks during their march upon the wild herbage. Behind them walked the camels loaded with the tents and provisions, and last came the women and children mounted on camels having saddles made in form of a cradle or nest with curtain to screen them

from the sun (called *el katab*). The men indiscriminately rode alongside and amidst the whole body, but most of them in front of the line, and some, riding on camels, led horses by the halters. Occasionally we met an Arab with a falcon on his hand, covered with its leather cap.

The tent is called "beit;" it is made of black goat's hair; the pieces, each not quite a yard in breadth, are joined together to make a sufficient breadth for the tent. The length varies from twenty to eighty feet. Each single tent has nine poles called "amood," the highest of which scarcely ever exceeds ten feet. At the middle pole is the partition for the women, the men's apartment being on the left side on entering the tent, and the women's on the right. In the men's apartment the ground is generally covered with a Persian or Bagdad carpet, and the wheat-sacks and camel-bags are piled up round the middle pole. The water skin and the wooden coffee mortar are never wanting in this part. The women's apartment is the receptacle for all the rubbish of the tent, the cooking utensils, butter and waterskins, &c. All these things are laid down near the pole called "hadara," where the slave sits and the dog sleeps during the day. No man of good reputation would sit there. On the forepost of the men's apartment hangs a corner of the tent covering called "roffe," which serves for wiping hands before or after dinner. The furniture of the tent consists first of all of the woman's saddle, in the form of two immense wings attached to the middle part, having the form of a nest. Each of these two wings is formed of two poles covered with red-tanned camel-skins, and adorned with tassels, and large enough to afford space for a person sleeping in it at full length, whilst the middle part serves as a receptacle for the little children. When riding, the sheik's ladies hang strings of various colours and cloth cuttings round the saddle from one wing to the other, which gives to the marching camel a most wonderful appearance, like an immense bird with outstretched wings. The whole looks like a canoe put across the camel's back. It is clear that such extensive saddles can only be used in the desert, it would be impossible to travel with them in narrow mountainous or rocky countries, or to pass with them through a forest. (The pack-saddle is called "hadaja," the men's saddle "shadad.")

When the place of encampment is reached, the sheik puts his spear in the ground, and at once the tents are pitched according to old established rules without disorder or dispute. In the year 1870 the Rualla Arabs, a tribe of the Anésé, were forced to come to the plain of Esdraelon on account of the drought in the Haurân. It was most magnificent to see (from the top of Mount Kafse), this rich plain literally covered with thousands of camels, and with the black tents of these wild people, and to hear the peculiar shouts of the shepherds whereby they directed the march of the camels, and the songs or zagharit of the women. But after they had left, not a blade of grass or a bit of straw was left in the whole plain.

Let us now examine the inmates of the tent, their occupation and

*character.* The salutation of the Bedouin is simply, "Salâm aleik," or "Marhaba," and then follow the usual question, "Keif el hal," &c. The clothing of the poor is simply a long shirt with long sleeves; the same is white with the men, and of green or bluish colour with the women, who wear it so long that it trains on the ground, and the sleeves also reach down to their ankles. Over the shirt, the men wear the brown and white striped "abai," or in winter a sheepskin jacket. On the head they wear the "keffyjah," and a cord of camel's hair called the "akâl." Often in travelling they cover their face with the keffyjah so that only the eyes are visible. Men and women when coming to towns wear big boots of red or yellow leather.

The Anêsé are distinguished by their long tresses of hair, which they rarely cut; they call them "keroun." All the women tattoo their lips, chin, arms, hands, and feet with blue dye, and generally wear glass bracelets of various colours. The ladies of some Anêsé tribes wear silver rings in their ears and noses, and carry silver bracelets and silver chains round the neck. The Bedouin are rarely over five feet two or three inches in height. Their features are good, their noses often aquiline and finely chiselled, their deep-set and dark eyes sparkle from under their bushy black eyebrows with a fire unknown in northern climes; their beard is short and thin, but the black hair of the head is abundantly thick, and their teeth are always white as pearls. The women of the northern Bedouin, especially the Anêsé, are handsome and graceful, but those of the south are very ugly. Their complexion varies from yellow to nearly black. Cleanliness is of course not to be expected with the Arabs, with whom water is too expensive an article to be wasted for the unnecessary purpose of washing! if needs be they use sand, or they rub themselves all over with butter, and the women use even a stranger kind of pomade, which I certainly would not recommend.

*Their diet* consists of milk, and leben of camels or goats, and unleavened bread, either baked very thin on a round sheet of iron called "sâj" or in cakes baked on stones. Only when guests appear, a goat or a young camel is killed and served with rice or burghul. Dates with butter, or a heap of thin cakes of bread piled upon one another like pancakes, and swimming in melted butter, with sugar, are amongst their delicacies. This dish is called "fateeta." Coffee is of course the favourite beverage, and is most carefully roasted and prepared. They serve their dish always so very hot that it requires much practice to avoid burning one's fingers, for even spoons are quite unknown.

The only art known among the Bedouin is spinning and weaving camel and goat's hair for preparing tents, bags, and halters, and the tanning and dyeing of camel-skins, either with pomegranate peels or with the roots of a desert herb called "verk." These skins are used for girdles, and to cover the saddles. In the Belka the Bedouin gather the soap or kali plant, and prepare from it, by burning, the potash or kali which they sell to the soap manufacturers at Damascus, Nablous, and Jerusalem.



Beside some copper pans and trays, they only have wooden bowls and wooden trays or "batiés." The rest of their furniture consists of their tent-pegs, and a large wooden hammer called "matraka," all of which are easily carried in a bag.

In his tent, the Bedouin is a most indolent and lazy creature. His only occupation is feeding the horses or milking the camels in the evening, and now and then he goes to hunt with his hawk. A man hired for the purpose takes care of the herds and flocks, while wife and daughters perform all domestic business. The women grind the corn in a handmill, or pound it in a mortar, and prepare butter from the milk by shaking it in a skin. Occasionally they work at the loom, but their principal business is to fetch water, which they sometimes have to carry long distances on their backs. On them also falls all the work connected with the pitching and striking of the tents.

Scientific pursuits are necessarily incompatible with Bedouin life. Books are unknown among them. Among a thousand Arabs only one can read, and still fewer are able to write. These accomplishments are considered unworthy of a good warrior. When I spoke to a Rualla chief about the great advantage of relieving the monotony of desert life by reading, he said he would be glad to receive a school-master for his boys, if I would guarantee that they would be able to read the Koran within the space of *one month*; and when I thought this impossible he would not hear any more of my suggestion. Yet they are as enthusiastic admirers of poetry as their ancestors were, and there is scarcely an Arab sheik who does not know some poems by heart. When Saleh el Jerwân, from the Beni Sahher, was mortally wounded in the valley of the Jordan, he composed, just before expiring, a poem, expressing exactly the same sentiments of submission to the divine decree, of love to his family, and of eternal hatred against his enemies, as one finds expressed in old poems. After his funeral, the food for the guests was cooked over a fire kindled upon sixteen skulls of his enemies. Fendi el Fais, the sheik of the Beni Sahher, who died in 1879, was buried in Saleh's grave at Rama, in the ghor opposite to Jericho.

In matters of *religion*, Bedouin are very lax Mohammedans. During the course of twelve centuries Mohammedanism seems to have made little or no impression on them, either for good or evil. That it was equally ineffectual in this respect at the period of its very first establishment, we learn from the Koran itself, and from early traditions of an authentic character.

We read: Amîr Ebu Tufeil, Sheik of the mighty tribe of the Beni Amîr, resolved with two of his friends to travel to Medina in order to make the acquaintance of the Prophet Mohammed. After having saluted him, Amîr asked the Prophet, "Will you be my friend?" "No," answered Mohammed, "not unless you believe in the unity of God, who has no companion." Then Amîr asked, "But will you make me your successor if I become a Moslem?" Mohammed answered, "The world is the Lord's, and He gives power to rule to whom *He* pleases." Then rejoined Amîr, "I accept Islam if *you* take the

government over the inhabitants of towns, and leave *me* to be ruler over all the Bedouin." The Prophet refused this also, and Amîr said, "What benefit shall I then derive from becoming a Moslem?" Mohammed said, "It gives you the community of all true believers." But Amîr answered, "I stand not in need of this," and left him, threatening him with war.

The Bedouin of the present do not show any aversion to the doctrine of the unity of God, or to the Prophet Mohammed, but they seem to be incapable of receiving or retaining any serious religious influences or definite forms of thought and practice. "Unstable as water, thou shalt not excel," seems to be the character of most of the Bedouin. They know nothing of Mohammedan worship with its prostrations and rehearsals, its ablutions and rites; usually they say, "Our sheik prays for us all." They care nothing for the pilgrimage to Mecca, except in the way of demanding their share of the zurra paid by Government, or in the way of plundering the pilgrims; they are indifferent to the fast of Ramadan, but they devoutly slaughter a lamb or a camel on the tomb of their kinsmen. The desert, like the vast expanse of the sea, is calculated to impress on our mind the unity and the power of God, and therefore we find with the Arabs the stereotype exclamation, "Allah Akbar" ("God is great"). Involuntarily one feels in the desert the presence of God, for it teaches more than anything else what it is to be alone, alone with God. Therefore in the first centuries of our era, many thousands of Christians became Eremites in the deserts of Egypt and Syria. Such asceticism is based on the great and undeniable truth, that we are only able to realize the invisible and eternal things of God in proportion as we are weaned from the material things and cares of this visible world.

But *one* doctrine of Islamism exercises a great and constant influence on a Bedouin's life, and this is the doctrine of *fatalism*. This doctrine stands in a singular affinity with the dangers encountered in the desert, and with the uncertainty of an Arab's life. It necessarily produces great recklessness and indifference regarding the changes of fortune and precautions against death.

The Bedouin *morals* are equally lax. Dogs are better than we are, is a common expression of theirs; and Palgrave gives them credit for having in this respect spoken the truth, the whole truth, and nothing but the truth. But I believe that with regard to morals, there is among the different Bedouin tribes as wide a difference as there is among other classes of Oriental society, and any infringement on the sanctity of the harém would at once be revenged by them.

The general character of the Bedouin cannot be better described than in the words of the angel to Ishmael's mother, "And he will be a wild man, his hand will be against every one, and every man's hand against him; and he shall dwell in the presence of all his brethren." It is remarkable how, even to this day, every Bedouin sustains these characteristics of his ancestor Ishmael. They are at war with all agriculturists within their reach, and they are constantly at war

among themselves. The Arabs say, "Our father Adam had three sons; one was a hunter, the other a farmer, and the third a Bedouin, who received from Adam the camel to live by. However, the camel died, and the Bedouin came to father Adam, and said, 'My camel died; what shall I do now, on what shall I live?' 'Go,' answered father Adam, 'and live by what you can get from your brethren.'" Another Bedouin said to me, when I explained to him the great advantages of a peaceful life, "How shall a Bedouin get his livelihood without his spear and sword? We have old enemies among other tribes, if they have taken away our camels, we must somehow or other regain them, or die from hunger."

Disputes among different Bedouin tribes generally arise about water and pasture. They begin with the shepherds, and end with the death of some sheik, which must, of course, be revenged. But even in a fight among the larger tribes, in which thousands on each side are engaged, the loss of life is insignificant.

In October, 1878, the Beni Sahher had a battle with the Rualla in the Haurân, in which a large number of horsemen and camel-riders were engaged. As usual, one of the best mounted chiefs, in full armour, gallops into the empty space between the two parties, and challenges the sheiks of the enemy, till one of them accepts the duel, and is thrown from his horse. Then some of his friends come to his assistance, and an irregular combat begins, which, however, is generally restricted to the horsemen. In the last battle the Beni Sahher were victorious, killed seventy of the opposite party, and gained eighteen mares, but they were not able to take any camels or tents. It is affirmed, that the old law of blood revenge, "*thâr*," gives to these battles a much milder character, as the Bedouin do not like to bring upon themselves personally the revengers, even in the case of victory.

It cannot fail to be of interest to Europeans to know the marching order of an Anêzé host. The grandest part, though not the most numerous, are the cavalry (*cheil*), also named lancers (*ahl er rimmâh*). They are armed with lance and sword, sometimes also with a rifle, which, however, they only fire in special emergencies, and then rarely more than once. The chiefs wear iron helmets and iron armour, most carefully worked and brought over from Persia. At the head of each party of cavalry are the Fedawiye, or those doomed to death; they are chiefly black slaves of athletic build and great courage. Having been born in the tribe, they are always ready to sacrifice themselves for its honour. The cavalry always begin the battles, and thus leave time to the rest of the host, composed of camel-riders (*dellâle*) and men on foot (*zulm*) to take up their position. The former ride two and two on the lightfooted delool, the front man being armed with a short spear, and the hind man with a gun. Arrived on the battle-field, they jump off their camels, and while those armed with guns make ramparts (*metarees*) of earth or stone, and open fire on the enemy squatting on the ground, the front men watch the camels, and at the same time strive to catch the horses without riders to collect weapons and other

spoil, to carry away the wounded, and to give the death-blow to the fallen enemies. If the battle is lost the front man and his companion jump on their camel and flee.

Among the army on foot there are four kinds of fighting men. The first are armed with a short spear called "rusht;" the second with a "khanwy," or oakwood club with a thick knob; the third are the medroob bearers. The medroob is the very dangerous weapon called "nebboot" in Syria and Egypt. It is a pole of very hard wood, about two and a half yards long, bound in several places with iron rings, or else with leather straps and wire, so that it may not break. The fourth kind are the sling-throwers. The sling (*mikhle*) is a strong woollen rope with a centre piece of camel's leather, like a hollow hand, into which they lay a stone of the size of a small apple. They hit their aim at very great distances. In time of peace the sling is used for hunting gazelles, and for protecting the herds against wild animals.

Besides their special weapons, all the foot army carry the "akfe," a crooked knife two spans long, in their girdle, which fastens their only garment. This is of black and white material made of goats' hair, has short sleeves, and reaches only to the knees. Arms and legs are bare, and as they wear nothing in battle either on their heads or feet all their movements are extremely light and quick. If they meet the enemy on stony ground, even the stones may become a deadly weapon in their hands. But if a battle is lost there is generally great havoc made among them, as they depend entirely upon their agility, and are protected neither by armour nor by any tactics from the pursuing cavalry. The different parties of fighting men remain quite separate, and are divided off by spaces left open for the attacking or fleeing cavalry; for, according to the ancient method, the same kind of weapons are always placed opposite one another.

At the battle near the hill Goehadar, there happened what seems to us a most remarkable thing, namely, that the cavalry of a Ruwalla tribe and that of a Wold Ali tribe stood opposite each other for an hour and a half with extended lances, each expecting the other to make a beginning; as this did not happen, one party turned off to the right and the other to the left without striking a blow. The key to this enigma could only be given by a military man who would make Bedouin warfare his study.

Behind the warriors there is generally a company of women and girls, who spur the men on to valour by the clear high tones of their *zaragheet* (a kind of song used at weddings, &c.); for the Anézé have no military music.

The most frequent form of warfare is the "ghazia," with the object of surprising the enemy, and taking their tents and camels. But if such an expedition on a larger scale is not practicable, there are always a number of poorer Bedouin thirsting after renown and gain of plunder. Then the expedition proceeds in the following systematic manner. The *haramy* (robber), who never is on horseback, selects two trustworthy companions; beside their weapons, in which the club plays the principal part, they take some provisions, consisting of salt

and flour in a bag. Towards midnight they reach the tent which they intend to attack. One of them goes first behind the tent, and when attacked by the dogs, he flees in order to remove them from the scene of action. At the same time the second cuts the ropes from the camels' knees, and drives them away, whilst the third standing at the opening of the tent is prepared to strike any one on the head who should venture out. If the attack is discovered, and one of the robbers is made a prisoner, he is asked what he came for, and after having confessed, he is obliged formally to renounce the right of the "dacheel" (suppliant). Then he is fettered with a horse-chain and put at full length in a hole dug in the middle of the tent with tied-up arms, and his locks pinned to the ground. In this position, as one buried alive, he remains till he is able to pay the ransom for his life, which generally costs him all his property. Often a friend guarantees for him, and it is considered an unpardonable disgrace if the robber cheats this friend who becomes his surety. From ancient times it has been considered the greatest honour and distinction among all Bedouin to obtain the name of a daring and successful robber.

Not many Bedouin sheiks die a natural death; at least, most of those I knew personally were killed; for instance, Mahammed el Duh, Sheik of the Wold Ali; Gendsh, Sheik of the Mawaly; Frisal, Sheik of the Shalân; Rabbah, Sheik of the Sahher, killed in 1858 by the Adwân, and Moutlak, his brother, killed by the same in 1870; Mohammed el Moosa, Sheik of the Sbeh, killed by the Koords in 1868. And if one of them dies a natural death from lingering illness (or suddenly), they ascribe it to poison given by the Turks (or some other enemies), as in the case of Akyle Agah, or Fendi el Fais, Sheik of the Beni Sahher.

However, we must leave this, the darkest part of Arab life, and turn to the brighter side of the picture. If you meet a true son of the desert in the streets of Jerusalem, you will at once recognize him, not only by his dark features, his piercing eyes, and his plaited locks of hair, but also by his long strides and dignified motions. You see, however, that he feels ill at ease within a walled city, and you would not like to fall into his hands in the open country, when he is mounted on his mare, and carries his spear in his hand. But at the sight of his black tent you may be sure of perfect safety whoever you are. There, he is the best and most generous of hosts, and will spare no pains or expense to make you as comfortable as possible.

It is related of Amîr Ebn Tufail, of the Beni Amîr, that his herald used to call out at the great Fair of Ukaz, "Any one needing a beast of burden may find it with Amîr. Any one hungry may come to him. Any one needing protection will find safety with him." I do not think that the mightiest in Europe would dare to make in real earnest such invitations and promises. It is told, a king once sent his vizier to a Bedouin, who possessed the fleetest mare of the desert, in order to ask him for it. But when the vizier arrived at the Arab's tent, he found him in most reduced circumstances. As he had no food to give, and as no animal remained wherewith he could treat his guests

the Bedouin killed his mare for them. After dinner the vizier spoke to him of the request of the king, upon which the Bedouin told him, that he and his retinue had just eaten the mare, and in proof of it he brought its fresh skin.

From the oldest times to the present all Arab poets extol the virtue of hospitality and liberality, and even the dimensions of the *mansaf*, or copper-tray on which the meal is served, is not forgotten in their songs. The Prophet Mohammed, returning from the battle of Bedr, is said to have rested in the shade of the mansaf of an Arab, and at present the mansaf of Mohammed Ebn Esmeir, Sheik of the Wold Ali, is considered the biggest, and its owner the most liberal and honoured of men. In the year 1863 I travelled with some friends to the Haurân, and met the Beni Sahker east of Um Keis, encamped in a beautiful oak-forest. Our caravan contained forty mules and horses, and twenty men, but the Arabs, nevertheless, declared that we were their guests; no provisions were to be unpacked, and no fire to be lighted by us. We were at once invited to Abdallah Ahmédi's tent, and after having partaken of his hospitality we wished to retire. But he declared that we had only got our breakfast, and we had to remain till we had had the luncheon and dinner, and thus we were obliged, in the course of two hours, to go through three meals.

Let me now give you some *instances of honesty*—a virtue which is not unfrequently found among the Arabs. A merchant from Nazareth who had bought sheep from the Sherrarat, paid by mistake four piastres too much, but after he had gone a distance of ten miles, he observed a Bedouin following and calling him. When he asked for his desire, the Bedouin said, "You have paid me four piastres too much, and I only came to return what is yours."

Another instance: Two merchants went to the Sherrarat to buy goats. After they had bought a number from this tribe, one of the merchants went to another party of Bedouin to buy more. The Sherrarat, meanwhile, struck their tents and travelled towards the south, but the host of the merchants remained with his guest on the spot waiting for the return of the other man, and when the same at last arrived, he showed no signs of vexation, but treated him with the greatest attention. Meanwhile, the Sherrarat had gone so far south, that the Bedouin could no more overtake them, and had to remain for a whole year in that country waiting for the return of his tribe.

Again: A man lost a lamb, which a Bedouin found and exchanged it for a ewe, which in the course of a few years had several young ones. When he at last met with the owner of the lamb, he returned to him the sheep he had gained, and excused himself that he had occasionally drunk of their milk.

Palgrave, who does not flatter the Bedouin, says that he did not lose two shillings' worth during his whole journey through Arabia. But, though there is no doubt a good deal of honesty in the desert, yet it is certain that the Bedouin who come in contact with townspeople often use all their cunning in order to cheat them. We have numerous old poems written by Arabs, who with delight describe the

manner in which they cheated their creditors, even at the cost of perjury. Two illustrations must suffice.

*Wabr C. Mu'awija Alasadi*: "I have always in readiness for my creditors a sharp sword and a splendid club of arsan wood; a thick club with a great knob, prepared for the merchants of Almadin. Yes, by thy grandfather, when the time for payment comes, and my liver feels not inclined to pay, I will repay him with a stick of arsan wood, so heavy that it hurts the arm to lift it."

*Abu muabbâs Aluquaili*: "Little I cared for Saiyar and his shouting, when on my flight I had the well Sirâr between him and me. He had followed me with great diligence, and spread his papers in the market-place before a number of old men who had left their business to investigate my affair, as if I had done them injury. They swore that I should not get away as long as I owed him one piece of gold. In their foolishness they wanted to hold me, but I invented a trick, and said: 'To-morrow I expect some goods, and I therefore invite you to meet me at the house of Ibn Habbâr.' But I only fixed this meeting to cheat them, so that my promise, and the *not* keeping of the same, might save me. When my feet at length found opportunity for flight, I did not stop running and galloping. Yes, Saiyar, truly some time will elapse before I pay you, and so you had better fold your paper, and keep it well from the mice!"

I must abstain from describing more of the peculiarities and strange customs of the Bedouin, their stern demeanour and reluctance to smile or to laugh, or their quaint and original mode of speech.

In reviewing now what has been said about the character of the Bedouin, we are obliged to acknowledge that it presents great contrasts. As we find, in the middle of the desert desolation, the oasis with all the riches of a luxuriant vegetation, so we find with the Arab unbounded liberty and cruel despotism; great instability and inconsistency, and great tenacity in preserving their old ways and customs; a clear intellect and reasoning power, together with wild fancies and deep sentiment; lasting love and lasting hatred; egotism of the worst kind, and devotion; robbery and liberality; honesty and treachery; childlike simplicity, and deep cunning.

But one thing is certain, if the Bedouin remains what he now is, he will be a great hindrance to cultivation and to progress in the East; for where the Bedouin wanders no tree grows and no corn can be raised, and when they have power their ravages are as fatal to agriculture as those of the locusts.

But should it not be possible to regain these restless wanderers driven about in the desert without object—without home, and without hope for a better life after death? Are not the sons of Ishmael also the sons of Abraham? Do not their traditions constantly remind them of the holy example of him who by faith obtained the promise? Did not the Apostle Paul first preach the Gospel in Arabia, and were not the Arab tribes of Lai Taghleb, Tannoohh and Bedr once Christians?

It is the Apostle Paul also who, with regard to the Arabs, pro-

nounced the memorable words: "God has concluded all in unbelief that He might have mercy on all;" and we have the sure promises of God that the Arabs also will come to the light which arose on Mount Zion, for "the dromedaries of Midian, and all the flocks of Kedar, shall be gathered unto the Lord, and even the desert shall be changed, and shall blossom like the rose."

### ECLECTIC RELIGION.



THE effect of missionary work is not to be estimated by the number of converts alone. This is a point which has often been stated, but which the slow apprehension of our critics and the public compels us to reiterate constantly. Where the propagation of the Gospel has been carried on to any extent, it produces unmistakable results in divers ways, and among all classes. Thus in Calcutta our local Church Missionary Association, along with other agencies, is leavening the scavengers, the servants, the bazaar people, the suburban farmers and fishermen, with wholly new ideas of God and their relation to Him. Among the lepers in the Asylum it has been doing a Christlike work of comfort and consolation for a great many years. Attention has recently been called to this unhappy class of people, both in India and elsewhere, but we have not seen it noted that our missionaries have long ministered to them in Calcutta. Not many in any class in that great city can carry out of the world the bitter complaint that "no man cared for their soul." Among the more thoughtful classes, however, or among those who, being more or less educated, may be reasonably expected to be thoughtful, the work of Missions produces results more openly manifest, if not more real. Educated Hindus are by no means a voiceless multitude. They are not slow to express their feelings or their opinions,—occasionally, indeed, they may be characterized as blatant. But as to those among them who really care for religion—and these are not a few—it is no matter of faith, but of open and confessed notoriety, that the preaching of Christianity has profoundly modified their views and tendencies. Many amongst them have tried to take up an eclectic position, accepting whatever they considered to be good and true in every religion to which they had any access. Such a position is absolutely inconsistent with continued submission to Hinduism, inasmuch as that religion, while leaving ample room and verge enough for differing and even contradictory opinions within itself, regards all outside its borders as "Mlechchhas," and utterly contemptible and unclean. Nothing but a force from without, and a most effective one, could have so weakened the hold of Hinduism on its votaries as to permit them to look elsewhere for doctrines. But, as a matter of fact, these eclectics borrow the greater part of their ideas from Christianity. To prove this, we borrow from the last Report of the Calcutta C.M. Association the following extracts:—

"Many of the sons of India are no longer ashamed to confess that all they



have of good may be traced to the Book of books. A daily paper, answering the objection that the higher castes are not likely to embrace Christianity, remarks that, 'Native writers quote the Bible in their writings twenty times for every time the Vedas are quoted.' And not many weeks ago the *Indian Messenger*, the organ of the Sádharan Samáj, contained the following remarkable confession:—"To no other religion is Brahmoism more indebted than to Christianity. Without Christian principles and ideas, Brahmoism would have had no legs to stand upon. In fact, it is hardly distinguishable from the liberal Christianity of the present day, as represented by men like Principal Caird and Mr. Stopford Brooke. The leading principles of Brahmoism are all Christian."

And then this organ of the Sádharan Samáj goes on to prove this last statement in detail. Possibly some of the "Liberal Christians" referred to might be ready to welcome these Brahmos as fellow-Christians in the fullest sense, and to bid them stand firm in that whereto they have already attained. But that, unfortunately, is just what they find themselves unable to do. In the first place, they cannot agree among themselves as to their doctrinal position. And in the second place, they experience and complain of a widespread declension from the once boasted spirituality and earnestness of their religion. There are three distinct Bráhmó Samájes—the Ádi, or Original, the Sádharan, or General, and that to which Babu Keshab Chandra Sen gave the name of "The Church of the New Dispensation." On January 1st, 1883, that famous self-styled "Apostle" put forth an epistle "To all the great nations in the world, and to the chief religious sects in the East and in the West." We extract a paragraph or two:—

"Grace be unto you, and peace everlasting. Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness and unhappiness, impurity and unrighteousness, and even war, burnings, and bloodshed; whereas this setting of brother against brother, and sister against sister, in the name of religion, has proved a fruitful source of evils, and is itself a sin against God and man; it has pleased the Holy God to send into the world a message of peace and love, of harmony and reconciliation. This New Dispensation hath He in boundless mercy vouchsafed to us in the East, and we have been commanded to bear witness unto it among the nations of the earth. Thus saith the Lord, 'Sectarianism is an abomination, and unbrotherliness I will not tolerate.'"

So far, Keshab. Now listen to his successor in the office of Minister of the "Church of the New Dispensation," Bábu Pratáp Chandra Majumdár, as quoted in the Rev. J. W. Hall's Report:—

"The present disunion amongst Bráhmó Samájes and congregations in all parts of the country, if not speedily remedied, is sure to prove fatal to every interest of the movement. Yet it is strange to reflect that these cruel differences are very much more personal and private than doctrinal or essential, though it cannot be denied that here and there we find differences of principle also. . . . Taking our stand, then, upon this extensive ground of theistic agreement, with the help of God, we have determined to take positive steps to establish union and good feeling among the members of the various theistic churches in India. We earnestly invite all Bráhmó Samájes and congregations to come and join us in establishing the 'Bráhmó Samáj Union.'"

We shall not be surprised if the nett result of Bábu Pratáp's attempt at comprehension be the setting up of a fourth distinct Brahmo Samáj. But disunion is not the only evil of which this earnest and well-meaning

leader complains. Not long ago he established a paper called the *Interpreter*, and now, in apologizing for its decease, he says :—

“In March, when the *Interpreter* was started as a weekly, we said we cannot hide from ourselves the fact that our beloved Church is in a course of steady decline, that the interests of spiritual life in the Bráhmó Samáj, as a whole, show a fearful tendency to relaxation. This, to our regret, we find becomes every day more and more true. Under this decline public patronage must decline proportionately.”

We are far indeed from rejoicing at this declension. We greatly fear that it means the falling back into worldliness and immorality, if not into the bonds of superstition, of not a few good and worthy men who had, to a great extent, escaped from the evil state of those who live in error. But we are not surprised at it. In truth, the Brahmic theism, like every other eclectic religion, was always wanting in the primary essential of spiritual life—a personal Head, unseen, yet trusted in and loved. It may be that Keshab Babu had a glimmering of this want. For it is said that towards the end of his course he intimated to some of his most confidential disciples his expectation that within twenty-five years they would see him the object of trust and worship, just like Christ. For the truth of this rumour we cannot vouch, but it would not have been wholly out of keeping with the character of the man or of the movement. However, it is not in that direction, happily, that his followers are seeking an object for their devotion. Here is another paragraph from Babu Pratáp Chandra Majumdár's *Interpreter* :—

“Has the problem, ‘Who and What is Christ?’ been solved by the theists of India? The majority of them believe that they have solved it, and that there is scarcely any need of further enlightenment. This overweening self-confidence has made the healthful stream of inquiry about Christ altogether stagnant. In the lifetime of Keshab Chandra Sen there was always a stir about it. From step to step, from scale to scale, he grew in the idea of Christ, and led the theistic community onward and further on in the path of knowledge. He was frequently charged with shifting his opinions about Christ, but he repudiated the charge by stating that his motto was progress, and not stagnation. He used to emphasize the fact that he had not reached the finality. Let us then follow his example, and unceasingly strive after the attainment of a right knowledge of the Son of God and Son of man. Christ is a tremendous reality. The destiny of India hangs upon the solution of His nature and function, and our relation to Him. Let us not hide in darkness, and rest contented with random streaks, but place ourselves in open light, and solve the problem, ‘Who and What is Christ?’”

It would be a mistake to take this as meaning too much. It may be no more than a piece of fine writing. At all events, the *Interpreter*, which contained it, found not a sufficient constituency to keep itself alive. But, on the other hand, there are those, as we find by the same Report from which we have been quoting, who “hope that after all they may find in Christ and Christianity that which all other creeds have denied to them.” A small society has been formed “for the study of Christ,” and has met once a week for more than a year, with increasing numbers.

The Bráhmó Samáj has not yet discovered that Missions are a failure. This is how the *Interpreter* speaks of them :—

“While we, the members of the Bráhmó Samáj, are not able to reconcile our

petty differences with a view to co-operation for common ends, two formidable bodies of men are slowly rising alongside of us to suck up what vitality there still remains in our organization, and give us the death-blow. The Christian missionaries are not slow to take advantage of the temporary eclipse of the Brahmo Samáj. Already we hear of renewed conversions to Christianity among the educated classes, and the fresh hostility which Christian leaders have begun to manifest to the ideals of our great minister has but one significance. Their organizing powers, their endless resources, their superior character and Anglo-Saxon energy, would be sufficiently formidable in any case. The only set-off against all this that we possessed at one time was the spirituality of our movement and the unity and love that knit us together. Alas! of that strength we are nearly deprived as if by the curse of Heaven. Then, on the other hand, there is the slowly rising body of reformed Hindu apologists. They every day make fresh attempts to prove that all the ideas and principles of the Bráhmó Samáj can be easily found in the bosom of the national religion, and no one need stray from it, therefore, to establish a new movement."

With regard to this last class of people, Mr. Hall tells us elsewhere in his report that "many Hindus are urging a revival of Vedic Hinduism; they seem, however, to fear that Christ has gained so strong a hold over the hearts of India's sons, that they cannot ignore Him in their plans for future action. A Hindu gentleman has proposed to call a congress of Brahman priests and pandits for the purpose of incorporating the Christian Scriptures amongst the sacred books of India, and officially recognizing Christ as the last and spiritual Avatár." This is indeed an astonishing proposal, and not very likely to be carried out. But that it should even have been made bears witness to the influence which the preaching of Christ is beginning to exert over the mass of Hinduism, armed as it was with the triple brass of antiquity, self-satisfaction, and scornful pride. We are reminded of the Roman Emperor who is said to have considered the propriety of giving Christ a place in the Pantheon. But, like the Christians in his day, we regard the proposal as the reverse of complimentary. If the Holy Saviour would have been out of place beside Jupiter and Venus, we certainly could not, with equanimity, view Him placed in company with the unholy Krishna.

But if the exclusiveness of Hinduism shows signs of breaking down, the exclusiveness of Christianity will assert itself with ever-increasing emphasis. And ever and anon the grace of Christ is felt in its power in one soul and another, so that they are drawn to forsake their ancestral faith, and enrol themselves definitely as servants of Christ alone. We conclude with two instances mentioned by Mr. Hall:—

"During the past year a man, well known in the scholastic world, and highly respected by all, was received into the Christian Church by baptism, and since that time he has lost no opportunity of testifying for Jesus Christ in the place of his spiritual birth. His face and life, his joy and deep earnestness, are a commentary upon the power of Christ. Not long ago he walked seven miles along a hot dusty road to Banhugli Church—he is not a young man. After the service I was conversing with him in Ramanáth Babu's house, and he said, 'I did not feel tired when I was walking or during the service. I was so full of happiness, singing of Jesus all the way. I have only just discovered that I am tired.' Then he set off to visit some inquirers, and do his Father's business."

"A Kulin Brahman . . . for some years had been a secret believer in the

Lord Jesus, but he was the head of a large family, numbering in all about 200 souls, and fear of the consequences kept him from confessing Christ. After Babu Rassik Lál's baptism, this Brahman became a daily visitor at R.'s house, and the two would read the Holy Word together, and then kneel in prayer to God. He seemed to have a presentiment of approaching sickness. And one day he said to R., 'If I am taken ill, have me baptized.' He had made up his mind, however, not to wait for sickness. And one Sunday morning he took his little daughter over to Banhugli Church in the expectation of seeing me, and with the determination to leave the church an avowed Christian. Alas! I had gone to Agarpára in the morning instead, and when I arrived in the afternoon he had returned to his home. 'If I am taken ill, have me baptized,' was still his earnest plea; and, lo! he was suddenly seized with a fever, which never left him. He was visited and prayed with, but the jealous Brahman family watched the sick man too closely. And while Rassik Babu, Ramanáth Babu, and I were praying for him at Banhugli, his soul passed up to the great Father who knew the desire of his heart, and who doubtless accepted it. And now the relations, who so jealously guarded him in life, talk of his faith in Christ, and he being dead speaks to them. Many of that household are inquiring about that religion in which, they firmly believe, their father died."

Thus do the things that befall the converts turn out to the furtherance of the Gospel, and they, whether by their life or by their death, glorify Christ, and help to spread abroad the knowledge of His grace. Christianity is not an eclectic religion, but a selective, and as many as are set upon eternal life do sooner or later come to believe in Christ, not as a tenth Avatár, but as the only begotten Son of God, who gave Himself a sacrifice for all, to be testified in due time.

W. R. B.

[We append to Mr. Blackett's interesting article above the following account, signed with the initials of the Rev. Philip Ireland Jones, Principal of the C.M.S. Divinity School, Calcutta, which we find in the local pages of the Calcutta edition of the *C.M. Gleaner*.—Ed.]

#### A STUDENTS' MEETING IN THE ALBERT HALL, CALCUTTA.

THE Albert Hall, in College Square, lately, within one week, welcomed within its walls what we may call the representatives of the old and new order of things in India. A Hindu lecturer connected with the Arya Somaj, and hailing from Benares, delivered an address on Hinduism before a large audience. A few days later, in the same hall, at the invitation of the Friends' Union (a students' club), Mr. Kali Charan Banerjea, the well-known Christian pleader, delivered an address at their anniversary meeting, on the "Outlook for young men." The chairman was Mr. Surendra Nath Banerjea, Principal of the Ripon College. The large room was crowded in every part, and the doorways thronged with students unable to obtain seats. Mr. K. C. Banerjea, among other things, spoke of the need of clear, precise, and practical thought; of the absolute necessity nowadays for men to cast aside prejudice, and enter any profession which offered itself, remembering that "where honesty is there is honour;" of the power of unity for good, which unity can be developed by the *Mess* system, and the collegiate and school life of Calcutta; of the need of a high and pure morality, leading men not only on great occasions but in little things to be scrupulously conscientious; that students should seek to have definite convictions of what is right, being callous of consequences in the enthusiasm of their loyalty for truth. He concluded his admirable address by drawing

attention to the specified aims of the Union, viz. mental and moral culture, literary, social and political objects, as stated in their report, and asked, Why do you fight shy of *religion*? It is all very well for the Government to be neutral, but what have we to do with that? Why should you allow religion to be excluded from the subjects of your thoughtful consideration? Make it the greatest aim of your life to have some religion. Ask yourselves in all seriousness, Should I not have some religion? You have your discussions on all kinds of subjects, and you ignore Him without whose blessing your work must be in vain. You seek to be moral and good; but which is the higher title, to be moral, or to be a child of God? How can you be good, and dissociate yourself from the Source of all goodness? It is not possible for you to be moral men without God. Let it not be said of any young man in this city that he has no religion—that he lacks the staircase which unites heaven and earth, and brings man into communion with his God.

The chairman spoke with unusual force and earnestness on the misery of child-marriage, of the early death of well-known Hindus in the prime of age and work, cut off before their time, the physical power exhausted, and unable to meet further the strain of life. After alluding to the need of Government taking up the question of technical education, he spoke in no uncertain terms, though no Christian himself, of the degrading character of popular Hinduism, urging his hearers, who received his appeals with hearty cheers, to have nothing to do with that kind of Hinduism which forbids a visit to England as a transgression of caste rules, or requires a belief in the fables and trifles of familiar Hindu worship.

A number of Christian missionaries were present, and could not but rejoice at the signs of change which such a meeting so plainly indicated. A Christian lecturer and a Hindu (or Brahmo) chairman address a meeting of 400 or 500 students urging a disregard for popular Hinduism and a reverent service of the true God, and their words are received with hearty approval! Under such circumstances, is there not cause for hope and prayer? A missionary present in conversation remarked that Bengali students are prepared to applaud any one who speaks loudly enough, but are slow to carry into practical life the good counsel they may have received. This witness is, alas! only too true. But all hearts are in the hand of God. Having in His providence made it possible that such seed can be spread abroad in this our day, He can also prepare the ground upon which the seed falls, that it may bring forth abundantly.

P. I. J.

## TWO CHINA MISSIONARIES.

In Memoriam.

I. THE REV. F. F. GOUGH.

By BISHOP MOULE.



PREMATURELY, not long ago, my dear friend was mentioned in a missionary publication as "the late Mr. Gough." He actually passed to his rest on June 1st, called by a stroke of paralysis.

I owe my friend so much, that I should like to say a few words by way of grateful epitaph, if room can be found for them in the *Intelligencer*. Not many, I think, of his early friends survive; of those who, friends at the University, renewed and confirmed their love on a mission-field, only myself.

It was in November, 1846, my freshman's term, and Gough's last before degree, that I was made known to him. Our common friend was Edmund Carr, now Canon of Carlisle and father of a missionary. Carr's father and mine were college friends. My father recommended his son to the son of his friend, already a decided Christian. And Edmund—when I came up to Cambridge trembling after a decisive revelation of personal sinfulness, longing for a salvation I feared I had "let slip" too long—took me by the hand and brought me into the fellowship of a Saturday evening meeting for Bible-reading and prayer, of which Gough was senior member. They were but six or seven; Gough, Carr, and another long since at rest, Johnians; a Christ's man, I think; Consterdine, of Trinity, now Vicar of Chorley; and, from Corpus, at which I had entered, a charming American, James Bolton, also long since in Paradise, and Isaacs, for many years now Vicar of Christ Church, Leicester, who joined a term or two after me. They were of different years, and of course as time went on changes took place. First and last, the friendships made in that little meeting were invaluable to me. But Gough was, I think, most dearly prized of all. His own deep personal religion, inherited in some sort from a saintly mother, his Bible knowledge learnt originally from her, and his power of patient, affectionate sympathy with one whose fears and self-accusations made him very dull company—these and other gifts made the friendship he gave me quite invaluable.

I "coached" with him for a short time after his degree. He was then (1847) hoping to go to China under the C.M.S., his mother approving, his father objecting. During the same year it was that somewhat brightening hopes of perseverance in religion led me, as the view of my great debt to the Saviour deepened, secretly to offer my life to Him for a similar service. And the thought of China, suggested at first by its distance, and my natural aversion to all I knew of it, was confirmed by my friend's choice. The elder Mr. Gough, on the consecration of Bishop Smith for the See of Victoria, Hongkong, withdrew his objections, and his son, sailing with the Bishop in 1849, joined in 1850 the pioneer missionaries Cobbold and Russell at Ningpo. By this time they had removed from temporary lodgings in a temple to an *improved* Native house. Gough, anxious to get at the people, soon hired a separate house, like theirs, in the heart of the city; but not, like theirs, drained, ceiled, and in other respects made wholesomer for habitation. Speedily fever told him of his mistake. He sought change and recovery at Chusan, and thus held out till 1852, when, too soon broken down, he was compelled to return to England. Coming out again in about two years, he brought with him that invaluable auxiliary, a likeminded wife.

His experience of the "hired house" made him so far prudent that he hastened to build, on the healthiest spot within the city area, a commodious house. But, in other respects, his habitual "neglecting of the body" to attend to studious and evangelistic duties still characterized him, and only too soon told on himself, and, more severely, on his admirable wife. Punctuality with regard to meals or hours of rest had, in my knowledge, never been an element in Gough's character. Mrs. Gough brought with her what ought to have corrected this defect; an instinct for method and punctuality in all things. Alas! in the close union of truest affections the worse prevailed; and before the end came our friend had learnt to be apparently as indifferent as her husband to meals postponed and nights turned into day. Each day was so crowded with work that without perfect method rigidly carried out this was inevitable.

In the spring of 1860, attracted by the fame of foreign charities, some

opium-smokers came down seven days' journey from Kinghwa, in the centre of Chekiang, with money in their hands, entreating to be cured of the opium craving. Our only doctor, a missionary of the Chinese Evangelization Society, was absent on sick leave. We felt, nevertheless, the appeal of the poor men to be one that could not be easily put aside. Just at this moment we had heard of the Bombay civilian's gifts for the formation of opium asylums. Gough, abundantly occupied otherwise, but whose premises seemed suitable for such a purpose, undertook to receive the applicants if Mr. J. H. Taylor, who has since taken medical degrees, would prescribe necessary medicines. In effect our devoted friends received 133 of these applicants, all from the same region. They came in successive parties, and all passed through treatment, apparently successful, in little more than three months.

But the toil, watching, and care needed in the effort told heavily upon their benefactors. The paroxysms of craving often caused a mutiny in the asylum. No Native deputy could control them at such times, the missionary himself must be on the spot; whilst every detail of dispensing and even cooking for the patients was the personal care of Mrs. Gough. By the summer our friends were both so much exhausted, and Mrs. Gough in so critical a condition, that on Dr. Parker's return he strongly advised their leaving for England to save her life.

I have said that overwork and disregard of necessary regularity had weakened what seemed an unusually strong constitution. Grief had had its share. We found her in 1858 the mother of a sweet baby of a year old, full of life and health. Only a few months later bronchitis took her from her mother's arms. In the autumn a second daughter was given, who is now Mrs. J. C. Hoare. But the severity of the bereavement left its mark perhaps to the very end, and weakened her capacity for reaction from exhausting toil.

Very reluctantly our friends left their work in October. They reached England; but Mrs. Gough, only to die a fortnight later. During the seven years of Gough's stay in England he devoted much time and incredible pains and scholarship to a revision of the New Testament in the Ningpo vernacular, which had been originally the work in a large measure of Mr. Russell.

Gough was a thorough scholar. His aim at Cambridge had been to take a high classical degree. His friends, who knew his acquirements, hoped and feared; and their fears were verified. He took a good double second, but he ought to have been in the first class of the Tripos. It was his constitutional hesitation, his inability to produce promptly what was in him, his punctiliousness about small matters, that dashed their hopes.

These characteristics were never lost. In China we know our friend had no rival in scholarly acquaintance with the classical language, and that, though not a facile speaker, he possessed vast stores of codified vernacular idioms, proverbs, and folklore generally. But it took a resolute and an expert man to draw him; and it proved impossible to induce him to devote his rare gifts to their proper object, instead of lavishing them on what very inferior powers could have sufficiently dealt with. If we could have effected it, he would have spent most of those precious seven years and others in China, improving that wonderful (yet improvable) work, the "Delegates Version," instead of spending them in London, working with minute and elaborate scholarship that exasperated the Bible Society's Committee, upon what had better have been simply a *targum* on the "Delegates," written out in China by a Christian Native.

In 1867 he again sailed for China, a third and last time, bringing with him his own little daughter as well as the second Mrs. Gough, widow of Mr.

Jones, a former missionary colleague of Mr. Taylor's, and her children. He was soon established in his own house, eagerly occupied as before; still the student, still the indefatigable preacher, earnestly seconded by his wife, and (in due time) by his daughters of both families. Thus he persevered till 1881 when,—once more widowed, one stepdaughter married, the other daughters needing a return to England, and his own health seriously weakened,—he tore himself at length from his beloved Ningpo, and for the last time sailed for "home." He lived to have the comfort of knowing that his own dear daughter had given herself to the missionary work, first at Foochow, and then, as Mr. Hoare's wife, at her own much-loved birthplace, Ningpo.

He was always able, I believe, to take occasional duty, but never undertook a regular charge. Study of Hebrew, as he once wrote to me, and I doubt not of Chinese too, occupied him to the last.

I have said nothing of the welcome my wife and I received in 1858 from Mr. and Mrs. Gough when, after years of unfulfilled hopes, I was at length sent to Ningpo. They, and the Russells who were with them, have all left us now for the better shore; but the memory of those days is full of touches of truest brotherly and sisterly kindness and Christian example.

Mr. Gough married a third time, soon after his return to England, and his widow survives him. He died in his sixty-fifth year.

One note, at least, must be added to this imperfect sketch of a very full life. Whilst I write it, an earnest Chinese evangelist, whom I hope to ordain deacon at Michaelmas, reminds me of earnest, scholarly, yet deeply spiritual work done by Mr. Gough as superintendent of the Ningpo Boarding-School, before the arrival of Mr. Hoare. "How thoroughly he used to work us boys of the first class! Job, the Psalms, Proverbs, Isaiah, I particularly remember reading with Mr. Gough, memorizing for him, carefully taught the meaning by him. And how carefully he worked us in sermon making! Then I could quote a quantity of the classical Bible text accurately." This, to show one important line of his "painfulness" in the mission-field.

The note I want to add, however, is on a different line.

The Cambridge Prayer Union, numbering now more than 1500 members, was initiated, if by any one, by my ever-valued friend, Rev. A. A. Isaacs, of Leicester. But when, in 1848, Isaacs suggested the Union, he referred to Gough as having put it into his own mind; in connection with a very small early meeting for prayer, held for some time at six on Sunday mornings, at Gough's rooms. "When we are scattered to our parishes or missionary fields, cannot we continue to meet in spirit?" Some such words as these of Gough's produced, under God, the impression which led Isaacs to project, on what has proved so practical a basis, the Cambridge University Prayer Union.

G. E. MOULB,  
Bishop.

*Hangchow, July 17th, 1889.*

## II. THE REV. J. D. VALENTINE.

By THE REV. JAMES BATES.

"VALENTINE died on the tenth." Such was the brief telegram received at the C.M. House, in the month of August. We can only conjecture, from a private letter recently received, that fever was the cause of his death. The heat in all parts of China this year has been abnormally excessive.

In Mr. Valentine the Society has lost a loyal servant, and the Mission a most conscientious worker. He will ever be honoured in the Mid-China



Mission for his services as Secretary of the Missionary Conference, the duties of which he discharged with much ability and acceptance, as well as for his services at his own station.

He went out to China in the year 1863. The writer well remembers meeting him three or four years afterwards at Ningpo, where he was stationed. At that time he was already feeling the effects of the climate, as he was suffering from an acute attack of dysentery. He was transferred shortly after to Hangchow, partly in the hope that the change to a drier climate might prove beneficial to him. This hope, though, was not realized. He was obliged to go away to Hong Kong, and subsequently to sail for England. He was then so ill and weak that his friends feared he would never be able to survive the voyage. It pleased God, however, not only to bring him home safely, but also, after a few years' stay in England, to enable him to return, and apparently in more robust health than ever, to his work again.

On his arrival for the second time in China he was appointed to Shaouhing, a large city about forty miles south of Hangchow, and a new station which had been opened by the Rev. H. Gretton in Mr. Valentine's absence. Here he commenced and continued to labour (with the exception of a brief furlough to England) until the day of his death. He entered very heartily and earnestly upon his work. His great desire from the first was to have a thorough knowledge of the language. For, though he had acquired some knowledge of the Ningpo and Hangchow dialects, and could make himself intelligible by the use of those dialects in his new sphere, he did not feel satisfied unless he was able to speak to the Shaouhing people in their own tongue the wonderful works of God. And in later years he showed, by his preaching and intercourse with the people, that the time he had given up with this object in view had not been misspent. The vocabularies and other books which he has left in manuscript, all attest his painstaking studies in this direction. The dialect was also reduced by him to writing by means of the Roman character, and in this form, with the help of a printing-press, he brought out portions of the New Testament, the Book of Common Prayer, and some tracts. And here it may be mentioned that he gave his services at the printing-press cheerfully and ungrudgingly for the benefit of the other stations, as well as for his own. The Collects and Occasional Services, together with some Scripture portions which the late Bishop Russell translated into the Ningpo dialect; also the new Hymn Book in Chinese character, edited by Archdeacon Moule, were all printed by him. He took, besides, a very lively interest in the printing of a Church Calendar and Lectionary for the benefit of our Chinese congregations. This little book was always looked for at the beginning of the Chinese new year, when he made presents of copies to all his Chinese and English friends, far and near. These different publications bear the impress of his well-known character for method, neatness, and taste, in which respects few could excel him. He took special pains, not only in the printing of his books, but also in their general "get up," in order that they might be quite in accordance with Chinese notions of propriety and good taste, and so become attractive to the readers.

With regard to more direct missionary work, Mr. Valentine gave up much of his time, as long as health and strength permitted, both to pastoral and evangelistic labours. On Sundays he ministered to the congregation, which met in the little church near his own house. During the week he either preached with his two Native helpers in the preaching-room on the High Street—a room, by the way, built by means of the contributions of the Native Christians—or over the great Shaouhing plain, among the towns and

villages which are so populous there. In later years this latter work absorbed a great deal of his time and attention. From Monday until Saturday in each week, during the spring and autumn of the year, he and Mrs. Valentine travelled together in the boat, visiting the towns and villages in various directions.

But it was not permitted him to see much fruit to his labours. And no one felt more keenly than did Mr. Valentine himself the sense of disappointment, no one acknowledged more frequently than he did the want of spiritual prosperity in connection with his labours. On this subject he expressed his views often and freely to the writer, and also in his letters home to the Committee. He was far from being of a melancholy disposition. On the contrary, he appeared always to be full of genuine good-humour, and even fun. At our social gatherings during the Missionary Conference he was the life and soul of the party. Amongst children—though he had no children of his own—he would laugh and play like one of themselves, and the children thoroughly enjoyed his company. But his mind seemed to be less cheerful and hopeful as regards those among whom his lot was cast, and for whom he laboured. The faults of the heathen character were so conspicuous, and the inconsistencies of some Christian converts so often showed themselves, that he felt at times inclined to despair of doing them any good. It should be remembered, however, that his peculiar position at Shaouhing added to his discouragements. For many years he was single-handed. One missionary after another came to his assistance, but as often their health broke down, and they were obliged to leave. Yet, notwithstanding their discouragements, and still more the discouraging views which he took of his work, he did not think of looking back. He stayed on alone at his station, and even during the stifling and damp heat of a Shaouhing summer could seldom be persuaded to leave his post. And the few records which he has left, all show that he did not labour in vain. In that little congregation of his there are those who are the living witnesses to the power of God's grace. The last Annual Letter which he wrote well illustrates this. After referring to the baptisms of three persons as the fruit of the school, he goes on to speak of the catechist Tsong Tsih-en, and says :—

“My constant companion has been a great comfort to me in many ways, ever since he was baptized, over ten years ago. He is not a fluent speaker, but he is an honest worker for his Master, and no one can preach more scriptural sermons than he preaches. He is thoroughly respected by all my missionary brethren who know him, and trusted by his own people. . . . I have not of late years said much about this companion, but great was God's goodness in giving me one such Native brother. Would that there were more like him! But while he is left to me I cannot quite despair of the Chinese. One or two such men in a Mission are—whatever unsympathizing critics may say—worth all the money, time, and labour expended in the Mission.”

This testimony, especially the latter part of it, from Mr. Valentine himself, goes far to prove, not only that his labour had not been in vain in the Lord, but that he had taken, on former occasions, too discouraging a view of his work altogether. And of his efforts amongst the numerous towns and villages of the Shaouhing plain, in which also the same Native brother referred to took so large a share, may it not be said, that as the rain and the snow from heaven water the earth, and cause it to bring forth and bud, so the precious seed sown broadcast by our late brother shall in due time bring forth fruit to the honour and glory of God, and for the encouragement of every faithful but disconsolate labourer?

J. B.

# TEN YEARS' WORK AND PROGRESS IN THE TELUGU MISSION.\*

December 31st of each year.	Total of Christian Adherents.	Communicants.	Adults Baptized.	Children Baptized.	Total.	Native Church Contributions.		
						RS.	A.	P.
1849. . . .	65	19	3	4	7	—	—	—
1859. . . .	177	45	5	25	30	—	—	—
1869. . . .	1726	207	30	36	66	—	—	—
1879. . . .	3998	696	42	146	188	1079	13	2
1880. . . .	4724	670	112	172	284	1147	5	10
1881. . . .	5504	802	274	308	582	1232	6	9
1882. . . .	6020	846	264	335	599	1652	13	1½
1883. . . .	6221	895	89	205	294	2270	2	10
1884. . . .	6724	990	340	435	775	2844	4	11½
1885. . . .	7541	1011	262	513	775	2586	7	7
1886. . . .	7843	1043	330	414	744	2912	6	3
1887. . . .	8324	1270	319	490	809	3146	10	5
1888. . . .	8755	1345	321	490	811	3919	0	3

The above figures will repay careful attention, for they serve as the index of the growth of a comparatively young Native Church in India. In *The Hindu*, issued March 20th, 1889, missionaries and their work in India are spoken of as follows:—

“In politics, in religion, and in religious and moral and social development we have entered, or are entering, upon a new era of transformation under the quickening influence of the West; and it is the highest glory of the missionary that he has contributed no small share to this upheaval of a nation of 250,000,000. And we would add that no blame should attach to him that he has done no more, *for he was doomed to disappointment in the most cherished object of his labours* by circumstances beyond his calculations or control.”

The “cherished object” of the missionary has been, of course, to convert the Hindus, both high-caste and low-caste, to Christianity. He has in no wise been doomed to disappointment from his point of view. Look at the above figures. In 1849 the Christian adherents in connection with the C.M.S. in the Telugu Mission numbered only 65; in 1859, only 177; and in 1869, 1726. The Telugu Mission was started in 1841, and in 1849 there were only 65 Christians. Small results for eight years' work!

In the succeeding twenty years 1661 Christians (excluding deaths) were added to the Church, i.e. on the average, 83 souls in each year. This rate of increase was by no means *disappointing*.

Look again. In 1879 the numbers had risen to 3998; in other words, during ten years the Christians had multiplied at the rate of about 131 per cent. Here again there was no need for *disappointment*, for the Telugu Church had increased at the rate of 227 souls in each year.

Let us now deal with the years 1879 to 1888. This brings us to very striking results. On December 31st, 1888, the numbers amounted to 8755. This reveals an increase of 4757 in ten years, i.e. an increase at the rate of 120 per cent., giving a yearly average of 475. That the growth of the Church is not merely one from within will be gathered from the fact that no less than 2353 *adults* have been baptized since 1879. It is worthy of notice also that,

\* From the Madras Localized Edition of the *C.M. Gleaner*.

whereas the total number of baptisms in 1849 was 7, the number baptized in 1888 reached 811, and that the Church when its numbers were small increased nearly three-fold between 1849-59, nearly ten-fold between 1859-69, and more than doubled itself between 1869-79, 1879-89, when it was reckoned by thousands.

We have reason, therefore, to be thankful that the missionary of the nineteenth century has not only "contributed no small share to the upheaval of a nation of 250,000,000 under the quickening influences of the West," but has also succeeded beyond his calculations in building up a Native Church consisting of about 9000 members, nearly all of whom have been brought into fellowship with the Lord Jesus Christ, the great Saviour of the world, within the life-time of young men of the present day.

It is most interesting to find that, even in these days of active opposition to Christianity in India, there are indisputable tokens of a far quicker rate of progress than was discernible in one of the most promising fields of missionary labour in South India as far back as 1849. In that year the Tinnevely Mission reported 23,994 Christians as being in connection with the C.M.S., and 816 baptisms, *adults* numbering 224. Observe carefully that, though the Church had on its rolls nearly 24,000 Christians, there were only 816 baptisms, including *children*. Now turn to the figures given above. In 1888 the Telugu Christians numbered 8755, while the baptisms amounted to 811,—321 being *adult* baptisms. That is, for every 30 Christians in the prosperous Tinnevely Church in 1849 one was added; while in 1888, in the Telugu Church, one was added for every 10 Christians. In other words, we have a rate of progress three times as quick as in 1849.

W. G. P.

## REPORT ON THE BHIL MISSION.

[THIS Report, by the Rev. A. Clifford, our Secretary at Calcutta, has been in type several months, waiting a convenient opportunity of insertion. Since his visit to Kherwara in July last year, the Rev. G. and Mrs. Litchfield have been transferred to Benares, to take charge of the Female Normal School there, and the Rev. W. B. Collins, M.A., late Rector of Elvington, and Mrs. Collins, have joined the Bhil Mission.]



VISITED the Bhil Mission in the early part of July [1888]. At Kherwara I stayed two days and a half with the Rev. G. Litchfield, the Rev. C. S. Thompson being also in the house. Mrs. Litchfield was at Mussorie. I then went out into the district with Mr. Thompson, remaining with him five days. We went to Bilaria and Lusaria, and other villages which he is accustomed to visit.

*The Missionaries.*—Mr. Thompson first came to Kherwara in 1880. It is worthy of note that he went immediately to his sphere of labour, which was a perfectly new one, without previously working with or under any senior missionary.

Mr. and Mrs. Litchfield joined the Mission in 1884, having spent one year

in Benares studying Hindi, besides having had some experience of missionary life in Africa.

*State of Country and People.*—Before reporting on the work of the Mission among the Bhils, it is necessary to describe briefly the state of the country and the people.

With the exception of Kherwara itself and half a dozen miles round it (which is British), the Bhil Mission is worked entirely in Native State territory, chiefly that of Marwar and Irdar. These States are ruled by Native princes, "advised" by English political officers.

The physical character is much the same throughout, rugged ranges of hills with cultivated plains between—water-courses, mostly dry at this time of the year, frequently occurring. The

larger villages are inhabited by Hindus, and are often the property of a Native Thakur (nobleman), who keeps up a sort of feudal state. The Bhils do not mix with the Hindus, but live in villages (pals) of their own.

Their huts are usually separated from one another by one hundred yards or so, with jungle or cultivated land between. This makes Bhil pals very large in extent, even when the population is small. They often cover an area of several square miles. The Bhils for many centuries have been noted as a wild and troublesome people, not fond of hard work, and often preferring to get their living by plunder.

About forty years ago the British Government determined to try the experiment of establishing a Bhil corps, with a view, first, of overawing the turbulent, and, secondly, with the hope of civilizing those thus brought under military discipline. . . . It has not acted as a civilizing power to the extent hoped for. When their term of service is over, the Bhil soldiers go back to their pals, and, to all appearances, relapse into the same state of semi-savagery as their fellow-villagers! The officers of the Bhil corps are now watching with much interest the efforts of the Mission, and Colonel Walters (who is the highest authority on the subject) does not scruple to say that he looks to the Mission to effect the pacification and civilization of the Bhils.

Every Bhil carries a bow and arrows, and a sword or knife if he can afford one. Near Bilaria, one of our stations, a fight was going on at the time we passed by: two or three men had been killed. We met a troupe of Bhils equipped for war on their way to the battle-field.

Every few miles we came upon a heap of stones, which Mr. Thompson told me marked the scene of a murder. The life of an Englishman is probably as safe in Bhil-land as it is elsewhere (we slept under trees in the open field with no sort of guard); but to a Native traveller the country is a perilous one. All this will show the character of the people and the state of society that our missionaries have to deal with. I ought to add that the Bhils are not "bhut" (spirit) worshippers like the Santhals or Paharis, but worship certain of the *posse* of the Hindu deities, especially

Debi, probably under a form similar to Kali and Mahadeb. They have also caste among them, which presents a difficulty which the Santhal missionaries have not had to contend with. Mr. Thompson considers that the Bhils are not a purely aboriginal race, but have mixed aboriginal and Rajput blood. Their religion, their language, which is a mere mixture of the recognized languages of the surrounding provinces, and their physique, which approaches closely to the ordinary Hindu type in Western India, appears to confirm this view.

*Conciliation.*—Mr. Thompson's main object for some time after his coming to Kherwara was to win the goodwill of the people. This he has succeeded admirably in doing. Wherever he goes (as I have witnessed) he is warmly and gratefully received, and is beyond doubt looked upon as the friend and well-wisher of the Bhils. He has, to a remarkable extent, got the countenance and pecuniary help of the Native Rajahs and Thakurs of the district, as well as that of the English officials. In view of the fact that the Mission is mainly in Native States, and is thus on sufferance only, this is most important and providential.

*Educational Work.*—The Bhils being a people sunk in ignorance, and with almost wholly undeveloped powers of mind and memory, the missionaries have felt that no spiritual impression of much value was likely to be made on them, till they had had such exercise of their faculties as is involved in learning to read and write. Accordingly they have devoted themselves, to a considerable extent, to the establishment of schools. Mr. Litchfield, soon after his arrival, commenced a boarding-school for Bhil boys. This has been followed by a boarding-school for Bhil girls. Both these schools are at Kherwara. The boys' school has now about forty-five lads in it, whose ages range from about twelve to twenty. The girls' boarding-school had, at the time I visited it, only eight pupils, who look—say from ten to thirteen years of age. About twenty girls from the villages round share with these boarders in the teaching which is given in the week and in the services held on Sunday mornings.

The boys are able to read, write, sing,

do arithmetic, &c. The elder boys are trained to be teachers in the schools in other villages. Mr. Litchfield has, besides these boarding-schools, eight small day-schools at villages near Kherwara, which are attended by Bhil boys. The teaching given there is elementary. I found that the boys of the boarding-school had a fair amount of religious knowledge, and could repeat Scripture texts well. They were very shy, however, of answering before a stranger, and evidently knew more than I could extract from them. Some of them showed signs of genuine interest and earnestness in the religious teaching.

The fear of man, and especially the caste system, which, unfortunately, has taken root among them, has up to this moment kept our young men back from confessing Christ in baptism; but both Mr. Thompson and Mr. Litchfield are strong in their conviction that several of those who have been under instruction in the schools are Christians in heart, and that we may confidently believe that before long courage will be given them to profess their faith before men. No one can see the boarding-schools, or have intercourse with the boys who have become Christian teachers, without being conscious of the new influence that has come into their lives, and which distinguishes them most markedly from their heathen fellow-countrymen. I am disposed to think that, under the circumstances of the case, the missionaries are wise in throwing much of their energy into the education of non-Christian Bhils.

It should be noticed here that the religious teaching of the Bhil teachers does not cease when they leave the boarding-school. They come into Kherwara every week, from Saturday to Monday, for systematic Christian instruction. I was present at Kherwara at the Bhil service and Sunday-school, and was much impressed with the reverential behaviour of the lads during prayer and the explanation of the Scriptures.

*Preaching.*—It must not be supposed from the foregoing that the efforts of the missionaries are only exercised in education. Mr. Litchfield is an earnest evangelist, and goes out to the pals

round Kherwara, to make known the Gospel to the villagers. He and his catechist also speak daily of Christ to the patients who come to his little dispensary. Mr. Thompson does not do much preaching, in the technical sense of the term (believing that this method would be over the heads of such a people as the Bhils), but, as I witnessed, he teaches the falseness of idolatry and the truth of the Gospel continually in his journeys to the little groups who gather to meet him as he passes a Bhil village.

*Development of Mission.*—Since I visited the Mission in 1885, Mr. Thompson has established two stations besides Kherwara. At Bilaria, eighteen miles west of Kherwara, near a large village called Pal, he has obtained a gift of land from the local thakur, on which he has erected a small rest-house (one room), spacious school-house, and house for teacher. Besides the land, the thakur (whom I visited, and who is an amiable young gentleman of twenty-four) has given a considerable amount of money, and promises Rs. 200 per annum for annual expenses of the Mission.

At Lusaria, thirty miles south-west of Kherwara, Mr. Thompson has obtained an excellent site, free of cost, from the Maharajah of Idar, together with as much teak timber as he required for building. On it he has built a two-storied and two-roomed cottage, a school-house, small dispensary, and servants' houses.

Both these stations are well chosen for missionary operations. The accommodation at Lusaria is quite sufficient for a bachelor's permanent residence. If a married man were sent there the house would have to be enlarged. Not a single rupee has been asked from or given by the Parent Committee for the establishment of these stations.

*Further Development desired.*—Mr. Thompson and Mr. Litchfield urge that, in order to work the Bhil Mission thoroughly, European missionaries should be stationed at five centres, viz. Kherwara, Lusaria, Kotra, Persad, and Dungapur State. . . .

A. CLIFFORD.

## THE CHILDREN'S HOME AT LIMPSFIELD.



THE Annual Gathering at the C.M. Children's Home, which usually takes place in July, but was this year deferred owing to the sudden death of the eldest son of Mr. Leveson-Gower (squire of Limpsfield), was held on Sept. 20th, that is to say, after instead of before the holidays. A large number of friends assembled. The Bishop of Rochester, in whose diocese the Home is situated, presided at the prize distribution in the hall, and addressed some helpful words both to the company and to the children. He expressed a strong opinion that no apology was needed for the commodious and comfortable building in which they were assembled. "Nothing," he said, "is too good for missionaries, or for missionaries' children." The Director, the Rev. F. V. Knox, presented his Annual Report, which was full of interest and highly satisfactory. We print a few passages. Mr. Knox very happily meets the criticisms of some who have remarked on the "luxuriousness" of the Home. For instance:—

"Again, the tiled floors and passages, the marble slabs to the basins in the dormitories and lavatories are often found fault with; but will those who object to them remember that, though the area of the new Home is almost double that of the old, and the number of rooms more than double; though the area of the floor to be scrubbed and cleaned (not counting the basement) is 2190 square yards, we keep only two housemaids on each side, the same number as we had at Highbury? This we could not possibly do if it were not for the much-abused marble tops and tiled walls and passages. I think I may fairly claim to know something of the building by this time, and I venture to say that the economy in wages of servants and repairs, owing to the thoroughly good and solid character of the building, will in a few years more than counterbalance the additional initial cost incurred by these so-called luxuries."

Again,—

"Another very important improvement, but one which necessarily involved the sacrifice of much space on the Girls' Side, and was therefore costly, is the institution of cubicles. I would ask you kindly to look around before leaving, and to judge for yourselves, whether this luxury—I cannot call it other than an imperative necessity—is not amply appreciated by the occupants, and well worth the outlay? The many little art treasures, books, and photographs, tastefully arranged on the chests of drawers—parting gifts, loving mementoes of absent parents and friends—tell their own tale. It is something for our elder girls, at any rate, to have some small space where they may enjoy privacy, which for the time being they may call their own, and where they may surround themselves with home memories. For we must not forget that this is their Home, to many for many years, when the heart is most sensitive to such impressions—their only Home. 'O the cruelty,' cries Lamb, 'of separating a lad from his early homestead!' It is thus that we justify the expenditure on the Home which some take exception to. It is not only school, it is Home; and for my own part, when I show friends round the Home, and am reminded, as I sometimes am, that it cost a large sum of money, I tell them to credit the General Fund with the bricks and mortar, and for anything else, such as this beautiful hall, and the chapel, to put that down to the noble gifts of those good friends who might have spent what they gave us on themselves or their own children, but preferred to give it to make this place a Home for our missionaries' children."

The Report thus refers to the successes of the children in examinations:—

"Educationally, I think, we may fairly claim to have maintained our usual standard. In Midsummer, 1888, of five Senior girls sent in for the Oxford Local Examination, four passed, one of whom was placed in the Third Class. The latter,

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Charlotte Moule, won distinction in Religious Knowledge and English, being twentieth of all candidates in Religious Knowledge and sixty-third in English.

"For the Juniors, in 1888 we sent up twelve candidates. Of these, three failed, the rest passed, four were placed in the Third Class, and one in the Second Class. Three were commended for Religious Knowledge, Agnes Dowbiggin being tenth, George Reeve eleventh, and Nellie Wood twentieth. In Latin, Willy Menzies was commended, coming out thirty-ninth in this subject.

"This last Midsummer of 1889 we sent in for the Seniors five candidates. All passed, and one, Charlotte Moule, was again placed in the Third Class. This year, however, she was commended in four subjects, being fourteenth of all candidates in German, tenth in music, twentieth in Scripture, and thirty-eighth in English. Of the other four girls who passed, Agnes Dowbiggin was commended for English and Scripture, being eleventh of all candidates in Scripture, and fifty-fifth in English; while Nellie Wood was commended for Scripture, and came out sixteenth.

"For the Junior Locals we sent in this year nine candidates. Of these one only failed, two (Ruth Fyson and Kate Richards) were placed in the Third Class, two in the Second Class, and one in the First Class. Of the two in the Second Class, Artie Roberts and Percy Simmons both did well in Scripture, coming out respectively thirty-eighth and thirty-ninth of all candidates. Artie Roberts was tenth in his class. Both boys acquitted themselves creditably.

"The most brilliant success was that achieved by Willy Menzies, who, though only just fourteen years old, did so well that he was placed by the examiners in the First Class, being commended for Scripture, in which he was forty-fourth, and in Latin, where he secured the high position of ninth. In the spring of this year he distinguished himself by winning an Open Foundation Scholarship at Rossall of the value of sixty guineas, tenable during his stay at the school. Last year he was a candidate for the same scholarship, and was offered by the school authorities an exhibition of 20%, but this he could not afford to take. His success in carrying off one of the two Open Foundation Scholarships speaks well for the steady progress he has been making in the interim. I am now in a position to add that his work this year in the Oxford Local Examination was of so high a character that the authorities of Marlborough College offered him a scholarship of 70% a year if he would go there as a Foundation Scholar. This latter scholarship he has been obliged to decline, as he was already pledged to go to Rossall.

"The reports that reach me from time to time of the Old Boys who have left us for other public schools are very encouraging."

Reference is also made to some of the girls, who, having reached the age of eighteen, have left to join their parents in the mission-field—Annie Davis (Benares), Minnie Wood (Ceylon), Gertrude Kember (Tinnevely), Eleanor Sell (Madras).

Some of the wants of the Home are mentioned. Our friends may take note of them—and supply them if they will:—

"There is nothing more lumbering in a house than old school-books, nothing more valueless in the market, and yet nothing more useful and valuable to us, so long as 'old' does not mean antiquated. Dictionaries, French, German, English, Greek or Latin; standard works on arithmetic and mathematics; copies of the Clarendon Press Series; Oxford and Cambridge text books; books of Latin and Greek composition—nothing comes amiss.

"We ought to have a laundry on the premises. It would, I am sure, prove an economy, but the estimated cost is close on 1000%, and I really do not know where the money is to come from.

"Another need is the completion of the inner roof of the chapel. Many visitors admire the open rafters, and certainly, as far as appearances go, I do not wish for a better, but the chapel is so cold and draughty in winter—the only part of the building to be found fault with on this score—that I feel bound to bring it under your notice. The heated air rises into the roof and again descends in cold




currents. This is really a very pressing need, and I believe the only remedy lies in the insertion of the roof as originally designed by the architect, at a cost of 200%.

"Our third need is that clumps of trees be planted in various parts of the grounds, to give shelter both from the wind in winter and from the sun in summer. Our children have literally no shelter from the afternoon sun except under the walls of the hospital, an undesirable place at the best of times, and one which I have been obliged to put out of bounds.

"Another very real need is that of Sunday and week-day books for the library. Mrs. Wigram, with her usual kind-hearted generosity, brought us a supply as soon as she heard of our needs, but our children are voracious readers of all but lesson books, and are already sadly in need of more. I feel sure I have only to make this want known. You will feel how important it is that they should learn to look upon Sunday as the brightest and happiest day in the week, but if this is to be so they must have plenty of bright Christian literature. Among some old rules of the Home I find this note on Sunday: 'The tutor must carefully remove all unsuitable books, and allow such only to be read on the Sunday as are in accordance with the sacred character of the day. Such books are provided in the Sunday library.' I cannot say what may have been the case in the past, but at present the Sunday library practically is not. In this matter of *Sunday books* the boys are much worse off than the girls.

"To the above may I add yet another need? We want *two* pianos badly. We have four music cells on the Boys' Side, but no pianos to put in them. Some of our boys play nicely, and it seems hard to deny them pianos to practise upon."

### NOTES ON OTHER MISSIONS.

HE Rev. J. W. Stevenson, of the CHINA INLAND MISSION, gives the following bright bits of news:—"Shanghai, April 19th. I have heard of the following baptisms:—In Cheh-Kiang on March 31st, 3; April 7th, 3; in Si-ch'uen, March 17th, 2. On April 19th, heard of opening of new station at Ta-li Fu. April 24th, Mr. Stevens reports a baptism on March 3rd, and Mr. D. Kay 4 more. In Honan 2 men were baptized on April 7th, and 2 women on same date in Shan-tung. On March 23rd, 2 men and 5 women were baptized at Tan-lin, in Si-ch'uen. On April 28th Mr. Coulthard baptized a woman—this is the first Lydia of Honan. On April 16th we welcomed 6 brethren on their arrival from England. I have heard of 2 baptisms at Chung-king, in Si-ch'uen, on May 5th; 7 on same date at Kin-hwa, Cheh-kiang; and 8 more at two places in Shan-tung. I have also heard from Mr. Stevens, of Bhamo, of the baptism of 3 Chinamen on April 14th. God has also blessed our brother to some of the English soldiers, and at the same time 3 were baptized."

The report of the MACKENZIE MEMORIAL MISSION in Zululand speaks of much encouragement during the past year.

In the MELANESIA MISSION steady progress has taken place all along the line, and the workers are able to say with confidence that Christianity has taken a hold upon the people's hearts; 2514 scholars are reported in the schools distributed through the islands; the adult baptisms during the year were 503 in number; infant baptisms, 259.

The report of the EDINBURGH MEDICAL MISSIONARY SOCIETY suggests that the Jubilee year (1891) memorial might take the shape of providing an institution for training *lady candidates* as medical missionaries. It is believed that there will shortly be a great demand for fully qualified lady medical missionaries, and that a sphere of no ordinary usefulness stands invitingly open in India, China, and almost everywhere in the East, for their work.

The FREE CHURCH OF SCOTLAND has received news of the death of the Rev. J. Alexander Bain, at Bandawè, Lake Nyassa, after six years' work as a missionary in Livingstonia.

This Church's KEITH-FALCONER SOUTH ARABIA MISSION has presented its first report since the death of its founder. The Mission force consists of three missionaries, one male and one female Abyssinian teachers. Dr. Paterson's medical work has been most successful.

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The AMERICAN BOARD OF MISSIONS reports an awakening at Pao-ting-fu. The seed-sowing has gone on for sixteen years, and now the harvest is being gathered in. The first hundred members have just been enrolled. Great interest is also manifested at the out-stations. The Mission of the American Board began its work in Foochow in January, 1847. It was not till October, 1857, that the first church of four members was formed. From 1857 to 1867 a boarding-school for girls was started, a translation of the New Testament in Foochow dialect was completed, and evangelistic work spread in the neighbourhood. From 1867 to 1877 the boys' boarding-school was resumed; a permanent location was made in Shao-wu, 250 miles from Foochow; medical work was commenced in Foochow; the Foochow Dictionary in Chinese and English and a Manual of the Foochow dialect were completed. From 1877 to 1888 the Old Testament in Foochow was completed; the Mission was reinforced by the arrival of eleven persons; a new building for a girls' boarding-school was built; a woman's school was begun, and had to be removed to larger quarters; a hospital for women and children was founded; medical work was begun in Shao-wu, and the Gospel found its way to distant parts in that region. The departments of work in the Mission at the present time are—evangelistic; educational, consisting of two boarding and training institutions, one theological institute, one woman's school, and the common schools in cities and villages; medical work done by three physicians, aided by Natives; and literary work.

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The (American) PRESBYTERIAN BOARD OF FOREIGN MISSIONS has lately presented its report for the year to the General Assembly. Abroad the work has been prosperous. The receipts were about \$8000 more than any previous year. The Committee of the Assembly called for \$1,000,000 for the coming year for foreign work. A new suggestion was made on the recommendation of the Assembly to the Board of Foreign Missions to formulate some plan by which the Churches should be induced to indicate, year by year, a certain sum, to which they should severally stand pledged, for the work of Foreign Missions. It is hoped that by this method many non-contributing Churches would be led to give to the cause, and also that uncertainties, inevitable where no such pledges are made, would be avoided. One of the secretaries was assigned to the work of securing such pledges, and their fulfilment.

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The annual report of the AMERICAN BIBLE SOCIETY has been issued. During the year, 434,681 Bibles, Testaments, and portions have been printed or purchased abroad at the Society's expense. Besides this, 75,101 copies were sent from the Bible House in New York to foreign lands, making the total foreign circulation 509,782. The total disbursements on account of work in foreign lands amounted to about 16,1527.

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The AMERICAN LUTHERAN MISSIONARY SOCIETY has two chief Missions, one in India, the other in Africa. It has 176 Gospel workers, 338 congregations, 108 prayer-houses, 5443 communicants, 11,538 baptized members, 116 schools, 4863 scholars. The income last year was about 19,5587.

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A missionary week, on the plan of the February Simultaneous Meetings, will have been held by the time the *Intelligencer* is in print throughout the State of Massachusetts. The Methodists have taken the lead, but all the Churches are invited to join. The meetings will not be under the charge of any society, and the arrangements rest with the pastors of the several Churches. "The object is not to collect money, or give information, so much as to lead to a better apprehension of the duty and blessedness of co-operating with Christ in the redemption of the world."

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J. P. H.

## THE MONTH.



It was a favourite phrase of Henry Wright's that "Answers to Prayer are calls to Sacrifice." God has indeed answered our prayers in giving us a goodly reinforcement. Now He calls on us for sacrifices to maintain the increased missionary staff. If every reader of the *Intelligencer* who has joined in our prayers for men would now resolve before God to make some real *sacrifice* as a thankoffering for His gracious response, there would be no lack of the means needed.

The following list of missionaries has been issued for the Valedictory Dismissal :—

Rev. Dr. Hodges, Bishop-Designate of Travancore and Cochin.  
Rev. J. Barton, M.A., going on a Special Mission to Tinnevely.

*Sierra Leone*—Miss H. Bisset.

\*Rev. E. Leversuch.

\*Miss E. Dunkley.

*Yoruba*—Rev. J. B. Wood and \*Mrs. Wood.

\*Rev. H. Tugwell, B.A.

\*Rev. S. S. Farrow.

\*Miss M. Tynan.

*East Africa*—Rev. H. K. Binns.

\*Rev. F. Burt.

\*Miss M. R. Gedge.

*Egypt*—†Rev. W. F. Connor and Mrs. Connor.

*Palestine*—†Rev. C. H. V. Gollmer and Mrs. Gollmer.

Miss E. Newton.

Miss E. Armstrong.

\*Miss E. C. Wardlaw Ramsay.

*Persia*—\*Rev. C. H. Stileman, B.A., and Mrs. Stileman.

\*Miss A. H. Wilson.

\*Miss F. Valpy.

\*Miss L. Eustace.

*N. India*—Rev. H. D. Williamson, M.A.

Rev. A. J. Shields, M.A.

\*Rev. I. W. Charlton, M.A., and Mrs. Charlton.

\*Rev. W. Wallace, M.A.

\*Rev. F. B. Gwinn.

\*Rev. F. Etheridge.

\*Miss E. M. Hall.

*Punjab and Sindh*—Rev. H. E. Perkins and Mrs. Perkins.

Rev. C. G. Däuble and Mrs. Däuble.

Rev. R. Bateman, M.A.

Rev. E. Guilford.

\*Rev. D. J. McKenzie.

\*Rev. H. J. Hoare.

\*Rev. W. J. Abigail.

*W. India*—Rev. J. G. Deimler and Mrs. Deimler.

\*Rev. C. W. Thorn.

*S. India*—Rev. E. Sell, B.D., and Miss Sell.

Miss F. Thomas.

\*Rev. T. R. Waltenberg, M.A., and Mrs. Waltenberg.

\*Rev. E. A. Douglas, M.A.

\*Rev. A. N. C. Storrs, B.A.

\*Rev. J. C. Pavey.

\*Rev. A. E. Goodman.

\*Miss E. C. Vines.

*Travancore and Cochin*.—Rev. J. H. Bishop, B.A., and Mrs. Bishop.

Miss M. F. Baker.

*Ceylon*—Rev. J. I. Pickford and Mrs. Pickford.

Rev. J. W. Balding and Mrs. Balding.

\*Rev. J. W. Fall, B.A.

*South China*—Dr. B. Van Someren Taylor and Mrs. Taylor.

Dr. E. G. Horder and \*Mrs. Horder.

\*Rev. H. M. Eyton-Jones, B.A., and Mrs. Eyton-Jones.

\*Rev. E. B. Beauchamp.

\*Miss M. L. Ridley.

*Mid-China*—Rev. C. J. F. S. Symons, B.A.

\*Miss E. Milligan.

*Japan*—†Rev. F. E. and Mrs. Walton.

\*Rev. J. Hind, M.A.

\*Miss G. Cox.

*New Zealand*—Ven. Archd. E. B. Clarke.

Ven. Archd. S. Williams.

*N.-W. America*—Ven. Archd. and Mrs.

Phair.

Those marked thus \* are going out for the first time.

† Transferred from other mission-fields.

THIS list shows (besides Bishop Hodges and Mr. Barton) thirty-nine returning to the field and forty going out for the first time, including wives. To these must be added the Rev. A. R. Steggall, Miss Harvey, and Miss Barton, who sailed for East Africa in July; Miss J. C. Porter, who sailed for Japan in August; and the Rev. E. J. Perry, who has just started for Ceylon. Of the others mentioned in our last number, Miss Barker has been obliged by family circumstances to withdraw, to her own great regret; Dr. Colborne is

not going till the New Year; the Rev. R. R. and Mrs. Bell and Miss E. Jackson are kept back for the present by direction of the Medical Board; and illness also stops for the time the Rev. A. A. Parry, Dr. and Mrs. Mears, and the Rev. H. Knott. On the other hand, the Rev. A. and Mrs. Manwaring are hoping to return to Western India. Mrs. Fuller, Mrs. Harpur, and Mrs. Weitbrecht, are joining their husbands, and four ladies are going out to be married to missionaries. These more than make up the figure of ninety indicated in our last; and there is every reason to hope, if it be the Lord's will, that others whose offers are now before the Committee will also go out before Christmas.

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THE arrangements for the Valedictory Dismissal on October 3rd are practically complete. There will be Holy Communion at St. Martin's-in-the-Fields, at 11 a.m., with an address to the out-going missionaries by Canon Ripley. The Valedictory Meeting will be at St. James's Hall at 2.30 p.m., when several of the missionaries will speak, and the Rev. A. E. Barnes-Lawrence will address the friends and supporters.

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ARRANGEMENTS have been made to hold Farewell Meetings, to be addressed by bands of C.M.S. missionaries leaving this autumn, at the following centres:—Sunderland on Oct. 1st.; Bath, Bristol, and Leeds on Oct. 7th; Cheltenham, Gloucester, Birmingham, Derby, and Southsea on Oct. 8th; Manchester and Salisbury on Oct. 9th; Canterbury, Dorchester, and Hull on Oct. 10th; Southampton on Oct. 11th; Cambridge on Oct. 14th; Kensington on Oct. 15th; Liverpool on Oct. 24th.

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THE Valedictory Meetings of two of the Ladies' Societies will also be held early this month. The Society for Promoting Female Education in the East has its meeting on the 1st in the Council Chamber, Exeter Hall, to take leave of seven missionaries, two returning and five going out for the first time. Three are for Palestine, one for Persia, two for India, and one for China; and all to work alongside C.M.S. Missions. The Church of England Zenana Society meets at Mildmay on the 3rd, when twenty-three ladies are to be taken leave of, ten returning and thirteen new; twenty being for India, two for Ceylon, and one for China.

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ON August 14th and 19th two impressive Valedictory Missionary Meetings, said to be the first ever held in the South of Ireland, took place at Cork and Queenstown, to bid farewell to Miss Josephine C. Porter, who was sailing for Japan, *via* Canada, as a C.M.S. honorary missionary, to join the Hakodate Mission, Island of Yezo. The Rev. Canon Harley presided at Cork, and the Rev. Canon Daunt at Queenstown. At each place Miss Porter addressed the meeting, explaining how the call had come to her, and enlarging on the needs and openings in Japan. Much interest was excited, Miss Porter being well known for her work in connection with the Y.W.C.A.

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IT has been a great relief to get news of our brethren in Usagara. On September 9th, while the General Committee were sitting, the following telegram was received from Zanzibar:—"Letters Kisokwe, August 28th, brethren well." A few days after, the following letter arrived from the agents at Zanzibar, Messrs. Boustead, Ridley, and Co., dated August 16th, and therefore three weeks prior to the telegram:—

"One of our men, who has just arrived from Urambo and Mwapwa, reports that all our friends up-country are well. He tells us that our mails are detained

at Unyanyembe, as the mail-men are frightened by the slaves of the Arabs there.

"This man, Ibrahim b. Ali, has been in our service here, and knows the missionaries well. He says that Mr. Price was living at Kisokwe with Mr. and Mrs. Cole, that he was there when Bushiri arrived, and the English and French have nothing to fear from him, and he had received a present of food from Kisokwe. It is a month since Ibrahim left Mpwapwa. Mr. Stokes was living at Msosa, the village of one of his Msukuma friends named Makora.

"Ibrahim tells us that the captain and crew of the *Eleanor* are at Unyanyembe, but are afraid to come to the coast.

"The postmen who returned here from Bagamoyo are still afraid to start with our mails."

By the death of Dr. Mackarness, late Bishop of Oxford, the Society loses a Vice-President. By accident, however, his name is omitted in the list in this year's Report. He was in the list last year as "Bishop of Oxford," but this year that title indicates Dr. Stubbs, and it was forgotten to insert "Bishop Mackarness" among the retired Bishops.

Friends at Oxford have not forgotten that the first public meeting attended by Bishop Mackarness on coming into his diocese in 1870 was the Oxford C.M.S. Anniversary. On that occasion he uttered words which are worth recalling now :—

"He could not but rejoice that the first public meeting which he had been called upon to preside over in his diocese, to which, in God's providence, he had been sent, should be a Missionary meeting. . . . He had observed, in regard to the Church Missionary Society, what seemed to him to be peculiar, the union of religious spirit amongst those who were its most active members. In some societies he found a large amount of dry statistical temper, the collection of results and the tabulating of them. That was the special work of an office, but a missionary society was not an office; it was a brotherhood—a brotherhood of men and Christians—a religious society; a society of religious members who were joined together in a religious spirit to do a religious work. Godly men must do God's work, and he could not understand how God's work could be done, and done rightly, and properly, but by godly men. There was this distinctive excellence about the Church Missionary Society, that those who had been prominent in doing this work had been indeed of one mind—he observed this not only in their personal spirit, but in the reports of the Society. It had been his business for many years to look at the reports of some of the chief religious societies, and he confessed he had found in the reports of the Church Missionary Society a warmth of feeling, a vitality, and a real entering into the spirit of the facts which were there reported which he did not find in some other excellent societies. He had often read their reports with great interest, and felt convinced that they were the productions of men whose lives were devoted to the important work in which they were engaged."

OUR readers will not have forgotten the remarkable reply to Canon Taylor, written by Mr. Arthur Blakesley, tutor in Bishop's College, Calcutta. It was noticed, and an important section of it reprinted, in our February number. We regret much to hear of Mr. Blakesley's death, at the early age of twenty-six. The Calcutta localized edition of the *C.M. Gleaner* says :—

"The Church of England in India has had few young missionaries of greater promise than Mr. Blakesley, and perhaps none who, in a brief career of a year and a half, have more endeared themselves to their fellow-labourers. Mr. Blakesley's intellectual abilities were very considerable, but more conspicuous by far than mere cleverness was the singular wisdom and ripeness of mind which distinguished him, and which made it difficult for his friends to realize how young he was, and how short his missionary experience. In him the Indian Church has lost one

whose marked beauty of character, whose union of sweetness and strength in a man that was truly golden, has left an impression which will be long remembered and deeply cherished by those who had the privilege of knowing him."

OUR Missions in the Bombay Presidency have suffered a great loss by the return home of the Rev. H. C. Squires, the much-valued Secretary of the Corresponding Committee and Minister of the C.M.S. English Church at Bombay, on account of health. Mr. Squires has laboured in Western India nearly twenty years. A very grateful address was presented to him before leaving by the Native clergy and the representatives of the various congregations. He has been appointed Vicar of St. Peter-le-Bailey, Oxford, in succession to the Rev. F. J. Chavasse, now Principal of Wycliffe Hall; and his presence in Oxford will doubtless be of great advantage to the missionary cause.

THE C.E.Z.M.S. is about to extend the sphere of its operations, and to enter on work in the Central Province of Ceylon. Two of its missionaries, Miss Bellerby and Miss James, sail (D.V.) in the P. and O. s.s. *Chusan*, on October 17th, in order to open a Boarding-school in Kandy for the daughters of the Kandian chiefs, who, with but few exceptions, are Buddhists and devil-worshippers.

By the same steamer, a third lady, Miss Denyer, goes independently, at her own charges, for evangelistic work among the women of the Kandian country.

While in the maritime provinces of Ceylon much has been accomplished in the way of female education, and many of the women have been led to the Saviour, little has as yet been done for the women of the hill-country. The effort now to be made meets a deeply-felt need, and, we trust, will be attended with abundant blessing.

J. I. J.

THE lady so well known as a traveller and writer under her maiden name of Isabella Bird, Mrs. Bishop, has given 500*l.* to the C.M.S., through Dr. A. Neve of Kashmir, to build a Women's Hospital at Srinagar, the capital of Kashmir, in memory of her late husband, Dr. John Bishop. A fine site has been given by the Maharajah at the request of Sir F. Roberts (the commander-in-chief) and Colonel Nisbet; and the 500*l.* will provide buildings with accommodation for thirty patients. The hospital is to be worked by the C.E.Z.M.S. ladies in Kashmir, one of whom, Dr. Fanny Butler, is fully qualified.

It is announced that the Rev. G. C. Grubb, who (with Colonel Oldham) conducted the C.M.S. Special Winter Mission two years ago in Bombay and Ceylon, sails this month to undertake similar work in various colonial and foreign mission-fields, beginning with Ceylon. Mr. Grubb goes independently, but in a kind of association with the trustees of the Keswick Convention; and he is accompanied by two or three brethren, sent forth upon funds contributed by Christian people at Keswick last year and this year. Although this proposed tour is not in connection with the C.M.S., we may be permitted to wish our friends a very hearty God-speed. The former "Mission" in Ceylon was very manifestly blessed of God, and we would ask prayer that the proceedings this winter may be guided and prospered by the Holy Spirit. Mr. Grubb and his party sail on October 17th.

Our deep interest in the plan will be better understood if we quote a few sentences from letters received last year from C.M.S. missionaries in Ceylon

regarding the previous "Mission." Mr. Dowbiggin wrote from Cotta :—"The work done by the Mission preachers has been carried on until now with many tokens of the Lord's presence in our midst. . . . Many nominal Christians have been savingly converted to God during the year, and are now rejoicing in Jesus as their Saviour." Mrs. Dowbiggin mentioned the effects in her excellent boarding-school :—"The Mission was much enjoyed by our elder girls, and was a real help heavenward to some." Some of the girls now go out with her and hold what may be called cottage services in the villages. A Singhalese clergyman wrote :—"The coming of the missionaries contributed not a little to the quickening of our Christians. . . . Our hearts are warm with thankfulness in seeing a great change for the better in our congregations." Mr. Simmons, of the Tamil Cooly Mission, said :—"One of the permanent results upon the Native Christians was the bringing of individuals to realize more clearly their own salvation in Christ. This, as a sure consequence, has been followed by more consistent living, and active efforts in bringing others to Jesus. Some of the best Christians were quickened, strengthened, and stimulated." Mr. Fleming wrote :—"Jaffna received great spiritual blessing at the time, the results of which have proved to be lasting." Mr. Hodges, then Principal of Trinity College, Kandy (now Bishop-designate of Travancore), said :—"The effects have, I trust, been permanent, and have led to more definite consecration to that service which is freedom in proportion to our self-surrender to the Lord that bought us. I am specially thankful for such tokens for good among the masters and elder boys." But the most striking result was the blessing poured out upon not a few of the English residents, planters and others. Several were converted to God, and godly men were lifted up to a higher spiritual life. Mr. Simmons said of some of the planters on the coffee estates :—"They seem to have been literally filled with the fire of love to and zeal for Christ. They began at once to work for Jesus, not only amongst their countrymen, but more especially with the coolies on their estates. . . . I do not hesitate to say that the intense earnestness and holy lives of these young men have made a deeper impression on the Natives than anything that we appointed labourers have done. They see that there is a reality and a power in a religion which has produced such wonderful effects upon young English planters."

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A MISSION Hospital is to be built at Lucknow, in memory of the late Lady Kinnaird, for the Medical Mission of the I.F.N.S. Miss Mead, of that Society, writes joyfully of the prospect, and dwells on the great need of proper buildings for the ladies' medical work. The I.F.N.S. is inviting subscriptions for this Memorial Hospital.

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SOME months ago a young Brahmin was sent to the Calcutta Divinity School as an inquirer for instruction. His aunt is the wife of the Pundit at Agarparah Orphanage, both of them converts from Hinduism, and the lad had received his first teaching in Christian truth from them. Within a few days of his coming to us, the young fellow was removed by his father, who tried to dissuade him from his purpose, and urged him, as the only child of his parents, to remain a Hindu. Even though at heart a Christian—why should he be baptized into the Christian faith? The father also disputed the lad's statement that he was of age to decide for himself. But H. C. B. returned to us, and subsequently went for a term to the Krishnagar Normal School, where his conduct was satisfactory and his

desire to confess Christ in baptism was strong. So in the early morning of Ascension Day, May 30th, among a number of missionary and fellow-Indian brethren, H. C. B., taking the further name of "Philip," was baptized in the Hooghly River by the Rev. J. W. Hall at Agarparah. He is now in training at the Normal School, and we ask that this young servant of Christ may be remembered in the intercessions of those who pray for Indian Missions.—*Calcutta C.M. Gleaner*.

THE Rev. R. K. Bose writes from Burdwan of the recent baptism of a young Brahmin convert, step-brother of Dr. K. P. Chowdhury, Assistant Surgeon of Burdwan, who is himself a Christian, and who with his wife takes an active interest in Christian work in that Mission station.—*Calcutta C.M. Gleaner*.

FOR some time past a service for non-Christians has been held on Sunday evenings in the C.M.S. Divinity School, Calcutta. From 6.30 to 7 p.m. the students sing Bengali hymns, and the service, with addresses in English, followed by questions, is from seven to eight. The attendance has been very encouraging. Similar services are held by the London Missionary Society in their College at Bowanipur, by the Church of Scotland Mission in their Institution, and by the Free Church missionaries in Beadon Square. At all these places the numbers attending are good, and thus each Sunday evening Christian truth is preached to many non-Christian hearers.—*Calcutta C.M. Gleaner*.

THE Annual Meeting of the New South Wales Auxiliary of the C.M.S., at the close of the sixty-fourth year of its labours, was held at Sydney on May 8th, when the Dean of Sydney occupied the chair. The speakers were the Revs. H. B. Macartney, C. H. Gill (of the North India Mission, temporarily residing in Australia on account of his health), F. Pilcher, Rector of St. Clement's, Oxford (on a visit), and Canon Langley, Vicar of Prahran. The Report, which was read by the Clerical Secretary, the Rev. A. R. Blacket, explains a diminution in the amount transmitted to Salisbury Square, viz., 164*l.* 3*s.* 4*d.*, as compared with 205*l.* 4*s.* 7*d.* the previous year, by the fact that no special pains were made during 1888 to raise funds. Actuated by a consideration for those who pressed the claims of the local heathen the Committee had desisted from urging the claims of foreign evangelization. But they express a fear that their course was a mistaken one. The Report says:—

"Since the Christian public have not been pressed to support the Church Missionary Society the Auxiliary's income is less by some 30*l.* than formerly, but has that sum found its way into the coffers of any purely Australian Mission? It is feared not. Your Committee, on the other hand, believe that their non-activity, far from leading to increased benefactions to home work, has only added to a too general indifference on the subject. The Committee hope to renew their aggressive work on behalf of the C.M.S. during the coming twelvemonth, believing that their 'marching orders' bid them take an interest in 'all the world;' feeling, moreover, convinced that every missionary lecture, address, or sermon, is a blow struck for the Captain of our Salvation, and calculated to produce an immediate result in the creation of fresh missionary zeal, which will find an outlet in local as well as in remoter fields.

"Bearing in mind that your Committee have been working at an almost 'dead slow' pace during the last twelve months, the amount transmitted to Salisbury Square seems strikingly large. No canvassing, no appeals, no meetings have been set on foot, and yet, so intense is the unobtrusive attachment of the public to the Society, that the stream of gifts has never ceased, and when the account for the year was closed, the spontaneous offerings of your friends amounted to



some five-sixths of our maximum remittance. The existence of this fond regard for our Society is an effectual argument for the maintenance of an Australian Auxiliary."

THE Church Missionary Loan Exhibition, announced in the *Intelligencer* last month, will be held in the Brixton Hall, Brixton Road, on the 29th, 30th, and 31st October. The Exhibition will be as far as possible on the lines of the Exhibition at Kensington last April, and will consist of a collection of most interesting objects from various parts of the world, illustrative of Foreign Missions. Addresses and lectures with dissolving views, will be given by Missionaries at home on furlough, and sacred music will be performed at intervals. The Exhibition will be opened by the Lord Bishop of Rochester at two o'clock on Tuesday, 29th October.

The Brixton Hall is within a few minutes' walk of Brixton, Loughborough Park, and Loughborough Junction Stations, and can also be reached by tramcar from Westminster or Blackfriars. The Exhibition will be open from two to ten o'clock each day. The loan of any objects of Missionary interest would be much appreciated.

Communications thereon should be addressed to the Rev. J. Seaver, Hon. Sec., St. Mary's Vicarage, 147, Queen's Road, Peckham, S.E.

THE Annual Meetings of the three London Unions, by which the Winter Session is inaugurated, will be held this month. The Lay Workers' Meeting will be held in the evening of Oct. 7th; the Ladies' Union Meeting on Thursday, Oct. 17th, at 2.45; and the Junior Clergy Union Meeting on Oct. 21st, at 3. All these meetings will be at the C.M. House.

THE HANNINGTON-PARKER MEMORIAL CHURCH.—The following further sums, collected by the Rev. A. Downes Shaw, have been received by Mrs. Shaw since her husband's departure for the Mauritius, and paid in to the Society by her:—

Mrs. Adams, 1*l.*; Miss Freeman, 5*s.*; Havergal and Baby Downes Shaw's box, 8*s.* 2*d.*; Collected by P. Egerton Shaw, Esq., 5*s.* Collected by Mrs. Havergal: Miss Fuller, 5*s.*; Miss Short, 5*s.*; the Misses Smith, 3*s.*; Mrs. Havergal, 2*s.* 6*d.* Collected by Miss Pain, 5*s.* Sums under 2*s.* 6*d.*, 4*s.* 6*d.*

ERRATUM.—The Rev. A. N. C. Storrs, about to sail for Tinnevely, was described in our last number as late Curate of Trinity, South Hampstead. This was a mistake. He was Curate of Swanage. His brother is at Hampstead.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING and prayer for the brethren and sisters sailing this autumn; and prayer for the Valedictory Meetings to be attended by them. (Pp. 637-8.)

Thanksgiving and prayer for the brethren in Eastern Equatorial Africa. (P. 638.)

Prayer for the Society's Home Organization, that it may all be inspired by the Spirit of God. (P. 585.)

Prayer for the Bedouin (p. 601); for the seekers after truth in India (p. 618); for the Telugu Mission (p. 629); for the Bhil Mission (p. 630).

Prayer for the Children's Home. (P. 633.)

## HOME WORK OF THE SOCIETY.

**Appleton-le-Moors.**—The Appleton Branch of the Society held the Annual Tea and Sale on Friday afternoon, July 5th, and the Annual Meeting at night. Through the kind hospitality of Mrs. Frere, a visitor at the Vicarage, tea was provided for all the village, this being the fourth occasion on which Mrs. Frere has shown the same generosity. About a hundred came to partake of the tea. About three o'clock the sale commenced, the articles being tastefully arranged on the lawn in front of the school-house. At 7.30 the schoolroom was arranged for the public meeting, at which the Vicar presided.

**Aston Sandford.**—The Annual Tea-meeting in connection with the Society was held on the Rectory lawn, Monday, June 17th, at which 115 sat down. At 6.30 p.m. the Rector, the Rev. A. C. Alford, briefly addressed the meeting, and stated that 10*l.* 12*s.* was sent up last year from this Auxiliary. The Revs. J. L. Challis and R. Pargiter gave short, earnest speeches advocating the claims of the Society. During the singing of a hymn a collection was made, amounting, with the profit on the tea, to 3*l.* 0*s.* 1*d.* The Deputation, the Rev. A. H. Wright, then gave an interesting account of his work at Benares. The Rev. W. S. Smith, Baptist minister of Haddenham, also spoke. The Annual Sermon was preached on Sunday afternoon, June 23rd, by the Rev. William J. Dover, Curate of Horsley, Gloucestershire. The church was crowded to overflowing. A. C. A.

**Barrow.**—On Thursday evening, July 18th, the Annual Meeting of the Barrow Branch of the Society was held in the Town Hall, presided over by the Bishop of Carlisle. The Rev. J. Henderson (Hon. Sec.) expressed to the meeting apologies for absence of the Bishop of Sodor and Man, and the Ven. Archdeacon Cross (both of whom had been announced as speakers). The Bishop of Carlisle and the Rev. J. Henderson addressed the meeting.

**Havant.**—A public Tea Meeting was held in the meadow adjoining East End House, by the kind permission of Mr. J. Taplin, on Tuesday afternoon, July 2nd, when about 300 sat down to tea. At the after-meeting at the Town Hall, the chair was taken by the Rector (the Rev. Canon Renaud). Interesting addresses were delivered by the Ven. Archdeacon Phair and the Rev. John Barton. A collection was made during the evening.

**Lancaster.**—The Annual Sermons on behalf of the Society were preached on Sunday, July 21st, by the Rev. F. Glanvill, late missionary in Ceylon, at St. Thomas's and St. Anne's Churches. He also gave an address to young people in St. Thomas's Church in the afternoon. The collections amounted to 14*l.* 15*s.* 4*d.* at St. Thomas's, and to 8*l.* 16*s.* 6*d.* at St. Anne's. The Annual Meeting of the Auxiliary was held in St. Anne's Schoolroom, Edward Street, on Monday evening. The Rev. R. Park (Vicar of St. Anne's) presided. The Chairman said he hoped the result of the meeting would be to stimulate the interest of the Society in the town. Mr. Hatch presented the annual statement of accounts, showing that the total receipts amounted to 189*l.* 3*s.* 10½*d.* The Rev. F. Glanvill then gave an interesting address, explanatory of the work of the Society.

**Long Clawson.**—A very interesting and successful gathering for the C.M.S. has just been held in the parish of Long Clawson, and one which may well be an example and an incentive to other country parishes. Between 3 and 5 p.m. there was a sale of plain and fancy needlework, provided almost entirely by Mrs. Russell. At 5 p.m. there was tea in the schoolroom, for which tea all the provisions had been most kindly given, and then the tickets were sold for the benefit of the Society at sixpence each. Before the tea 150 had been sold, and about thirty more were sold in the room. So many attended the tea, that it was found that the schoolroom would not accommodate all who wished to attend the meeting, which therefore had to be held in the church. The opening service was conducted

by the Vicar (the Rev. T. Russell), who read the report of the local association, which showed that 19*l.* 3*s.* has been sent up to the Society this year, as against 17*l.* 14*s.* the year before. Addresses were delivered by the Deputation, the Rev. G. Karney (Vicar of Melton Mowbray), who gave his experiences of the work in India during the Winter Mission, and also by the Rev. J. G. Watson (Assoc. Sec.), who referred to the work of the C.M.S. in Palestine, which he had seen. One of the elements of success was that there was brightness and life, whereas at many meetings and gatherings there is such deadness and almost gloom. Without hesitation it might be said that what was done at this gathering in Long Clawson might be done in dozens of parishes where now we just have a dull meeting once a year, about which nothing is said beforehand and no preparation made. But mark the financial results. By the sale of work over 6*l.* was realized; sale of tea-tickets brought in between 4*l.* and 5*l.* The sum of 2*l.* 7*s.* 6*d.* was collected after the meeting, and the half-yearly opening of the boxes added 4*l.* 8*s.*, so that altogether during the day the sum of over 18*l.* was received. If only people would try they would find that the more people do the more they can do. In this case the sale of tickets for the tea did not injure the sale of work neither did both these efforts reduce the collection. In addition the amount of the contents of the boxes was nearly 10*s.* more than the average amount.

J. G. W.

**Macclesfield.**—On Sunday, September 8th, Sermons were preached on behalf of the Society in the various churches of Macclesfield and neighbourhood. On Monday evening the Annual Meeting was held in the Town Hall, when the Rev. J. W. Consterdine, of Alderley Edge, presided. Alderman Smale (Treasurer) read the financial statement, and the Rev. W. Laycock (Secretary) the report, which stated that a Local Gleaners' Union had been formed during the year. The Chairman, in his address, referred to the investigations of Mrs. Cleary, of Birmingham, who went to India to satisfy herself as to the genuineness or otherwise of missionary work, and found enough to satisfy her of the self-denial, labour, and devotion of the missionaries wherever she stayed. She had visited nineteen stations, and her opinion was that a very large work was going on beneath the surface. Missionaries there did not lead a life of luxury, neither did they spend their time luxuriously and self-indulgently. The Revs. J. Leighton and F. Glanvill, formerly missionaries in North India and Ceylon, then spoke of the Society's work in those parts. There was a collection during the meeting, which amounted to 6*l.* 1*s.* 9*d.*, being an increase of 1*l.* 10*s.* on that of last year. Mr. Glanvill spoke at another meeting on Wednesday evening.

**Old Hill.**—A successful Sale of Work and Missionary Exhibition was held on Monday, July 29th, at Haden Hill Park, kindly lent by G. A. Haden Best, Esq. The day was fine, and there was a large attendance. Many additional attractions were provided. The Rev. E. Brewer (Vicar), and W. Bassano, Esq., J.P., gave the first addresses; and subsequently at intervals during the day missionary information illustrated by maps, diagrams, and curiosities, was given. Captain Blakeney, R.N., spoke on "China, Japan, and New Zealand," the Rev. J. W. Dance on "Africa," Mr. W. H. Palmer on "North-West America," and Mr. C. E. Caesar on "Palestine and Persia," and, as the closing address, "Home Organization and the Gleaners' Union." It was announced that a local branch of this union would be at once established, and Mr. W. H. Palmer was appointed Secretary.

**Scarborough.**—The Annual Sermons in behalf of the Society were preached at Holy Trinity Church, Scarborough, on Sunday, July 28th, by the Rev. E. Lombe, Vicar of Swanton Morley; and the Rev. E. N. Hodges, D.D., Bishop-Elect of Travancore; and on Wednesday, July 31st, at the same church, by the Rev. A. H. Arden, late of Madras. A children's meeting was held on the Tuesday afternoon, in Holy Trinity Parish Room; and the Annual Public Meeting in Christ Church Room, on the Thursday afternoon.

**Shenley, St. Alban's.**—Meetings were held at Shenley in connection with the

C.M.S. on Thursday, August 22nd, when Mr. E. Mantle, from Salisbury Square, gave a devotional address, and on the following Monday, when Dr. Taylor, medical missionary from China, spoke to a large and interested gathering in the Boys' School. The Rev. H. R. T. Jackson (Curate) presided on both occasions. On the Sunday sermons were preached by the Rev. I. W. Charlton, M.A., who has lately been accepted by the Society for work in Bengal. On Monday, August 26th, the Annual Bazaar was held in the grounds of Wilton House, the residence of G. L. Dashwood, Esq. A small tent was filled with most interesting curiosities from the mission-field, kindly lent by the C.M.S. and the Moravian Mission, and very ably managed by a member of the Lay Workers' Union. The net amount handed over to the Society as the result of the Sale of Work was 48*l.* 6*s.* 3*d.*

**Weston-super-Mare.**—The Annual Sermons on behalf of the Society were preached in the various churches of the town on Sunday, July 21st. The annual meetings, held in the Church Institute on the Monday, were very well attended. The Rev. Prebendary Aldridge presided at the afternoon meeting. The financial statement, presented by Mr. Hooker (Hon. Treas.) showed that 601*l.* was remitted to the Society. In addition, Emmanuel Church sent to India 5*l.*, Christ Church sent Japan 13*l.*, Kewstoke sent direct to the C.M.S. 16*l.* 15*s.* 9*d.* The chairman said they ought to be gratified with the excellent report, and to hear that the Society was not going back, but was steadily increasing. The Rev. H. A. Bren, in an interesting address, gave an account of the educational work in Bombay. The Rev. E. A. Eardley Wilmot also spoke. At the evening meeting the Rev. Colin Campbell presided, and said God never broke a promise and never would. What an honour and privilege it was to be in any measure instrumental in accomplishing the purpose of God in hastening the fulfilment of His promise! Every parish in the town might double its contributions to that great cause. Some of the parishes wanted working. If any required missionary-boxes he would be very pleased to supply them. He reminded them that they had lately formed a branch of the Gleaners' Union, of which Miss Hunt was the secretary, and would be very pleased to hear of any willing to join it. The Revs. E. A. Eardley Wilmot and H. A. Bren again addressed the meeting.

**Yarmouth.**—Sermons on behalf of this Society were preached in the various churches of the town on Sunday, September 1st, and on Monday evening the Annual Meeting was held in the Grammar School. The Mayor (Mr. F. D. Palmer) presided. The Rev. W. T. Goodrich read the financial report of the past year, which showed the total receipts to be 175*l.* 19*s.* 7*d.*, as against 164*l.* 5*s.* 2*d.* for the previous year. The Rev. W. J. Smith, Vicar of St. John's, Kilburn, gave an interesting discourse on Mohammedanism, and the Rev. B. Baring-Gould, Central Sec., C.M.S., followed with an encouraging picture of the rapid progress of Christianity in India.

IN addition to the above, the Society's cause has also been advocated during the months of July and August by sermons and meetings, or by either, at Warley, Marlborough, Teignmouth, Wimbledon, Thorpe-le-Soken, Colton, Eastwick, Old Newton, Walton-on-the-Naze, Winslow (Parish Church), Loddon, Mundham and Langley, Stonehouse (Gloucestershire), Ambleside (Parish Church), Whitby, Cromford, Harrogate (St. Mary's), Winsley and Thurleigh, Greenwich (St. Paul's), Foulness, Guernsey and Jersey, Chelmsford, Clevedon, Combe St. Nicholas (Chard), Farnham St. Martin, Queenstown, Shaftesbury, Stonehouse, Tiptree, Ulcombe, Walsall, &c.

**SALES OF WORK.**—Very successful Sales of Work have also been held at Weymouth, Wimbledon, Gulworthy, Cromer, Woodbridge, Haden Hall (Rowley Regis), Ross, Buxton (Trinity Church), Wrexham, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Sept. 9th, 1889.*—The Committee considered certain communications from the Royal Niger Company with reference to missionary work on the upper river, and passed resolutions thereon.

The Committee took leave of the Rev. E. J. Perry, proceeding to Kandy as Principal of Trinity College. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and Mr. Perry having replied, he was addressed by the Chairman (Mr. Henry Morris) and the Rev. J. Barton, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Money.

The Rev. G. H. Pole, recently returned from Japan, was introduced to the Committee, and gave a full account of the plans adopted at the Osaka Divinity College. He stated that instruction was conveyed almost entirely through the medium of the Japanese language, the lectures being prepared in manuscript, and after careful correction by a competent Japanese scholar, read to the students. At the annual examinations, which were conducted by other Missionaries, the students acquitted themselves satisfactorily. Mr. Pole believed that the students also possessed the needed spiritual qualifications.

The Secretaries reported the news by telegraph of the death of the Rev. J. D. Valentine, of the Mid-China Mission. The Committee felt deeply the loss experienced by the Mid-China Mission, and by the Society generally, in the decease of the Rev. J. D. Valentine; Mr. Valentine having been eminently a zealous and hard-working and thoroughly consistent missionary worker in an especially difficult, and to outward appearance, discouraging field. The Committee doubted not that the fruits of his patient labour will yet be seen, and they directed the expression of their deep and sincere condolence to be sent to his surviving relatives.

## NOTES OF THE MONTH.

### ARRIVALS.

*Yoruba.*—The Rev. J. and Mrs. Vernal left Lagos on August 8, and arrived at Liverpool on September 8.

*Western India.*—The Rev. H. C. Squires left Bombay on August 13, and arrived in London on September 3.

*Japan.*—The Rev. G. H. and Mrs. Pole left Osaka on July 13, and arrived at Liverpool on August 25.

### DEPARTURE.

*Japan.*—Miss J. C. Porter left Queenstown on August 21.

### BIRTH.

*South India.*—On August 8, the wife of the Rev. J. B. Panes, of a daughter.

### MARRIAGES.

On July 24, at St. James's, Pentonville, Dr. E. G. Horder, of the South China Mission, to E. Caroline Stubbs, daughter of the Rev. S. D. Stubbs.

On September 14, at St. Benet's, Stepney, the Rev. Hsley W. Charlton, appointed to the Bengal Mission, to Grace Sophia Richardson, daughter of the Rev. T. Richardson.

### DEATHS.

*E. E. Africa.*—On July 7, at Rabai, the infant daughter of Mr. J. Burness.

*Mid-China.*—On August 10, the Rev. J. D. Valentine.

## Contribution List.

*In the following list of receipts from August 12th to September 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.			
Buckinghamshire: Dorton .....	2 6 3	Weston Colville .....	3 0 0
Cheshire: Northwich .....	3 15 8	Cheshire: Northwich .....	1 1 0
Cumbria: Dalston .....	9 11 8	Cumbria: Dalston .....	2 2 8
Derbyshire: Buxton: Trinity Church...	2 6 0	Derbyshire: Buxton: Trinity Church...	33 11 7

Hazelwood, &c. ....	7	17	10
Devonshire: Plymouth .....	163	3	2
Upplowman .....	2	2	0
Dorsetshire: Blandford .....	18	13	8
Charmouth .....	5	2	11
Kington Magna .....	2	15	7
Motcombe .....	7	9	6
Swanage .....	22	19	0
Weymouth .....	30	11	9
Essex: Colchester, &c. ....	150	0	C
Forest Gate: St. James's .....	3	10	0
Latchingdon .....	1	10	0
Matching Green .....	2	1	6
Saffron Walden, &c. ....	7	10	0
Stanstead Mountfitchet .....	30	0	0
Stratford: St. John's .....	5	9	11
Waltham Abbey .....	10	0	0
Gloucestershire: Cheltenham .....	160	0	0
Littledean .....	22	3	10
Maisey Hampton .....	10	6	0
Hampshire: East Leigh .....	21	0	0
Langrish .....	42	2	0
Lymington .....	5	5	9
Mudford .....	9	17	4
Southampton: St. Mary's .....	19	0	0
Isle of Wight: Sandown: Christ Ch. ....	77	4	1
Totland's Bay .....	15	3	0
West Cowes: St. Mary's .....	12	12	1
Channel Islands: Guernsey .....	40	0	0
Jersey .....	100	0	0
Hertfordshire:			
Shenley C.M. Workers' Union .....	48	6	3
Kent:			
Chislehurst: Christ Ch. Juv. Assoc. ....	10	0	0
Stansted .....	2	0	0
Swanscombe .....	1	13	11
Lancashire: Scarisbrick .....	3	0	0
Smithills .....	60	1	3
Leicestershire: Melton Mowbray .....	9	1	3
Lincolnshire: Boothby .....	1	18	0
Cuxwold .....		15	0
Middlesex:			
Finchley, North: Christ Church .....	19	0	0
Kilburn: St. John's .....	2	2	6
St. Paul's Missionary Association .....	9	0	0
Stepney: St. Dunstan's .....	19	10	0
Waltham Green: St. John's .....	11	10	0
Northamptonshire: Abington .....	2	7	6
Boddington .....	10	5	4
Naseby .....	1	7	8
Northumberland: Alnmouth .....	27	0	0
Nottinghamshire: Nottingham, &c. ....	100	0	0
Oxfordshire: Tetworth .....	2	18	4
Shropshire: Willey and Barrow .....	29	10	0
Somersetshire: Bridgwater .....	5	1	5
Churchill .....	5	6	6
High Littleton .....	9	15	0
Shepton Mallet .....	9	14	0
Staffordshire: Darlaston: All Saints' ...	5	8	0
Gratwick and Kingstone .....	2	3	6
Great Haywood .....	3	19	1
Leek Ladies .....	50	0	0
Stone Ladies .....	17	7	0
Suffolk: Burgh Castle .....	2	1	4
Woodbridge .....	40	1	2
Surrey: Bermondsey: St. James's .....	96	18	6
Brixton: St. John's, Angell Town .....	17	5	0
Chobham .....	5	0	0
Epsom .....	28	0	2
Horne .....	10	12	0
Mitcham: Christ Church .....	21	0	0
Shottersmill .....	3	14	6
Tisbury .....	2	13	8
Tulse Hill .....	17	16	10
Sussex: East Sussex .....	400	0	0
Uckfield .....	9	16	3
Wiltshire: Aldbourne .....	5	18	5
Marlborough District .....	64	0	0
Worcestershire: Chaceley .....	2	8	0
Yorkshire: Arthington .....	4	7	7

Aston .....	3	0	0
Cowthorpe .....	2	3	5
Morley: St. Peter's .....	62	1	5
Sand Hutton .....	1	4	2

## ASSOCIATIONS IN WALES.

Denbighshire: Llanrwst .....	6	9	4
Glamorganshire: Ystradfydwg .....	13	13	9
Pembrokeshire: Castlemartin .....	4	10	0
Fishguard .....	5	11	3
Haverfordwest .....	29	9	8

## BENEFACTIONS.

A. D. ....	100	0	0
Brown, Mr. Henry, Fieldgate Street .....	5	0	0
Chalis, Mrs. (Keswick) .....	10	0	0
Clay, Miss A., Clapham Common .....	50	0	0
E. A. C. ....	5	0	0
Evans, Frederick, Esq., Falmouth .....	5	0	0
"In grateful love" (Keswick) .....	200	0	0
In memory of two dear sisters .....	40	0	0
Leak, Hector, Esq., Winsford .....	10	0	0
Malcolm, General Sir G., Butlers	13	0	0
Marston, for Scindh .....	5	0	0
Noble, Major-General and Mrs. W. Hatt,	5	0	0
Reigate .....	5	5	0
Payne, J., Esq., Pimlico .....	5	5	0
Pardon, Miss, Swansea .....	5	0	0
Sandilands, Mrs., Sandown, Sale of	29	4	6
Silver Tray .....	5	5	0
Sleath, J. H., Esq., Chatham .....	10	0	0
Smith, A. G., Esq., Whiteheads Grove ..	28	5	0
Stuart, William Dugald, Esq., Sandy ..	10	0	0
"T" (Keswick) .....	5	0	0
Thankoffering from F. M. H. ....			

## COLLECTIONS.

Brooke, Isabel, Bewdley .....	18	9	
Collins, Mrs., Lower Clapton (Miss. Box)	1	0	0
Fennig, H. S., Esq., Bedford, Children's	1	1	0
Miss. Box .....	1	0	0
Gwynn, Miss S. S., Stourbridge (Miss. Box)	1	0	0
Martin, Miss Constance E., Bickley (Miss. Box)	10	0	0
Mulley, Miss Edith M. A., Miss. Box, for	1	6	9
E. Africa .....			

## LEGACIES.

Barnard, late Miss Mary Esther, of			
Woodstock: Exors., Rev. A. Majendie	900	0	0
and A. E. Ward, Esq. ....	5	0	0
Johnson, late Mr. George .....	9	8	9
Lockey, late Miss E. A., of Swainswick:			
Exor. and Extrix, H. A. Beaumont,	45	0	0
Esq., and Miss E. J. Beaumont .....	100	0	0
Radcliffe, late Mrs. E., of Bournemouth:			
Exors., Messrs. C. D. and H. M. Rad-			
cliffe .....			
Webb, late Moes, Esq., of Talgarth .....			

## HIGHER EDUCATION IN INDIA FUND.

Berrow, Miss, Milverton .....	10	0	0
Malcolm, General Sir G., Butlers	5	0	0
Marston .....			

## JERUSALEM BISHOPRIC FUND.

Melville, P. S., Esq., .....	5	0	0
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## MOOSONEE ENDOWMENT FUND.

Dale, Thos. B., Esq., Warwick .....	25	0	0
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## NABULS MEDICAL MISSION FUND.

Redman, J., Esq., by Rev. M. M. Bailey	5	0	0
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## GLEANERS' UNION.

Contributions .....	25	13	2
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.


THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

NOVEMBER, 1889.

THE RECIPROCAL RELATIONSHIPS BETWEEN THE  
CHURCH AT HOME AND ITS FOREIGN AND  
COLONIAL MISSIONS.

*A Paper read at the Cardiff Church Congress.*

By SIR JOHN H. KENNAWAY, BART., M.P.

N attempting to deal with this subject I do not conceive that I am called upon to prove or to emphasize the duty of the Church to enlarge its spiritual sympathies beyond its own borders. The time for that ought to be gone by in such an assembly as this. Here, at any rate, we are of one mind as to the Church's holy mission, to follow with its ministrations the sons and daughters who have gone forth to conquer and subdue the distant places of the earth, and beyond this to attack the strongholds of Satan, and strain every effort to bring souls out of heathen and Mohammedan darkness into the clear light of Gospel truth. But if I am to deal with reciprocal relationships I must show that these imply duties to be discharged on either side as well as benefits to be enjoyed.

The relation between the Church at home and the Colonial and Missionary Churches of the Anglican Communion is that of parent and child. One owes its existence to the other, and is dependent upon it for support, education, example, guidance, up to a certain point. When the time comes that the child is able to stand alone, it begins to think, act, and provide for itself. It strikes out its own line, adapts itself to the circumstances, and sets itself to meet the requirements, of its new position; and from new experience thus gained is able to repay by substantial benefits the blessings it has itself received.

The same analogy holds good as regards duties to be performed. The obligation of the parent towards the children can only cease with its life. He must be prepared to do his best, to give of his best, to watch the development of his offspring, to warn them against error, to guard them in danger, to be ever ready with sympathy, and to support them with counsel and encouragement. The reciprocal obligations on the other hand are not so easy to define: forbearance, affection, remembrance of past kindness, and the providing of timely assistance when required, by no means exhaust what may be fairly looked for as a small return for parental care and loving self-sacrifice.

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The missionary call has not, however, been always recognized. The missionary torch, borne aloft by Boniface when he carried the Gospel into the wilds of North Germany, was allowed to smoulder and die. It is well for us that the fate which befell the once flourishing but now desolate Churches of North Africa, the punishment of their spiritual selfishness, has mercifully been withheld from us. The day of opportunity is still ours.

The S.P.G. was the outcome of the Church's desire in the last century to care for the souls of those who had gone forth to our colonies and plantations. The present century has, by the growth and success of the efforts put forth, earned to itself the title of the Century of Missions. And yet, alas! how small are these efforts when looked on in relation to the wealth, the power, and the influence of Christians at home and in America, and compared with the numbers of those whom we seek to benefit. Some three thousand missionaries have gathered in about three million converts out of one thousand millions of heathen. The annual income of Englishmen is calculated at 1200 millions; our savings at 300 millions; nevertheless all that is subscribed by all the Protestant Churches in the world for the support of Foreign Missions does not exceed two millions. It is clear there is much to be done. In the words of the last Report of the C.M.S., a new sense needs to be awakened of the tremendous obligation resting on those who know the Lord themselves to carry His salvation into every corner of the globe.

How far, we may ask, is the Church responsible for the smallness alike of effort and the results? Do we realize the fact that the Church catholic and apostolic, of the new dispensation, unlike that of the old, is in its essence, and by the command of its Founder, a Missionary Church? that the missionary idea was the prominent one in all the commands given by the risen Lord to His disciples? that but for missionaries we should now have been sacrificing to Thor and Woden, or worshipping in the oaken groves of the Druids? Once admit this—and I do not see how it is to be gainsaid—and there remains nothing which can safely be kept back from being offered on the missionary altar. Our best men must not be grudged: Antioch had to relinquish its Paul and Barnabas in obedience to the higher call. Was our Church the poorer for taking Selwyn from a curacy at Windsor and sending him to build up the Church in New Zealand?

The defence of England no less than the building up of England's empire has been carried on across the seas, and those who go forth to fight her battles by sea or by land occupy the first place in the ranks of honour as of danger. Should it not be so with the missionary in public estimation? If the Church's fighting line is thus to be honoured and strengthened, increased means must be found for its support. Our contributions must be worthy of the object. It can hardly be said that they are so now. What a miserable pittance is doled out for Missions compared with what we spend on home objects! A yearly collection, often grudgingly given, is, alas! too often all. When the annual meeting has been held we feel that we have earned



a year's freedom, to be enjoyed with an easy conscience. We do not act like this with our soldiers abroad, or with explorers like Stanley and Emin. All England is on the watch for their news; we note every vantage gained, every desert crossed. We rejoice in their successes; we grieve over their disappointment or delay. The noble work done by our great societies needs no eulogy at my hands; but surely it is not too much to ask that the whole Church, as a corporate body, waiting for the coming of her absent Lord, remembering that this cannot be until the Gospel be preached for a witness among all nations, should not only watch and pray and give, but interest and inform herself and her people as to the progress of the battle, and the fulfilment of the condition which is to be antecedent to the end!

It is under a sense of this responsibility that we have seen the Board of Missions established, with the object, not of hampering or attempting to control existing societies, but to give information and to enforce upon all Churchmen the measure of their obligation.

In the report of the Foreign Missions Committee of the London Diocesan Conference, among other helps to Missions, there is suggested (1) the introduction of Foreign Missions as a subject for examination for Holy Orders, and (2) on the part of the parochial clergy more frequent allusions to Missions from the pulpit and elsewhere. I hope these suggestions may be carried out. It is a pleasure meanwhile to record a step gained, and friends will appreciate highly the appointment by the Bishop of Exeter of a Missionary Canon who, free from parochial cares, will devote himself to furthering missionary work throughout the diocese.

My demand is a large one, but it ought not to be difficult to show that for what the Church at home does or gives, she will receive in return a hundred-fold. Inspiration, enthusiasm, self-devotion, are what she seeks in her children to enable her to carry on her tremendous warfare at home against ignorance and unbelief, against sin in its more open forms, or against the more insidious snares of covetousness or worldliness. Where shall the inspiration be gathered (it is invidious to name one where hundreds claim admiration) better than from the story of Henry Martyn and Bishop Patteson, of Steere and Hannington, of Shergold Smith and Maxwell Gordon, who laid down their lives in the Mission cause? Whence should it come in richer volume than from the living examples of men like Bickersteth, seeking to bring cultured and enlightened Japan into obedience to Christ; from Moule, working among the tenacious and slow-moving Chinese; Horden, translating, in a temperature twenty-five degrees below zero, the Prayer-book and the New Testament into the Indian language, and, in a diocese equal in size to Europe, baptizing five thousand Indians out of ten thousand who inhabit the vast regions of North-West America? Who will not be fired by the example of Bishop Smythies, trying, with his life hourly in peril, to make the degraded races of Central Africa realize the ideas of God and of His love? Will not these martyr memories, these stirring tidings from the front, cheer the heart and nerve the courage of many a toiler at home? Shame on us

if the gaps made by the volunteers for foreign service are not quickly filled up.

"The best thing I ever did for my own parish," said a well-known London clergyman, "was to give my best curate to the mission-field, for the influence he now exercises from abroad is greater even than that he wielded when working amongst us." Here we have a living proof of the reflex influence of Foreign Missions. I would further test it by the inquiry whether parishes which are conspicuous for the large amount of their missionary contributions are not equally to the front in their supply of home needs. I have no fear of the answer to be given. It is a fact not to be denied that largeness of heart follows close upon love of missionary work.

Who is there that does not long for the unity for which our Master prayed, as we mourn over our unhappy divisions? We look for light and behold darkness; we search the horizon and wonder from what source it may be that the first rays of the dawn shall shine upon us. We may derive hope from missionary experience, for it is when we find ourselves among remote populations, working side by side with zealous men, preaching Christ in eager organizations not our own, the old sectarian animosities grow faint, the root of bitterness is gone, we see nothing but the enemy in front of us, the citadel to be stormed; then, when the burden and heat of the day is over, the struggles we have made together, and the sufferings we have endured in common, will form a bond of union not easily to be broken, the effects of which will not be confined to one country or to one race.

"If we are but faithful to our 'great deposit,'" said the Archbishop of Canterbury, in a sermon preached before the Church Missionary Society in 1886, "neither suffering our Church to be divided, nor seeking premature alliances with those towards whom we yearn, who knows but that in the Native Churches themselves, never from the first entangled in our controversies, there may be found at last the bond of reunion to come?" His Grace's inquiry was not long unanswered, for we note that it was from the representatives of the Colonial Churches, acting on the resolutions of their synods, in Australia, Tasmania, Canada, and New Zealand, and from the Convention of Protestant Churches in America, that there came the large-hearted plea for toleration put forward in that wondrous assembly, the embodiment and seal of the reciprocal relations between the Church at home and the Church abroad, the Lambeth Conference of 1888.

We are ever seeking to improve our organization; we feel that our powers are inadequate for the work we have to do, and with trembling hesitation we crave for an extension of them. "Only" (again I quote) "under a total misapprehension of the conditions of the problem, of the enormous multitudes, of the extreme diversities of customs, of the vast number of languages and races, can the idea be entertained that our own limited ministries will suffice to spread living Christianity even in India alone." If, therefore, we would see the recognition of the wider range of ministries and orders referred to in

the fourth chapter of the Epistle to the Ephesians, we must look to Missionary and Colonial Churches, for in them we can see revived evangelists, readers, sub-deacons, catechists, while the liberty of prophesying is conceded to laymen, and as we watch the development of these Churches and rejoice in their successes, we feel that now there is coming upon us the real searching trial of our elasticity, both as to our officers and even our liturgies and our formularies.


To the example of the Church in New Zealand we owe our Diocesan Conferences, in which there is given, for the first time, to the laity a recognized share in Church government. Bishop Selwyn brought home a plan, well tested in his colonial diocese, and the experiment of Lichfield, launched in the face of strong opposition, and tried with gloomiest forebodings of disaster, has become one of almost universal adoption.

Within the brief limits of time allotted to me I have endeavoured to show that in the reciprocal relations we have discussed, as the duties are not all on one side, so neither are the benefits. Mutual obligations bring mutual advantages. If the mother pours out of her lap the riches of accumulated experience, of centuries of study, tradition, and research; if she gives her highly trained men and her stored-up wealth,—she will have no inadequate return in the living sympathy of her children; in the enthusiasm evoked at home by the spectacle of their struggles and sacrifices; in the lessons of toleration which may be learnt more readily under altered circumstances; and in new ideas of Church organization, tested and not found wanting in the greater England beyond the seas.

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## HOME WORK OF THE CHURCH MISSIONARY SOCIETY.

### II.

N my former article on the Home Work of the Church Missionary Society I confined myself to an account of the way in which its vast organization has been gradually developed. Nor was I able to describe some of the more modern forms of that organization.

Before attempting an account of the Unions of various kinds which are doing valuable work in increasing, consolidating, and directing into practical channels the interest which has been aroused in many hearts as to missionary work, I am anxious to show, so far as I may be able, some of the ways in which that work has told upon spiritual life at home.

I. It has drawn out the sympathies of the young, and made them feel that religion is real. Personally, I owe more to missionary work than to any other external influence. Looking back into the far past of my life, one picture is seen so vividly that it seems a thing of yesterday. It is Sunday afternoon. I am sitting on a hassock near my mother's knee,—through all these years I see her face so clearly that I never doubt about knowing it in the heavenly kingdom:—she

is telling me about some missionaries whom she herself had seen just before they went abroad. I can remember now how wonderful it seemed to me. I asked all sorts of questions, some of them I daresay silly enough, but all the outcome of deep interest. A book about missionaries is lying open on the table. It has been put down to enable these personal reminiscences to be given. I write of what happened more than forty—almost fifty years ago. The interest aroused by my mother's words led me to buy and read missionary magazines for the young. I have never had the slightest sympathy with the ridicule Charles Dickens threw on missionaries. The little boys and girls who sulkily give their pence, or are made to give them, seem to me unreal. My own memory tells a different tale. Even now I can remember distinctly how religion became to me a great reality, because I saw what it was doing amongst the heathen. I do not for a moment put such influence in the place of the direct action of the Holy Spirit on the heart in bringing home the truths of God's Word; but I do distinctly trace, in my own personal experience, the influence of missionary work in confirming my faith when in later years it was sorely tried, and I believe that I, at any rate, owe more to knowledge gained in early life of the records of missionary zeal than to any other cause, except the study of the Bible itself.

Now, without meaning any p'ay on the word, this surely is *home* work of the Church Missionary Society. What my mother did for me nearly half a century ago, many a mother is doing now. In these days there are advantages such as we did not then possess. Missionary literature is far more interesting because there is so much more to tell. The first book which gave me anything like an idea of actual missionary work was the original issue of Leupolt's *Recollections of an Indian Missionary*. Let any one compare that book, published many years ago, with his *Further Recollections* (of 1872—84), and he will have a fairly good idea of the way in which the missionary subject has deepened in interest as missionary work has passed out of the phase of hope into that of realized success.

The Christian household in which there is no knowledge of and therefore no interest in missionary work is one which loses a most important aid to spiritual life. Such households, thank God, are becoming fewer, and if those who have learned to love this work do their duty, the time will come when the painful ignorance of many true Christians as to the great work which God is doing in heathen lands will be a thing of the past.

One result of more attention being given to the missionary subject in Christian homes will be many more offers of personal service in the foreign field. Experience proves that of those who offer themselves to the Church Missionary and other societies a large number have been brought up in a missionary atmosphere.

The first time I ever saw the father of the Rev. C. T. Wilson, formerly of the Central Africa, now of the Palestine Mission, was at a missionary meeting in his parish near Manchester. That was a crowded meeting, and one knew even before one got to it that both

the Vicar and his wife were full of missionary zeal. Two of their sons became missionaries, though only one has been able to continue at the work.

The late Canon Bardsley, so well known as Rector of St. Ann's, Manchester, was a warm advocate of Christian Missions. One of his sons, after he had taken his degree at Cambridge, went out to India in connection with the Church Missionary Society.

Sometimes the Holy Spirit calls men to work in the vineyard whether at home or abroad, who would at one time have seemed little likely to give themselves to His service. There are cases of conversion so remarkable that one is compelled to acknowledge the sovereignty of God. With every home influence adverse to religion, with a past history which gave promise of nothing but future misery, one has seen men brought in a marvellous manner to the foot of the Cross, and one has seen such men giving themselves with completeness and unreserve to the Lord, and to His work. Even in such cases the Holy Spirit uses means, and when one comes to trace effects to their causes one is able to see that the ordinary laws which rule the spiritual kingdom have not really been put aside so much as we imagined. Certainly one of the laws which most clearly obtains in the spiritual kingdom is this, "The promise is to you and to your children." Homes where God is honoured, where religion is shown in its true light, are usually homes where God blesses His Word, so that the children are brought to know and love Him. So also with regard to active work for God. He blesses means. I have mentioned two cases of homes where the work of Missions was known and loved, with the result that sons gave themselves to the work. What numbers of others might be advanced! The names of Fenn and Moule will occur to every one familiar with C.M.S. history. Within the last two or three years we have had offers of service in the mission-field from those who bear the honoured names of Wright, Vaughan, Tristram, not to mention others. Who can doubt that the knowledge of missionary work gained in these homes has been used as one of the means to draw out into active service these devoted servants of God, who, still in the freshness of their youth, surrounded by everything which could make life in their own land delightful, have been enabled to say, "Here am I; send me!"

If readiness to leave home, and friends, and country, to labour in trying climates, to lay aside much that makes the ordinary delight of life, to risk early death, be a sign that spiritual religion has laid firm hold of the heart; if, further, that readiness be the result of knowledge of the needs of the mission-field, and of the way in which God has blessed in the past His missionary servants,—then we think we have clearly shown that the home work of the C.M.S. has had a very distinct influence on spiritual religion in our own land.

Before I leave this part of my subject, I should like to draw attention to the fact that a very large number of missionaries are themselves children of missionaries. I find the name of the Rev. H. McC. E. Price, B.A., in the list of West Africa missionaries. I am at once

reminded that his father is a veteran missionary, who, after years of work in India, went to East Africa, and when he might well have pleaded that he had a right to rest, went out at the desire of the Committee to East Africa once more in order to do certain work for which he had peculiar fitness. Lower on the list, and under Yoruba, I see the name of C. H. V. Gollmer. My memory goes back to the time when C. A. Gollmer went with Henry Townsend and Samuel Crowther to found the Church of Christ in Abeokuta. Amongst those who are at work in Palestine I find the name of Miss A. S. H. Vidal, whose father was the first Bishop of Sierra Leone. Thomas, Hoernle, Pargiter, Bren, Weitbrecht, H. Schaffter, W. S. Moule, all suggest themselves, and I doubt not that there are others in the mission-field who are following the example of their parents in giving themselves to the work amongst the heathen. The parental example which has produced such results must have been good, and the life of a missionary cannot be very unhappy if the children are so willing to follow the fathers to the work.

One word of caution. Let Christian parents take care that they do not force the subject on unwilling hearers. Much mischief is done by overdosing young people with talk about matters in which they have as yet no interest. There is much in the missionary subject to interest even the unconverted. But the subject must be wisely dealt with. Do not let us disgust our children by compelling them to listen to what does not interest them; at the same time, let us remember that, judiciously handled, no subject is more likely to be blessed to their own souls' good than the records of missionary trial and missionary triumph.

II. There is another department of this subject which deserves special attention, viz. The influence of the missionary subject in Sunday-schools.

(a) It interests more almost than anything else. Now every teacher knows that one of the first things to be aimed at is interest. You have done nothing until interest is awakened. When you have succeeded in fixing the attention, in arousing the interest, you have done something towards intellectual improvement. This is one part of a teacher's duty. It leads up to another—the implanting of spiritual truth. Children love the marvellous. They like to know about other countries and their inhabitants. Wonder is in them a great force. Whatever appeals to their sense of wonder is sure of a ready hearing, and, generally speaking, of retention in the memory. Now, the records of missionary work are really wonderful; they are full of incidents which far transcend in this element the most marvellous fictions. They have this further charm for children—that they are true. Any one who has watched a child's face when a story has been told in its hearing will have seen how eagerly the eyes are fixed on the narrator, how close is the attention given; but should the unlucky teller of the story say one word to throw doubt on its truth, the face falls, attention flags, the story has lost its interest. As we grow older we learn that fiction, so far as it is good, is true; that is

to say, even if the persons introduced, the deeds attributed to them, the words they spoke, and so on, are all in the region of imagination—they have their counterpart in real life. For a child that is not enough; it is great at “making believe,” but it loves to hear stories that are true.

(b) In teaching the Bible, modern illustrations of ancient manners, inasmuch as they give reality to the old-world histories of the sacred volume, have a great value in fixing attention, and making what is read very real. This we get in the history of Mission work, especially of that in Bible lands.

Let us suppose that you have as the subject of a lesson Barnabas and Saul at Paphos. You read how Elymas the Sorcerer tried to turn Sergius Paulus from the truth. You want a modern example of similar perversity;—the early history of missionary work at Metlakatla supplies you at once with the story of the way in which “medicine-men” hindered it. Or to take a more recent incident. The work at Uganda was greatly hindered by a “lubare,” who told Mtesa to send away the missionaries, and to return to the faith of his fathers.

Or let us suppose that you are reading the account of St. Paul in the Island of Melita. You wish to show that the fickle conduct of the people—their sudden change from kindness to horror when they saw the viper fasten on the Apostle’s hand, and then the change from horror to the notion that St. Paul was a god—is thoroughly characteristic of barbarous, uncivilized peoples. You turn to the C.M. Report, 1881-82, p. 47, and there you find that when Messrs. O’Flaherty and Mackay in Uganda sunk a well for water the people at first looked on in ridicule at the idea of finding water anywhere except in a swamp; but when they see the water rise from a depth of some twenty feet, they cry, “Wonderful! wonderful! the Bazungu are more clever than the lubare; God creates, and the Bazungu create!” So that they are now ready to worship men whom they were mocking as fools a little time ago.

(c) Again, we all know that nothing touches the young, or, for the matter of that, people of any age, more than stories which illustrate heroic conduct. But when these stories always deal with a remote past, or distant places, there is about them a sort of haziness, which militates against their being accepted as true. “How is it,” said a lad in a Lincolnshire village, after hearing some such incidents of heroic goodness, “that none of them things ever happens in our times?” That boy evidently had the makings of a sceptic in him. His words, however, express a very common feeling. Now, when the teacher can show that in our times men give up all for Christ; when he has ready to his hand such a life as that of Bishop Hannington; when he can tell of martyrs in Uganda,—aye, and in every mission-field,—he has illustrations which will touch the heart because they will gain ready access to the mind. In many cases he has the further advantage of being able to say, “I have seen the missionary who did this,” “I have heard from the missionary himself what I am going to

tell you about men and women, or boys and girls, who have suffered loss of all things for Christ's sake."

There is no large town from which some missionary has not gone forth, and many a country village has its representative in the mission-field. These persons give just the touch of reality, which we need to make our young people feel that there is in our times a counterpart of what took place in Apostolic days, and thus the records of those days become real, and possess living power in the present. I would venture to add that, in illustrating Bible history by missionary incidents, it is important to be precise as to the names of places and persons, and also as to dates. It will be found a great help to spell names, and make children spell them, so as to be sure that they really know what has been told.

In addition to the indirect spiritual good which will assuredly flow from keeping the missionary subject before the minds of the young, three direct results will be obtained.

(1) Those who have been well instructed in their youth as to the details of missionary work will seldom be found in the ranks of objectors to that work. They may modify some of their early notions; they may become keen critics of missionary methods; they may hit, or think they have hit, blots in the management of societies at home;—but they will, for the most part, take a real and living interest in the extension of the Redeemer's kingdom, and will meet with facts the vague and often foolish assertions hurled against Christian Missions by objectors of various kinds.

(2) Funds will increase. I will take a typical instance. St. Thomas's, Barnsbury, is a poor parish; the sermons for the Society realize a small sum. Page 127 of the 1888-89 Report shows that only 3*l.* 9*s.* is credited to that source of income, out of a grand total of 106*l.* 10*s.* 6*d.* Subscriptions amount to 27*l.* 6*s.*; missionary boxes, 16*l.* 17*s.*: in this amount it is not unlikely that there is really included money from the young; the probability is increased by the fact that under the heading "Sums under 10*s.*," we find 4*l.* 15*s.*;—but what is the amount directly contributed by the Juvenile Association?—

Sunday-schools: Boys . . . . .	£18 14 4
Girls . . . . .	14 17 2
Infants . . . . .	7 17 8
Others boxes amount to . . . . .	7 10 7
	<hr/>
	£48 19 9

Thus, from the young in a poor parish the C.M.S. received last year nearly 50*l.*, or almost half the income derived from an Association exceptionally well worked in every department.

(3) Men and women will offer themselves for the work abroad. During one day, when I was Central Secretary, I saw two candidates for missionary work, both of whom were accepted. The first was a fine, strong, healthy-looking young fellow from the county of Norfolk. In reply to my question, as to what had put into his mind the idea of missionary work, he said—"The superintendent of our Sunday-school



was a great lover of missionaries and their work. At the monthly prayer-meeting for teachers, he nearly always prayed for them, sometimes by name. When I became teacher of a junior class I used to hear these prayers, and I began to read the *Gleaner*, and to pray for different missionaries myself. That was what first made me begin to think about the work. One day our superintendent said to me, 'Perhaps you may go out some day,' and since then I have always been determined that if God made the way plain I would go."

The other was a typical Londoner—his face, manner, everything bespoke the man who had lived all his life in a town. At the first moment I did not draw to him so much as to the frank, free-hearted, fresh-coloured young fellow from the country; but soon I was deeply interested in him. When he spoke of spiritual things, a smile lit up his swarthy face, and seemed to transform it, his dark eyes glowed with a subdued fire, and I felt that I was in the presence of a man whose whole soul was given to God. He told me of work for Christ in lodging-houses at the East-end of London, and as he grew at ease with me, he opened out in such a way as to assure me that he was one whom the Lord would use either at home or abroad for winning souls. Him, too, I asked what had turned his mind to the thought of the mission-field. "Our rector's wife," he said, "used to hold a class for the choir-boys, of whom I was one, and at this class she often spoke of missionaries—she used to give us the *Gleaner*, too, and gradually, when I found how great a need there is for more men abroad, I made up my mind to go out as a missionary, if the way should ever be made clear for me."

I feel sure that many another now in the mission-field received the first impulse towards the work in the Sunday-school. I know, too, that many a young heart has first been led to give itself to the Lord, through hearing of those who, in distant lands, have embraced Christianity in face of fiercest persecution.

III. Not only has missionary work had its influence on children, in bringing home to their hearts the truths of the Gospel, but amongst "children of a larger growth," the same effect has been produced. In the month of June I paid a visit for the C.M.S. to a mining village in Wales. This village is just on the English border, so that, by the great majority, English is well understood. The meeting was by no means well attended. There were, however, several young men present, and I found from the Report that a considerable sum is raised in the parish for the C.M.S., largely through the influence of one family. One of the members of this family has, for more than twenty years, conducted a Bible-class for young men. She showed me a photograph containing likenesses of a large number of the past and present members of the class. Many of these men had a history worth hearing. Some had been won from drink and vice, and become devout, earnest Christians. Others had in early life given their hearts to God. Several—and naturally these interested me most—have become missionaries. But the thing which most of all impressed me, was the fact that in the spiritual history of this really remarkable class, con-

ducted for so long a time by a lady, amongst a set of persons difficult to deal with, missionary work was closely connected with the work of conversion.

Miss Elizabeth Irven, who has permitted me to mention her name, has sent me copies of the *Banner of Faith* for September and October, 1887, which contain a deeply interesting account, written by the Rev. J. Pattison, under the title—"How I became a missionary," of the beginning of the good work in this class. One or two slight errors, which almost inevitably creep into a statement of facts which are not quite recent, written when one cannot compare notes with the other persons concerned, Miss Irven has been good enough to correct for me—so that I know that all I am about to state is strictly accurate. Like so many others engaged in the Lord's work, Miss Irven had to lament that, whilst the attendance was good, the attention to what was taught gratifying, the interest in topics of instruction growing, the results of a material kind greatly in excess of her hopes—there was a lack of spiritual life. When the burden of this feeling was heavy on her heart, it happened that the Rev. W. Hugh Falloon, now Rector of Long Ashton, near Bristol, came to stay at Oak Alyn (her home), Gwersylt. To him she spoke of her trouble. He asked her whether she had prayed individually for the members of her class. This she had done. Then they agreed to make it a subject of prayer, that on the following Sunday God the Holy Ghost would awaken some souls to a sense of sin and their need of a Saviour. Sunday came. "How well I remember that Sunday," writes Mr. Pattison, "she spoke so earnestly to us all that one of my friends was quite won over, and wouldn't go for a walk with us after class, as we used all to do. 'I'm going to church, as she advises,' he said. How we all did jeer at him to be sure! But he stuck to his word all the same, though I don't suppose even the lady knew he went." Yes, she did know that some, at all events, on that Sunday had given their hearts to God, for they came to tell her so. Pattison, however, was not one of them, and now comes the part of the story which is so interesting and encouraging to all who are taking part in the Home Work of the Church Missionary Society. "Now," says Mr. Pattison, "I must tell you what was going on between times in our village. There was a missionary meeting in the parish schools, and of course I didn't go to it, nor my companions. It wasn't in our way at all; but in a village everything is talked of, and I heard all about it." (Note that, Mr. speaker, when you have a poor audience!) "It seems a speaker got up, and seeing a lot of young men present, made an appeal to them to come and offer themselves for Mission work among the heathen. He was very pressing, and he touched one heart at least. After the meeting a young man came forward and said, 'I am ready to go.' He offered himself willingly." Doubtless the speaker rejoiced at that offer. He little thought that this was one of the smallest results of that meeting. During the week Pattison met this young fellow, and learned from him that he was going to the Vicar of a neighbouring parish to see him about being a missionary. "'A missionary!'"—I quote from the *Banner of Faith*—"why, you'd only be

eaten up by tigers or cannibals if you turned missionary.' He laughed. 'But I'm quite in earnest,' he added. And he looked earnest. I asked him a question or two, and we got talking about what was said at the meeting, about foreign lands, and the strange doings in heathen countries. Particularly he'd heard about North-West America, and the doings there, and I got quite interested in the story. He had not finished when he left me at the door of our house. 'Come in,' I said. 'After tea,' he answered, 'shall you be in then?' I said I should. But after tea other company came in—some of my friends—and they began telling a lot of silly stories, and laughing a deal over them. Not too nice stories either. In the middle of all came a knock, and in walked the would-be missionary." He was not very welcome to some, and they would have been rather rude to him, but Pattison's Welsh sense of hospitality would not permit this. He drew up a chair by the fire, and bid his guest sit down, saying to the others, "He's good company," and adding, "Now give us the end of that story." At first the rest did not like it, but soon all were deeply interested in what they heard. That N.-W. America Mission seems to have a strange fascination. I do not wonder that all these young fellows listened, and all the less because we are told: "He made us laugh, too, pretty often, and he laughed back at the remarks some of the fellows made; there was nothing touchy about him, you see, it was just give and take, which lads like." Before leaving, the young man pulled out his Bible, read the 17th chapter of St. John, knelt down, "and began to pray for each one of us, that we might show ourselves children of God, not only in name but in deed." At the end of the prayer another lad began to pray aloud, earnestly asking pardon for his misspent life. He and the would-be missionary quietly left, the rest, solemnized, separated, and he who tells the story, went to his bedroom in an agony of penitential grief. "I got a Bible," he says, "and read the 17th chapter of St. John over again, right through, and then I knelt down and tried to pray. At first I could not put my thoughts and desires into words, but at last I took to telling God of my sins, one by one, as they rose up before me, confessing them and praying for pardon. Passages of Scripture came into my mind without my making any effort to recall them. They might have been some the lady had spoken of in class, anyway there they were, starting up before me wonderfully clear. They *would* be noticed. I had to repeat them over and over again. Some of them were comforting words, and seemed to come straight from God. I believed them, and rose from my knees with a firm resolve to lead a new life. I felt a complete change within me; the old life of sin and self-pleasing was hateful to me now." Nor was his case singular, he found that the other lads who had listened to the would-be missionary had passed through a like experience. Curiously enough, the one who had so promptly offered himself for missionary work, and who had, by telling what he heard at the missionary meeting gained the attention of his friends, and then read and prayed with them—did not himself become a missionary in the strict sense of the word. For some years he was kept at home to support a sick father,

and then went out as a blacksmith to a missionary institution in one of the American colonies.

The point to which I wish to draw special attention is the way in which missionary work and spiritual life mutually react the one on the other. It is instructive, too, to notice what a variety of converging causes go to the producing of an effect. Earnest work, continued waiting on God in prayer, clear declaration again and again of God's Word—these were the lady's share. The missionary meeting coming just when one heart is alive for good, the courage and outspokenness which seem to have been the result of a resolve made at that meeting to serve God, if it were his will, abroad; the interest aroused by the story of God's work in North-West America,—all are factors in bringing about the conversion of several souls which had long bid defiance to every effort made to win them for the Lord. Then again the spiritual life imparted results in offers to go and work among the heathen. Not all who offered to go were eventually enabled to work abroad, but five at any rate from that one class have become missionaries.

IV. In spiritual things it is not always easy to say which is cause and which is effect. You find eager, earnest work in a parish. Many hearts are on fire with love for Christ, deep desire to spend and be spent in His service. Nearly always at such a time the missionary subject comes into prominence. It gives an outlet for zeal. In its turn the missionary subject becomes a spiritual power. When I was at St. Cleopas', Liverpool, we had a parochial mission which was much blessed. Some of our workers, who had been doing their work in a somewhat perfunctory way, because their own faith was weak and their love cold, were brought into much clearer light and to a much more full surrender of themselves to the Master. Whether as a direct outcome of this or not I cannot say, but certainly at this time, our missionary work received a great impulse.

I feel sure, from careful watching of the course of events, that but for this outlet for zeal the spiritual life of some would have declined. There is always a tendency to reaction after times of special excitement. Emotion which finds no vent in active work is almost certain to evaporate altogether, or to become a morbid sentiment injurious to the soul. Now the missionary cause gives just the kind of outlet needed. It enlists a great variety of workers, and lends itself to every variety of work.

I have already shown that it has an important place in the home, the school, the Bible-class, and that where it finds a welcome it brings a blessing. This is equally true of every other department of parochial work. At mothers' meetings there is no subject more popular, none more profitable. Most of those who attend such meetings lead lives monotonous in character, limited in range. They are naturally much occupied with their own troubles, their home trials, their hard fight with circumstances. Their interests are limited and local. Those who are bravely doing their duty are oftentimes weighed down with the burdens laid upon them, distracted by incompatible claims, worried by want of time and opportunity to keep all things as

straight and nice as they would like. When such women hear about their sisters in foreign lands, they learn that their own lot is not so intolerable as that of others, the current of distressful thought is arrested, the divine sentiment of pity is evoked.

A new interest is no small gain, and when that interest enlarges the horizon of life, lifts one into a higher and purer atmosphere, leads one to see cause for gratitude, where, perhaps, one hitherto had only seen ground for grumbling—that new interest becomes an inestimable blessing. If it were only that topics of thought and conversation not purely personal, not merely local, are given where the mind is furnished with facts from the mission-field, great would be the gain.

The records of missionary work do more than this. I have known cases where hope was almost dead in the heart, because every effort to win to better things a husband or a son had failed; but hope has revived as the story of God's wonderful works amongst the heathen has been related. In the parish to which I have already referred, we had a mothers' meeting of unusual magnitude, and, so far as my experience goes, of unusual value as a means of spiritual good. One of the most regular attendants at this meeting, an excellent wife and mother, who had long been what is commonly called religious, was brought into much clearer light and fuller realization of divine things at our first Mission. She had a son who was to her grave cause of anxiety. He was the subject of many prayers. I remember well how, after a missionary address, which had dealt mainly with individual cases of conversion, she spoke to me about her son. There was fresh hope in her heart. If God, by the power of His Holy Spirit, could do such things as those of which she had just been hearing, could He not change the heart of her boy? My own mind had been much exercised about this lad. The superintendent of the Sunday-school, a man peculiarly quick in seeing what was going on, had told me that he feared the lad was doing much harm to others, and yet that he believed that his conscience was uneasy. I had meant to speak to him at some convenient season. How long I might have delayed I cannot tell; but the influence on my own heart of what I had been telling from the mission-field, making me feel that similar results ought to be obtained at home, together with the mother's prayerful anxiety, rendered delay impossible. I learned that I should probably find the son at home that afternoon. I went to the house, and tackled him at once. It seemed as if he were prepared for my visit, longing for a word to be spoken directly to himself. When I left him I had hope, but certainly no assurance that the Holy Spirit had taken possession of his soul. It was soon evident to all who knew him that there was a great change in the lad. He became as great a power for good as he had formerly been for evil. The last time I preached at my old church he waited for me outside the door, a fine, well-made, well-dressed, happy-looking man, and said, "I'm so sorry I can't come into church this morning; but it's my turn to take the children's service, and it would not be fair to beg off. I shall come to-night." Then he added, "Ah! Mr. Sutton, I often think of that day you came to our house when

mother was out. It seemed as if you were specially sent to me. What might I have been now but for that visit?"

As I look back upon my work in that parish, I see how the missionary work interwove itself with all the real spiritual work which was done. Some dear young fellows who used to give missionary addresses are dead. One died in Australia, whither he had gone in the vain hope of restoration to health. The letter I received about him showed that he died rejoicing in "the hope of glory." Another died of consumption, and he, too, as I know—for I was with him nearly at the last—could trust wholly to the merits of the Saviour. He was a beautiful character even before his full surrender of himself to the Saviour, which took place at the already mentioned mission; but when he could "rejoice in the Lord" "in the full assurance of salvation" his face seemed to beam with the sense of realized bliss.

There are others still at work for Christ. All or nearly all are engaged from time to time in helping forward the cause of Missions. I cannot say that in each case missionary work was the first step in the divine life; but I can say that, looking at it from the point of view of the parochial minister, I know nothing more fruitful of spiritual results than a well-worked missionary association. Lower results there are. "Do you ever expect," said a lady to me one day, "to get your head above water in this debt-burdened parish?" "Of course I do," was the reply; and in attaining that result, which *was* attained, I regard the enlargement of heart due to love of missionary work as having been the most important factor.

I began by saying that personally I owe much to the influence of missionary work; I will conclude by saying, what is the deliberate conviction of my mind, that to the Home Work of the Church Missionary Society I owe more as a minister of Christ than to any other single cause. By the Home Work I here mean that work at home which consists in making known what is being done abroad, in bringing the minds of Christian people in England into sympathy with those who are their representatives in the mission-field, in providing a channel through which their liberality may flow, in giving subjects for prayer and praise, in enabling every member of the Church of Christ, the poor as well as the rich, the young, the middle-aged, the old; those who are strong, and those who are on a bed of sickness; those who can speak, and those who can silently work; those who can influence many, and those whose influence is confined to a narrow circle of intimate friends; those who can give large gifts, and those who, by small sums put into missionary boxes, can help to swell up the amounts poured into the Lord's treasury;—each and all to take part in carrying out the last command of the Lord Himself, the great charge which He laid upon the Church. Obedience brings a blessing. Let us not rob ourselves of the personal and ministerial power which experience proves to be the result of obedience to the Lord's last command.

HENRY SUTTON.

## PROGRESS IN CALCUTTA.



SO wide a landscape involves more or less of vagueness in details. The view of our whole mission-field is far too broad to allow of the progress in it to be represented otherwise than by certain indefinite and somewhat unsatisfactory figures. The mere number of converts baptized is only a very rough and uncertain indication either of the work that is being done or of the degree of success which is attending it. It is much more satisfactory to take a limited portion of the field, and examine what is going on there as it presents itself to those who are on the spot. An opportunity for doing this is offered by the "Report of the Calcutta Church Missionary Association," which has been prepared by the superintendent, the Rev. J. W. Hall, and printed and published in Calcutta. This Church Missionary Association differs from our associations at home, in that it not only collects money, but spends it also in carrying on its own missionary work. The very fact that upwards of four thousand rupees a year are collected, chiefly from among Europeans in the city who are interested in the Missions around them, shows that our work is in some degree appreciated by those who have the best opportunity of knowing what it is. It is not altogether distance that "lends enchantment to the view." And all classes join in contributing to this amount, from his Honour the Lieutenant-Governor of Bengal down to the Chàmàrs—the scavengers—who pay the fees for their children at the schools which the Association has opened on purpose for them.

We have thus mentioned one branch of the work carried on. The 40,000 Chàmàrs in Calcutta were wholly outside missionary influence until Dr. Baumann became interested in them, and with great labour and self-denial established these ten schools for them in various parts of the city. At one of the earliest meetings to which he invited them, he fainted from the heat, and became seriously unwell from the unclean odour of his hearers. But now, besides the schools, they have the Gospel preached to them from day to day, and many of them show distinct evidence of advancing civilization.

The Kòls form another class whom our Association is endeavouring to evangelize. In their proper home in Chutiya Nágpur, the S.P.G. and German missionaries minister to them, but the thousands of them in Calcutta have as their evangelist one of our catechists, under Mr. Hall's superintendence. A little church has been lately opened for them, and Mr. Hall is rather inclined to grumble at our Calcutta Corresponding Committee, because they could not see their way to give a grant towards the expense of building it. We should like to make audible among the Christian public at home all the manifold murmurings to which our shortness of funds gives rise among the missionaries!

Then the Association works largely among domestic servants in the city. A good many Europeans contribute a small amount per month to the Association, in order to secure a visit for their servants from one of its catechists, of whom three are specially told off for this work.

Besides this, a great deal of general evangelistic work is carried on, both in the city and in the surrounding country. The catechists have their regular districts and appointed hours for visiting non-Christians or preaching. The preaching-chapel is open two evenings a week, and very interesting conversations are often carried on there. Different bazaars and other places of resort are also visited regularly for the purpose of proclaiming the Gospel. The work is going on day by day, and Mr. Hall testifies that the people of Bengal, far from being "Gospel-hardened," as some have imagined, are most ready to hear the Word, and to welcome the visits of the agents. Then there is no important "mela," or religious gathering, within a considerable distance of Calcutta, which is not the scene of Gospel labours by Mr. Hall and his fellow-workers. At the annual festival of Jagannath, for instance, when the drawing of his tawdry car is made the excuse for a large gathering of pleasure-seekers, the catechists are always to be seen by the roadside holding forth in turns for hours together the Gospel of the real "Lord of the world." It is one of the rules for the catechists that they should carry Gospel portions and endeavour to sell them among the people; and Mr. Hall calculates that in this way some 14,000 portions have been sold—not given away, observe—in the course of the year. Occasionally at remoter places the eagerness of the crowd to possess themselves of books is so great that the seller is knocked down by the rush before he can begin to sell. But ordinarily this is a quiet work, and the extent of business done bears eloquent witness to the steady persistence of the agents. Up and down the river, visiting the villages on its banks, and the great mela at Sagar Island near its mouth, penetrating to spots scarce ever touched before by the Gospel, and sending the printed Word into nooks where white men have hardly penetrated,—in divers directions Mr. Hall and his men have carried their message, and found doors open for it almost everywhere.

Besides all this, there is a large amount of pastoral work connected with the Calcutta C.M. Association. Mr. Hall has the oversight of the two old-established Bengali churches in the city, Trinity, Mirzapur—(where our valued Native Missionary, the Rev. P. M. Rudra, who has just been removed by death, was for many years the minister), and Christ Church, Cornwallis Square. The congregations at these are reported as increasing in reverence and good conduct. The flocks attached to them are not increasing in numbers, mainly owing to the fact that most of the Native Christians are gravitating into a district which by arrangement with the Bishop has been committed to the care of the S.P.G. There are also several outlying congregations, of which the most interesting is that at Bonhugli. Here the Honorary Catechist, the head of the little community of musical instrument-makers who form the congregation, has been working hard to add a little cemetery to their church, and by Mr. Hall's assistance has succeeded. This is a difficulty and an expense to Native Churches which we at home do not commonly realize. For Native Christians die as well as Hindus, but cannot be cast like them into the Hugli, nor buried like the Mussulmans in the open fields. "God's acre" is needed



as a testimony to the hope of resurrection for them that sleep in Christ. Another of the outlying village churches can only be reached by crossing the "Salt Lakes" in a canoe, and as the shallow waters called by this name receive the sewage of Calcutta, it is no wonder that Mr. Hall finds the visitation of this part of his district somewhat nauseating in hot weather. We should like to invite Canon Isaac Taylor to accompany him there,—he would find this at all events no pony-carriage expedition.

Then there are village schools in divers directions from five to twenty miles from the city. The Christian Vernacular Education Society gives a grant towards the support of these, but relies upon Mr. Hall for the superintendence of them. The work accomplished by them is not to be tabulated in statistics, but they are contributing towards the formation of a generation of Hindus to whom the Christian religion will not be a thing terrible because unknown, but who will be able to discern its superiority to the superstitions of their forefathers. Most of the schools serve as preaching-stations also, at least occasionally. At Ándul, on the west bank of the Hugli, it is reported that there are many secret Christians, though it is some years now since there were any baptisms from thence. At one time there was bitter opposition, but it seems to have died away there, as in many other places. At another village visited by Mr. Hall the people, who were "Kṛishna Bhaktas"—devotees of Krishna—were much excited against the preachers, when a friendly Native doctor came and took a Bible and expounded the moral beauty of Christianity from the Sermon on the Mount. This calmed the crowd, and gave rise to a division, part siding with the evangelists and part with Krishna.

But there are other points of progress in Calcutta besides those described in the Report of the Calcutta C.M. Association. The Boys' Boarding-school at Mirzāpur, in the heart of the city, has made a great step in advance. It has become altogether a Christian school, as all the non-Christian scholars have been requested to withdraw. It has long been felt that the mixture of heathen and Christian boys has had a seriously detrimental effect on the discipline of the school, and detracted from the full Christian character of the education imparted. It is impossible to impress with full dogmatic confidence lessons of Christian faith and practice upon a class of boys of whom half are known to be at least unconvinced of the truth of the foundations of such teaching. And the ways of thought and conduct brought from heathen homes do not fit in well with those inculcated by Christian teachers. Now that there are Christian boys enough to form a school of themselves, we may hope that both regimen and instruction will be efficient. We are not surprised to hear that signs of spiritual life are already beginning to show themselves among them. The missionary in charge, the Rev. C. H. Bradburn, who has thrown himself into the whole work with untiring energy, describes how on one occasion, after he had given a lesson on prayer, he heard an unwonted sound in the dormitory, and on going quietly to the door found some of the boys engaged in prayer by themselves.

Then there is the Christian Girls' School, held at Christ Church Parsonage, in Cornwallis Square. This house was built for a missionary's dwelling, but the church has for some years been mainly under the charge of Native catechists, so that the residence is not required. For many years the Rev. Krishna Mohan Banerji lived in it, and here was born his daughter, who became Government Inspectress of girls' schools. But those who built it would scarcely have dared to hope that there would soon be better-class Christian girls enough to fill it. Now, however, it is overflowing. Some years ago it was considered full with thirty girls in it, and how Miss Neele contrives to stow away in it the fifty-three girls she has under her charge, we find it difficult to imagine. More girls are ready to come to her—and the house is falling to pieces, as most houses do in India after less than fifty years. So there is a double call to us here to "lengthen our cords and strengthen our stakes." Special efforts are being made to collect money for this purpose.

Again, the Cathedral Mission Divinity School is now well established and efficient in its working. Begun some eleven years ago with a little class of four men, it reports having lately sent out six well-equipped students after a course of three years' instruction, and entered upon another year with fifteen, not all of whom however are to go through the full course. Two great difficulties have beset this institution from its beginning—the want of a full staff of teachers, and the difficulty of finding the right material out of whom it might manufacture well-instructed and efficient Native agents. Now it has two English missionary teachers, both thoroughly well up to their work, and an ordained Native assistant, a man of considerable intellectual power. And it would seem that promising students are forthcoming in larger numbers than before. It must be remembered however that there is as yet no demand for more than a limited number of Native agents, and quality is more important in this respect than quantity. No higher testimony to the progress of the Native Church in Bengal can be given than this—that Mr. Ball believes the students who have recently gone forth to work, to be not only well supplied with intellectual knowledge, but also really converted men, living under the guidance of the Holy Spirit. Many are the disappointments occasioned by the weakness of Native helpers. But the Spirit of God can make them both stand upright in the faith and walk worthy of the Lord to all pleasing.

Thus the work goes on, and has been going on for seventy years, now with a larger staff and now with a less, but with an ever-increasing volume and with results which still in great part await the future to declare them. This work among the lower classes is not so conspicuous in its results as that which is carried on among the higher. It is not pulling down the pinnacles of the Hindu temples, but it is disintegrating their foundations. At Sár Náth, near Benares, is a huge Buddhist tope of brickwork, through which antiquarian investigators have driven a single tunnel just at the ground level. The mighty mass stands all unshaken by that. But one by one the bricks are loosening where they are exposed, and by-

and-by the whole structure will collapse. We are driving tunnels in all directions through the mass of Hinduism. The lower classes are being permeated by the dissolving element of Christian truth, and the mortar of ignorance and superstition is being picked out from the joints of the caste system. Even if the higher classes were untouched, the work in and around Calcutta could not fail to tell at last. But that the upper strata of society are not untouched, Mr. Hall's report conclusively demonstrates.

W. R. B.

### THREE WEEKS IN FUH-NING.

LETTER FROM THE REV. JOHN MARTIN.

*Fuh-Ning, March, 1889.*

**I**OR the past few days the catechists have joined me at noon in my study to pray for a special blessing on our anticipated meetings in this city of the Ning Taik Native Church Council. To-day we have been making arrangements for our expected guests.

*Wednesday, Feb. 20th.*—To-day, to our surprise, fifty of our guests arrived from Ning Taik. They came a day earlier than they were expected, so we were not altogether prepared for them. However, as our Chinese brethren are accustomed to adapt themselves to circumstances, they were soon satisfied with what accommodation we could give them for the night. Most came to our Wednesday evening service.

*Thursday, 21st.*—This morning we were busy in making the final arrangements for the comfort of our Ning Taik brethren. More arrived during the day, and by the evening I heard over sixty were requiring sleeping-room. The pastor, the Rev. Ting Sing-Ki, came in by noon, and we were soon busy in making final preparations for the next few days. The council was opened with evening prayers, and by the Rev. Ting Sing-Ki preaching from John ii. 1-11. During his sermon he laid stress on the importance of being empty, ready for Christ's filling. "Christ wants empty vessels. When these vessels are empty, He will fill them with that which is far beyond what man can supply. Let me ask you, my brethren, what the teaching of Confucius and Mencius is when compared with the words of Christ? What have the former done for our souls? Have our hearts been comforted by their

teaching? No! it is only Christ who can bring peace to our hearts. If Jesus fills us, what are we to do? Are we to keep His words hidden in our hearts? No, for then they would do us very little good. Not only so, for if we did not pour out the contents of our filled vessels, we would not only get very little joy ourselves, we might become hurtful to others, as water left in vessels soon becomes stagnant and emits bad gases, which often do harm to those who are living near. No, my brethren, we must be empty for Christ to fill us, and then we must give out to others what we have received. But how are we to do it? Now this is most important, and we must always remember all must be through Christ. 'Whatsoever He saith unto you, do it.' We must not go forth for our own gratification, or for man, but it must be for Christ. We must go and preach for Him—it must be all at His bidding."

We have over seventy patients in the hospital, and as two cases are giving us some anxiety, I have told the students I shall sleep there for a few nights, so that I might be at hand should they want me. These two cases are requiring continual attendance, day and night, and as they have been about the same for ten days or so, the students are very tired and almost exhausted. One is a Christian from Ning Taik, and I think the first man Dr. Taylor operated on after his arrival in China, nine years ago. He was a cake-maker by trade, and used to travel about selling what he had made. He often visited us in Fuh-Ning and was always a welcomed guest. He was always anxious to tell of his Master's love, and would be sure to get some interested listeners when he

was speaking of his experience. He often spoke of Dr. Taylor's kindness to him, and of the trouble Dr. Taylor took with him. He was with us last December, and then was not very well. We tried to persuade him to stay at the hospital, but he said business required him elsewhere, and he had to go. About the end of January he was brought in a chair to the church. I went out to see him and had him carried at once to the hospital. He was very sick, and had been handled by six or seven Native doctors. These left him worse than he was before. We did what we could for him, but told him it was too late. His days passed by very quietly, and he was always thankful when I went to see him and prayed with him. When I told him we thought his time was come, he said, "Yes, I think so. I am very thankful, and if God calls me I am ready to go home. I have nothing to keep me here." I asked him whether he were anxious about anything. His reply was, "Not for myself, thank God, but I do want to see my brothers and associates trusting Jesus. I have spoken to them and prayed for them, but they don't seem to want the Saviour. I should like, if God willed, to stay to see some fruit of my labour for Jesus." One day he thought himself better, and on my entering his room, he said to me, "Oh, pastor, I think God is going to spare me a little while longer, and then I shall be able to tell others of His love. But for myself I am ready and willing to go. The Lord's will be done." The other patient was in the hospital with bad eyes. His eyes were much better, and he thought of returning home, when, during some very wet weather here at the beginning of February he caught cold on his chest. For some days he was hovering between life and death. We told him of his precarious state and asked him what he would wish to do. He said he knew he was very sick, and would like to stay in the hospital. He did not want to return home, for he did not fear death, for since coming to the hospital he had heard of the love of God, and he believed Jesus was his Saviour. It was a pleasure to pass to and fro from these men's rooms to speak to them of Jesus and pray with and for them.

*Friday, 22nd.*—At half-past eight this

morning the Rev. Ting Sing-Ki, the Fuh-Ning catechist, who is secretary to the council, and I, met all the independent delegates of the council in my study for a quiet talk. I am most anxious to see them acting more independently of the foreign missionary and of their own paid catechists. They have some idea of their office, but do not seem to grasp the importance of their position. When with the catechists they look to them for guidance, and seem afraid to say anything to cross their teachers. During this meeting I explained what their duties were, and showed them that they were responsible, not to me or the catechists, but to the Christians who elected them as delegates, and also to God. We were with them for three hours, and then retired to the church to begin the ordinary business of the council. After sitting for nearly two hours more we separated for dinner and a little rest. At two o'clock we met the delegates again and spoke about some necessary alterations in the work of the district. While we were consulting, the other members of the council had a devotional meeting in the church, and had for their subject, "The work of the Holy Spirit in the hearts of believers." We sat till nearly five, and again parted till half-past seven, when we all met in the church to talk about day and boarding-schools. The subject was taken up well, and some very good and practical suggestions were made. At ten I left for the hospital, and found all going on satisfactorily. After seeing everything was right, and that all were comfortable, I left one of the students to keep watch over the two patients and retired for the night.

*Saturday, 23rd.*—We met the delegates again at half-past eight this morning, and after a short consultation we adjourned to the church, to continue the business of the council. We sat till past twelve, and met again at two, and went on till nearly five. At half-past seven we had a missionary prayer-meeting. Several catechists gave us some interesting particulars of their work during the past two months.

The Rev. Ting Sing-Ki was encouraged with the work in Ning Taik city and the surrounding villages. He said, "Of every ten who visited the City church,

or who were visited by me or the catechists, one was determined to argue, three listened with apparent interest, and six heard what was said and acknowledged that the teaching was very good." In one of the villages, about nine miles from Ning Taik, four or five people were interested, and attended the City church for a time. One day, as they were feasting in their own house, an idolatrous procession passed by, and a cow in the yard being disturbed by the noise was frightened, and tried to jump over a fence. One man ran out of the house, and with a garden instrument tried to drive the cow off. The processionists seeing this, said the man was trying to strike their idol, and turned against him and nearly pulled his house down. He appealed to Sing-Ki about it, and Sing-Ki said they were in the wrong, and ought to have been more patient. As Sing-Ki would not help them, they said they would not come to the church again. A few weeks after, Sing-Ki saw one of the boys, a boy he had never liked the look of, sitting in the church, and he wondered what he could want. The boy continued coming for some Sundays, and soon brought his father, who confessed his hastiness. "This boy," said Sing-Ki, "was the means of bringing his father to his right mind. So you see we must not go by looks, for although this boy did not look very pleasing he had something good in him. . . . One day the man told me he was met by his persecutors, and they tried him with questions. He told me what his answers were, and when I heard them I was surprised, and could only acknowledge that the Holy Spirit had been his teacher."

The Fuh-Ning catechist spoke of the work in this city, and amongst other particulars told us of a fortune-teller, who had heard of Christ, was convinced of the truth, and had burnt all his books and papers, and was willing, to the surprise of those who knew him, to go about selling nuts and fruit, to be able to get sufficient to feed himself with. "I asked this man what he was thinking of doing, and he said he did not know, but he thought he would go home and try to work in the fields. He did not know whether his father would receive him, but he would show him and all his friends that believing in Christ would not make him ashamed

to dig. He had not been used to it, but he would try and see what he could do." This catechist also told us that "some villagers about two or three miles outside the city were anxious to have a teacher. One of the chief movers in this matter was told to see what he could do towards the expenses of erecting a place and towards providing a teacher. He went to the other people interested and got them to subscribe thirty-five dollars. A teacher was sent, and now seven or eight men are studying every evening. As soon as some of the other villagers heard what was being done, they decided to open two opposition schools, and eventually tempted two or three who had put their names in our book to go to them. These two heathen schools are opened on the right and left of our rented house." He also told us of the good opportunities there were in Fuh Ang, and said one who was much interested in the Gospel was present with us.

At this meeting we were asked to thank God for sending us another lady to help in the work.

On Sunday, the 24th, we met as usual at half-past nine for our Sunday-school, and at eleven for morning service. I preached on the "Baptism of the Holy Ghost." In the afternoon, after a few prayers, we all separated for a good afternoon's work. All went out in bands of four or five to preach in various parts of the city. After the others had been gone about half an hour, Mrs. Martin and I walked down the main street to see what was being done. On nearing the Yamen we saw a crowd round Sing-Ki. Several of the people, when they saw us, left Sing-Ki, so I walked on one side, and soon had a crowd round me, while that of Sing-Ki did not seem to diminish. We did not stay long, but took a further walk to see how other of our brethren were faring. In the evening we met to hear how the several bands got on, and after hearing the reports we met around the Lord's Table. It was a quiet and happy evening, and we had thirteen women and fifty-three men communicants.

On Monday morning and afternoon we met for more business, and in the evening we had another devotional meeting; the subject being, "Christ our strength." The following were

some of the decisions we arrived at during the business days :—

To open thirteen day-schools in the district. Two men were recommended to go to the Theological College in Fuh-Chow. A few catechists were changed from one station to another. :

That three girls and one boy be recommended to come to Fuh Ning girls' and boys' boarding-schools. The boy has been in one of our country schools for two or three years. He received Jesus as his Saviour, and told his mother of Jesus. His mother was persuaded to come to the chapel, and professed faith in the Saviour. Her husband is not very well, and her father does all he can to keep his daughter and grandson from the chapel. He has beaten them once or twice for confessing Christ.

Tuesday, the 26th, was given up to communion with God. It was a day of thanksgiving and prayer. A solemn and a blessed day.

Wednesday, the 27th, was our parting day. All the Ning Taik catechists and Christians left us before two, and our Fuh-Ning catechist left us to go to Fuh-Chow to be examined and taught by our Bishop, with a view to his entering the diaconate.

For the past few days the main street in the city has been prettily decorated in honour of the Emperor's wedding. As we were fully occupied, we left our decorations till to-day. Most of the women and girls were busy in making chains and paper flowers, and before evening we were able to put up what we had done. Before Sing-Ki left us he made some very artistic lanterns. One was especially pretty. He made the characters representing, "Wishing you the greatest happiness," of fern-leaves and flowers. These were put up at the entrance of the church, and in the evening were lighted with Chinese lamps and candles. They attracted great crowds, and one night, as some of our number were walking in the street, looking at the decorations, they met the prefect and city magistrate coming in the direction of the church. Our Christians turned to follow them; they made remarks on what they saw, and seemed pleased; but when they came to the church they stopped and examined what we had done, and expressed some little admiration. Of

course our aim was to attract people in to hear of the marriage-feast of the Lamb, and we were not disappointed, for during the next ten days we had good and attentive audiences from nine o'clock in the morning till past ten in the evening. Four or five of us were continually speaking.

The evenings were especially encouraging. Some came several nights to hear what we had to say. We had some of all classes—literary men, shop-keepers, and field-labourers. Besides these, Mrs. Martin, Miss Goldie, and the women were kept busy with women visitors. Sometimes they were kept at it till late in the evening. Whenever we had an extra noisy audience I went to the door, and acted as door-keeper, and as people passed in I asked them not to speak, but to listen to what was said. Towards the end we had opposition in the shape of popular concerts (if the noise of Chinese music and singing could be so called), in a shop just opposite us. People passed to and fro, but as I was door-keeper I managed to stop those who wished to come into the church from singing fragments of their ditties. Two or three nights two men from the opposition house came in with pipes, tobacco, and lights, and passed them round for the use of those who were sitting listening to the preaching. Those who used the pipes gave one or two cash for the enjoyment of a smoke. As this caused no disturbance, I did not interfere with it, but on seeing from the table where I was standing a man coming in with nuts and sweet-meats for sale, I immediately went out, and before he reached the door I asked him to right about face, and to wait outside for customers.

During these few days some thousands, men, women, and children, must have heard the Gospel message on our premises. We thank God for the opportunities given, for the words spoken, and we pray that the seed may bring forth fruit to His glory. During these days the following particulars are worth mentioning :—

On Thursday, the 28th, a special messenger arrived from Ku Cheng with letters from Mr. Banister, who was at Nang Ua, in the Kiong Ning Prefecture, saying the people there were expecting some medical men, and asking me to send up two medical students at

once. I was sorry, for Mr. Banister's sake, that I had to send the man back with the message: "Dr. Rigg has not yet arrived, and we have over seventy patients in the hospital. Of these, two cases are very serious, and require constant watching. We are all almost exhausted, so it is impossible to send you help at present. We will do what we can for you when Dr. Rigg arrives."

On Monday, March 4th, about three o'clock in the morning, our Ning Taik brother passed away, and as we had everything ready for his burial, we were able to bury him before noon on the same day. I read part of the comforting burial service in the hospital, and then went with our assistant catechist to our cemetery on the hill outside the South Gate, so as to be ready to receive the corpse, and there, in the presence of a little band of Christians, I committed the remains to the earth in sure and certain hope of the resurrection.

On Wednesday, the 6th, the Eng A catechist came in, and, amongst other particulars, said that one who had left us last year had just returned, and seems to be sorry for his action in leaving because of the persecution.

On Friday, the 8th, the Cho Uang catechist arrived, and said he had had an encouraging week in that village. Last year, when they had the idolatrous processions, the heathen did their utmost to trouble the Christians, but in answer to prayer God kept them in peace. This year several of these very men had come to the chapel to inquire into the truth. To-day the Ning Taik Christian's brother and two associates came in to see me, and to thank me for what I had done for their brother and friend. I told them that his only anxiety before he died was about them. I said a few words to them, and before they left my study I asked them to kneel down and I would pray for them.

One day, while walking outside the west gate with Mrs. Martin, she said she would like to go to see one of our old Christian sisters, Mary, who was sick. We went to her house, and found her in a dark corner on her bed. She was very weak, but happy in trusting Jesus. Before leaving, I prayed for her and her family and neighbours.

On Saturday, the 9th, about mid-day, we heard that Dr. Rigg, with Mrs. Rigg

and the two children, together with Miss Boileau, were on their way here, and would most likely be in before the evening. This was indeed sudden news, for we did not expect them till next week. We at once gave directions about the house, and made preparations to go to meet them late in the afternoon. In the midst of all our preparations we heard that the party had arrived. Miss Goldie and I started at once for the hospital. As Mrs. Martin was confined to her bed with a very heavy cold, she could not join us in welcoming our fellow-workers. Miss Goldie brought Miss Boileau on here to share her room for a short time, and I did what I could to make things a little comfortable for the Riggs. In the evening all, with the exception of Mrs. Martin, met in our house for prayer, and we thanked God for travelling mercies, and prayed that each new arrival might always find God's grace sufficient for all their needs while in Fuh-Ning. After we parted, I went to the church for our evening preaching, and as one of our old Christians was talking I asked him some questions about his faith and hope. He answered them feelingly and intelligently, and those who were present were much interested in the questions and answers.

On Sunday afternoon, Mrs. Martin being better, we all met—a party of six, Dr. and Mrs. Rigg, Miss Goldie, Miss Boileau, Mrs. Martin, and myself—for our ordinary Sunday afternoon Bible-reading and prayer.

The senior student has worked well since Dr. Taylor left, and has filled his position in a most satisfactory manner. For the past few weeks the work at the hospital was anything but easy. Our brother seemed to forget self, and worked with all his strength—yea, and even beyond his strength—for the temporal and spiritual welfare of the patients. He is now in Ku Cheng, and we follow him with our prayers. The second student has taken his place in the hospital, and is also giving satisfaction. Dr. Rigg speaks well of him, and is leaving the ordinary work of the hospital with him, while he himself is studying the language. Miss Boileau is also busy with her teacher. We are thankful for good health, and praise and thank God for all His mercies. Please pray for us.

THE PLEA FOR HEATHEN AND MOSLEM LANDS,  
IN THE COMFORTABLE WORDS OF THE HOLY COMMUNION OFFICE.

HEAR what comfortable words our Saviour Christ saith unto all that truly turn to Him:—

*"Come unto Me, all that travail and are heavy laden, and I will refresh you."*—St. Matt. xi. 28.

*"So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life."*—St. John iii. 16.


Hear also what St. Paul saith:—

*"This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners."*—1 Tim. i. 15.

Hear also what St. John saith:—

*"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins."*—1 St. John ii. 1—2.

1.

 FATHER, who hast given Thine Only Son  
To ransom the whole world from Satan's thrall,  
For all the perfect sacrifice of One,  
And life, through One who died, made free for all;  
Oh hear us now, while we Thy children plead  
Thy boundless mercy and our brethren's need.

2.

O Saviour, dost Thou bid the weary come  
And lean their weariness upon Thy breast,  
Not only the sick souls of Christendom,  
But all who crave and have not found Thy rest?  
Hear Thou our prayer in this memorial feast,  
Who art for all the Offering and the Priest.

3.

O Spirit of the living God, by Whom  
The spirits of all flesh alone can live,  
Souls cry to Thee in anguish through the gloom;  
Lord, when Thou hearest their dumb cry, forgive;  
And draw them to the wounded feet and side  
Of Him Who lives for all, for all Who died.

4.

O Father, Saviour, Comforter Divine,  
All hearts are open to Thy searching glance;  
Lift up upon this darken'd world of sin  
The light and glory of Thy countenance,  
Till Love its final victory hath won,  
And, as in heaven, on earth Thy will be done.

September 1st, 1889.

E. H. EXON.



## CHOLERA AND THE MUSLIM'S PRAYER.

## A REMINISCENCE OF THE LAST CHOLERA EPIDEMIC IN PESHAWAR.

BY THE REV. WORTHINGTON JUKES, M.A., PESHAWAR.



N retiring to rest each night on the roof of my house in the military cantonments of Peshawar, during the terribly hot weather which we invariably experience in the month of July, strange cries and shouts reach my ears, which I know must come from the city.

After a disappearance of many years, cholera has once more visited the city, and every morning and evening are to be seen little companies finding their way out of the nearest gates, carrying the remains of their loved ones, who only a few hours before were in the vigour of life. Mohammedans hurry along, in obedience to the commands of their Prophet, in undignified procession, and bury their dead as soon as possible, in order that the two accusing angels, *Munkar* and *Nakir*, may be allowed to visit the dead person, make him sit up, and examine him as to his faith before he may sleep his long last sleep of death. Hindus are carried away to the funeral pyres and burnt amidst heaps of wood and crying sobs of their relations, and only a few days ago did our little Christian congregation follow to their pretty cemetery (sleeping-place) the remains of their last baptized Afghan infant, there to sleep till the resurrection morn bids him rise a new-created soul.

But what are these strange sounds and shouts that are wafted towards me on the midnight breeze of scorching air from the distressed city? They are the prayers of distressed, yet superstitious Muslims, praying that God would take away the dire scourge from their midst.

And how do they pray? Do they assemble themselves together and humble themselves with prayer and fasting, as the Jews used to? or do they use some special prayer to be offered up in the mosque with the other prayers they are accustomed to recite? or do they meet together as Christians and offer up special prayers in the vernacular understood by the people, that God would be pleased to avert the evil? *None* of these are adopted. The remedy is a strange one.

In every Mohammedan town, mosques are scattered about, representing very much the churches of the various districts of an English town. All the Mohammedans living in the immediate neighbourhood, or rather those who have the fear of God before them, repair to the nearest mosque, if not for the five stated periods of prayer, at least for two or three of them, the last of which is at bedtime, about 10 p.m. Having performed their usual ceremonial ablutions, they all take their stand behind the Maulvie (rector), or, in his absence, the Imam (curate) of the mosque, and go through the usual prayers and genuflections appointed for that hour in the Arabic language. These being over, the special prayer for cholera commences, not in the mosque, but as they walk the streets.

The Maulvie or Imam, with the Quran on his head, leads a procession, which starts from the mosque, which all join who have taken part in the prayers just concluded, and promenade the principal streets of the city, reciting such passages from the Quran by heart which are supposed to have some reference to the cholera, the last judgment, death, and final resurrection, which they hope God will hear, and so avert the calamity that has come upon the city. The most favourite chapter of the Quran which the Maulvie or Imam

recites is the *Surat ul yá sín*, sometimes called *The Heart of the Quran*; whether it be because it is supposed to be the most beautiful chapter in the whole Quran, in which case, to Christians at least, it must be considered a most lamentable failure; or because it is read to the dying in their last agony, though what comfort it can give them it is difficult to conceive; or whether it is because it exalts Mohammed as a prophet,—it is difficult to know; at any rate, it is supposed to be the best chapter in the whole of the Muslim's sacred scriptures, to be recited on so solemn an occasion.

### SURAT UL YÁ SÍN.

*In the name of God, the Compassionate, the Merciful.*

I swear by the instructive Quran that thou art one of the messengers of God, sent to show the right way. This is a revelation of the Most Mighty, the Merciful God: that thou mayest warn a people whose fathers were not warned, and who live in negligence. Our sentence hath justly been pronounced against the greater part of them.

Verily we will restore the dead to life, and will write down their works which they shall have sent before them, and their footsteps which they shall have left behind them; and every thing do we set down in a *plain* register.

The apostles replied, Our Lord knoweth that we are really sent unto you; and our duty is only *public* preaching.

If the Merciful be pleased to afflict me, their intercession will not avail me at all, neither can they deliver me: then should I be in a *manifest* error.

Shall we feed him whom God can feed, if he pleaseth? Verily ye are in no other than a *manifest* error.

Did I not command you, O sons of Adam, that ye should not worship Satan; because he was an *open* enemy to you.

This book is no other than an admonition from God, and a *perspicuous* Quran.

Let not their speech therefore grieve thee: we know that which they privately conceal, and that which they *publicly* discover.

Therefore praise be unto him, in whose hand is the kingdom of all things, and unto whom ye shall return at the last day.

As he sets forth from his mosque, followed by his congregation, he repeats in a monotone a chapter in the original Arabic, which but few even of the Maulvies understand, much less the men and lads following, for no women are ever allowed to take any part in any public ceremony. Wherever the word *mubin* \* in Arabic occurs, the Maulvie stands still at the head of the procession, and shouts at the top of his voice, joined by all the rest, the following Arabic words, which form the call to prayers:—

Allaho akbar, Allaho akbar, Allaho akbar, Allaho akbar.

Ashhado allá iláha illallaha, Ashhado allá iláha illallaha.

Ashhado anna Mohammed dar rasul Ulleh, Ashhado anna Mohammed dar rasul Ulleh.

Haiyah 'alas wala, Haiyah 'alas wala.

Haiyah alalfilah, Haiyah alalfilah.

Allaho akbar, Allaho akbar, lá ilaha illallaha.

The translation of which is:—

God is great, God is great, God is great, God is great.

I bear witness that there is no god but God, I bear witness that there is no god but God.

I bear witness that Mohammed is the apostle of God, I bear witness that Mohammed is the apostle of God.

Come to prayers, come to prayers.

Come to salvation, come to salvation.

God is great, God is great. There is no other god but God.

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\* The word occurs always at the end of the verse.

These are the words, then, I hear in an indistinct and confused way coming from the city. To the Muslim mind it does not seem at all incongruous to shout out these words, which are the only words used when calling to prayers, for in case of any excitement or religious frenzy, these are the words which involuntarily come to their lips when they wish to invite the favour and blessing of God; many do not even know the meaning of these few simple words, although they have heard them all their lives, but they think that some virtue necessarily accrues to them by using the words on any and every possible occasion, whether suitable or not.

Processions from each mosque cross and recross each other, and the shouts that are sometimes heard, coming as they do from various parts of the city at the same time, have a sad, strange, and confusing effect.

One would fain hope that some of these who are being led by blind leaders of the blind are seekers after God, and that through these very superstitions they may be driven in this storm to find that "Anchor of the soul, both sure and steadfast," and that some of them may be like Cornelius of old, "whose prayers are heard," and whose "alms are come up as a memorial before God."

Whatever may be the result of their prayers of ignorance, God grant that *ours* may be speedily answered, and that, through this dire visitation, Afghan souls may be led to the Truth in God's own inscrutable way.

### THE VALEDICTORY DISMISSAL.



THE usual October Valedictory Meeting to take leave officially of the missionaries going out this autumn took place on October 3rd. It was preceded by a Service at St. Martin's-in-the-Fields, by permission of the Rev. J. F. Kitto, when an Address to the departing missionaries was given by the Rev. Canon Ripley, and nearly three hundred friends partook of the Holy Communion. We hope to print Canon Ripley's Sermon, which was highly valued by the missionaries, in a future number.

The Meeting in the afternoon was at St. James's Hall, which was crowded. In the unavoidable absence of the President, who was at the Cardiff Church Congress to read his paper on Missions (see page 649), the Treasurer, Sir T. Fowell Buxton, took the chair. Mr. Wigram having offered the prayer appointed for the Society's general meetings, and the Chairman having said a few sympathetic words, Mr. Fenn read the Instructions of the Committee, which are printed below. Mr. Lang then introduced the missionaries, and the following, selected as representatives of the whole body, briefly spoke in succession:—Rev. Dr. E. N. Hodges, Bishop-designate of Travancore and Cochin; Rev. John Barton, Rev. E. Leversuch, Rev. J. B. Wood, Rev. C. H. V. Gollmer, Rev. C. H. Stileman, Rev. H. D. Williamson, Rev. I. W. Charlton, Rev. H. J. Hoare, Rev. E. Sell, Rev. E. A. Douglas, Rev. A. N. C. Storrs, Rev. J. I. Pickford, Dr. B. Van Someren Taylor, Rev. J. Hind, and Archdeacon Phair. The Rev. A. E. Barnes-Lawrence afterwards addressed the meeting, and Archdeacon Richardson and Canon Girdlestone offered prayer. The hymns sung were, "O Master, when Thou callest!" and "The tender light of home behind" (both written by Miss Stock for C.E.Z.M.S. Valedictory Dismissals, in 1887 and 1888), "With the sweet word of peace," and "God be with you till we meet again" (Sankey, 494).

The following is the List of Missionaries, but two or three were unable to be present:—

Rev. E. N. Hodges, D.D., Bishop-Designate of Travancore and Cochin.  
Rev. J. Barton, M.A., going on a Special Mission to Tinnevely.

Miss H. Bisset . . .	Sierra Leone.	Rev. J. G. Deimler and Mrs. Deimler . . .	W. India.
*Rev. E. Leversuch . . .		Rev. A. Manwaring . . .	
*Miss E. Dunkley . . .		*Rev. A. A. Parry . . .	
Rev. J. B. Wood and *Mrs. Wood . . .	Yoruba.	*Rev. C. W. Thorn . . .	S. India.
*Rev. H. Tugwell, B.A. . .		Rev. E. Sell, B.D., and Miss Sell . . .	
*Rev. S. S. Farrow . . .		Miss F. Thomas . . .	
*Miss M. Tynan . . .	E. Africa.	*Rev. T. R. Waltenberg, M.A., and Mrs. Waltenberg . . .	S. India.
Rev. H. K. Binns . . .		*Rev. E. A. Douglas, M.A. . .	
*Rev. F. Burt . . .		*Rev. A. N. C. Storrs, B.A. . .	
*Miss M. R. Gedge . . .	Egypt.	*Rev. J. C. Pavay . . .	Trav. and Cochin.
†Rev. W. F. Connor and Mrs. Connor . . .		*Rev. A. E. Goodman . . .	
†Rev. C. H. V. Gollmer and Mrs. Gollmer . . .		*Miss E. C. Vines . . .	
Miss E. Newton . . .	Palestine.	Miss M. F. Baker . . .	Ceylon.
Miss E. Armstrong . . .		Rev. J. I. Pickford and Mrs. Pickford . . .	
*Miss E. C. Wardlaw Ramsay . .		Rev. J. W. Balding and Mrs. Balding . . .	
*Miss H. Campbell . . .	Persia.	*Rev. J. W. Fall, B.A. . .	South China.
*Rev. C. H. Stileman, B.A., and Mrs. Stileman . . .		Dr. B. Van Someren Taylor and Mrs. Taylor . . .	
*Miss A. H. Wilson . . .		Dr. E. G. Horder and *Mrs. Horder . . .	
*Miss F. Valpy . . .	N. India.	*Rev. H. M. Eyton-Jones, B.A., and Mrs. Eyton-Jones . . .	Mid-China.
*Miss L. Eustace . . .		*Rev. E. B. Beauchamp . . .	
Rev. H. D. Williamson, M.A. . .		*Miss M. L. Ridley . . .	
Rev. A. J. Shields, M.A. . .	Punjab and Sindh.	Rev. C. J. F. S. Symons, B.A. . .	Japan.
*Rev. I. W. Charlton, M.A., and Mrs. Charlton . . .		*Miss E. Milligan . . .	
*Rev. W. Wallace, M.A. . .		†Rev. F. E. Walton . . .	
*Rev. F. B. Gwinn . . .	New Zealand.	*Rev. J. Hind, M.A. . .	N.-W. America.
*Rev. F. Etheridge . . .		*Miss G. Cox . . .	
*Miss E. M. Hall . . .		Ven. Archd. E. B. Clarke . .	
Rev. H. E. and Mrs. Perkins . .		Ven. Archd. S. Williams . .	
Rev. C. G. and Mrs. Däuble . .		Ven. Archd. and Mrs. Phair . .	
Rev. R. Bateman, M.A. . .			
Rev. E. Guilford . . .			
*Rev. D. J. and Mrs. McKenzie . .			
*Rev. H. J. Hoare . . .			
*Rev. W. J. Abigail . . .			

\* Going out for the first time.

† Transferred from other mission-fields.

Also, three missionaries' wives returning to their husbands in the mission-field, viz.:—Mrs. F. J. Harpur, Egypt; Mrs. H. U. Weitbrecht, Punjab; Mrs. A. R. Fuller, Japan; and the following ladies, engaged to be married to C.M.S. missionaries:—Miss L. McQuestion (to Rev. E. P. Wheatley, Mid-China), Miss R. Skinner (to Rev. H. Brown, North India), Miss M. Brown (to Rev. E. T. Butler, North India), Miss L. Kitto (to Rev. W. E. Davies, Punjab).

#### INSTRUCTIONS OF THE COMMITTEE.

DEAR FRIENDS,—One of the most striking of the divinely inspired descriptions of God's eternal purpose in the election of true believers is that which is given in Ephesians i.: *The God and Father of our Lord Jesus Christ chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love.* It is on a particular manifestation of this love that the Committee address you to-day. They wish to say a few words on the feelings which should be cherished, and the conduct which should be

adopted, by missionaries towards converts from heathenism, and towards the children and grandchildren of such converts.

The practical importance, the spiritual importance, of this subject will be at once evident. With most of you, as soon at least as you have really entered upon your work, the majority of the brethren around you will be converts or the near descendants of converts. While we are to honour all men, it is the brotherhood whom we are specially to love. "He that loveth not his brother abideth in death." And this love is to exercise itself, not in word only or sentiment, but in deed and in truth. Again, in any heathen country where Native Christians exist in any numbers, if these Christians are really endued with the graces and gifts of the Holy Spirit, it is certainly they especially who ought to be, and who will be, God's willing instruments for evangelizing their heathen countrymen. Judging from analogy, carefully observing God's modes of governing the world and the Church, all missionary societies will feel that in no way can they more effectually propagate the Gospel among any non-Christian population than by setting to work for that object, in a right spirit and on right lines of action, those natives of the country who are themselves already Christian. But there must, for this purpose, be thorough mutual understanding, true brotherly love, between those Christians and the Society's missionaries.

Perhaps almost every new missionary feels inclined to say—to himself at least—"Oh, I shall love the Native Christians, with all my heart and soul; there will be no difficulty about *that*." Unhappily, there is no Christian virtue the cultivation of which is not difficult. There is no doubt that you do now love the Native Christians, and also that you will love them truly and sincerely. But whether the love may not grow somewhat cold, whether its manifestations will always be such as are acceptable to God, whether it will always hold its due predominance of motive, is another question.

Take first of all the case of those professing Christians of whose reality you are assured. You meet them, for the first time, full of sympathy and love. Most rightly. You manifest this in words—through an interpreter, it may be—and by the expression of your countenance, and in other ways, being of course so guided, by the advice of older missionaries, as to avoid any needless infraction of national custom or offence to national feeling. They respond, generally speaking, with marks of equal cordiality, as soon at least as the first bashfulness has passed away. It is well. But ere long there will come to light, more or less gradually, what you will soon learn to regard as "native" peculiarities, "native" weaknesses.

What are these peculiarities? Some of them are race characteristics. Some are the natural consequences of circumstances, of the relation, for instance, in which they stand to the Society. Some are relics of the influence of heathenism.

Race peculiarities it is equally easy to invest with too much or too little importance. They ought never to be forgotten; but many of these differences between race and race are differences without being on the whole necessarily either superiorities or inferiorities. They rather indicate that to different nations God has allotted different tasks. Our own race has its own idiosyncrasy, described by no one better than by Milton. "If we look," says that great author, "at the Englishman's native towardliness in the rough cast, without breeding, some nation or other may haply be better composed to a natural civility and right judgment than he. But if he get the benefit of a wise and well-rectified nurture"—then, Milton goes on to intimate, the comparison with others will not be so unfavourable. In that particular tact which arises

from quick, instinctive perception and consideration of the feelings of other persons—the momentary and superficial feelings as well as the deeper and more permanent—and which constitutes courtesy and sociability, the Englishman is by nature inferior perhaps to almost all but some of the more barbarous races. This is not a trifling defect; and it is one which, in the English Christian, divine grace should overcome. He is unworthy of his Christian profession, he is dishonouring Christ, if he pretends for one moment that his nationality excuses him. One of the bearings of this fact on missionary experience may here be noted. The freshly arrived missionary is justly charmed with the sweet courtesy of even the most illiterate among his newly-found Asiatic brethren. It is so great and striking that he regards it as indicating a very strong affection for himself, whereas it is to a large extent simply politeness so long practised as to have become a second nature. The subsequent discovery of this fact sometimes causes a painful reaction.

On the other hand, most of the races with whom the Society's missionaries come in contact are, as compared with the English, lacking in courage and firmness. It is partly in consequence of this that they are also deficient in truthfulness. This certainly is an unquestionable moral inferiority, not the less because the Englishman's truthfulness is in some degree owing to national commercial activity and to the necessity of mutual truthfulness for the success of commercial enterprise.

Far more indubitably, of course, do moral inferiorities come to view when attention is directed to the still remaining effect of erroneous and sometimes impure and debasing systems of religion. The immoralities of heathen mythologies cannot but have a deteriorating influence on those who believe in them; but that which morally and spiritually drags down the idolater, the Buddhist, and the Mohammedan, seems to arise not so much from positive error as from the absence of truth. Their religion, excepting in the case of the Mohammedan, does not set before them an Almighty Personal Being to whom all unlovingness, all sin, is infinitely abhorrent. Still less—and here we may include Mohammedanism—does it tell them that this abhorrence of sin is combined with compassion towards the sinful; that He has revealed Himself to them, and come down to them, and united Himself with them, as their Saviour, their Saviour from sin; that by one great redemptive act He has shown forth simultaneously sin's infinite abominableness and His own infinite kindness; and that He is now willing to dwell in them by His Holy Spirit, and to beat down within them every spiritual evil, and to lift them up to spiritual purity and goodness, and to fellowship with Himself and participation in His own nature (1 John i. 3; 2 Pet. i. 4). In Christian countries there are multitudes of whose lives these great facts have become a part, and whose whole souls, being filled with love to Christ, are filled also with love to their fellow-men and with hatred to selfishness and wrong-doing. These influence all around them, and produce a moral and spiritual atmosphere which every Englishman, for instance, breathes from his infancy. This is a process which has been going on for many generations, so that in most Englishmen, even though unbelievers, there is a *natural* moral sense, or moral perception, which does not exist in the convert from heathenism, or perhaps even in the child of a convert. This absence will be more than compensated for by the indwelling of the Holy Spirit. Still the difference thence resulting is real, and must be carefully borne in mind.

Mention must not be omitted of the inferior *intellectual* training of most among even the leading Native Christians, as compared with that which the missionaries have received.

There are other dissimilarities, the causes of which need not be dwelt upon

on the present occasion. The differences, however, in thought and feeling between the English missionary and the convert from heathenism, may with some practical utility be summarized perhaps as follows:—The Englishman has, speaking generally, more strength in body, in nerve, and in intellect, more readiness for strenuous effort and for prolonged toil, more straightforwardness and truthfulness, and, from the fact of his being brought up in a Christian country, more sense of the loathsomeness and terribleness of wrong-doing and moral evil. The convert has often more natural courtesy, more caution or timorousness, and in some countries more reverence for age, for learning, and for those who are in authority over him or who have been his own teachers.

Before drawing the practical inference from these facts, it may be well to call attention to another point.

The Society's missionaries are *picked* persons, some 350 men and women, who have been carefully selected—selected by inward call, by providential circumstances, and lastly by the Committee after careful inquiries—from the hundreds of thousands of communicants of the Churches of England and Ireland. The "Native" agents connected with the Society's Missions are 3950, selected from about 47,000 communicants. Surely all analogy would lead to the conclusion that a higher spiritual tone among the missionaries than among the "Native agents" does not of itself prove a higher spiritual life in the Churches from which they severally come. The same remark will still hold good, if among the "Native" agents we confine our attention to the clergy, who were 277 in number when the tables were last drawn up. Of course, the principle just stated does not apply when the ordinary communicant in one of these infant Churches is compared with the ordinary communicant at home.

You will now kindly accept, dear friends, a few practical inferences.

For one thing, the Committee would say, "Do not attribute to *race* any seeming inferiority without thoroughly good ground for doing so—not even in your mind; to do so in words to any member of such a race, would of course be, in most cases at least, an act of the grossest discourtesy. That there is any absolutely and permanently invincible inferiority of race, seems scarcely consonant with Scriptural teaching. The power of heredity cannot be altogether denied, but it may certainly be overrated. Education and surrounding influences from earliest years not infrequently—especially when made use of by Divine grace—cause race inferiority to disappear entirely.

If the weaknesses of any man are inherent in his race, he must not only for himself suffer from the inferiority till the end of his days, but must transmit it to his children and grandchildren after him. How different his feelings will be, if he can believe, "Yes, I must bear this burden for myself, but my children will be in a different position"!

Practical cautions on other particular points might perhaps be added, but the Committee desire now to carry your thoughts up to the Source of all life, the Divine Saviour, from contact with whom each recipient obtains, not only quickening power for himself, but also the blessed privilege of transmitting it to others. If we come to Christ and drink, out of us shall flow the rivers of living water. So you will say, dear friends, each one, 'I must lay hold more and more of spiritual life, not only for my own happiness, but that Christ may be glorified in these my brethren.' Let every kindling of love towards them, every pang of grief and disappointment at their sometimes heartrending weaknesses, stir up the thought, 'Yes, I must, for their sakes as well as my own, more than ever abide in Christ and walk in the Spirit, and receive out of the fulness of God.' You will strive to bring to bear the power that is in Christ on their deficiencies, their coldnesses, their sad inconsistencies, as on your own.

How earnest, how trustfully expectant will your prayers be on their behalf ! How importunate you will be ! Like the man seeking loaves for his friend—you will be such a man yourself—you will refuse to take denial. Filled sometimes with grief and terror on their behalf, your strong crying and tears, like those of your Blessed Master, will be heard for your godly fear.

Your prayers will be followed up by deeds. If you are placed in any official authority, remember that he that ruleth must do so with diligence, and must not neglect the punishment of evil-doers and the praise of them that do well, though judgment must always be tempered with mercy. Official authority you will rarely have, except over children, or over the Society's paid Native agents. Others you will have to treat more as equals and brethren, not leaving evil unrebuked, but rather endeavouring by love to provoke unto love and good works.

But as you well know, after prayer, your chief instruments must be the word of God, and your own example. In bringing God's word to bear, endeavour, especially with the adults, to be a fellow-learner rather than a teacher. Let there be as much as possible *united study* of the Bible, you and they being unitedly under the teaching of the Holy Spirit. Show them in what spirit to study the inspired doctrine, by studying it with them in the same spirit. In this, and as in every other matter, be their example.

Yes, in everything strive, by the grace of God, to illustrate in yourselves what you desire them to be. You wish them to overcome their national defects. Overcome your own. The imperious unyieldingness of the English foreigner, his tendency to show judgment without mercy, may sometimes frighten the timid Native brother into duplicity and untruthful concealment. You wish them to be less indolent. Take care that you are yourselves instant in season and out of season. You wish them to be less self-indulgent. Take care that you in all things endure hardness, as good soldiers of Jesus Christ. You wish them to be more free from the love of money, more willing to give of their substance to the Lord. Let them see that you delight in curtailing expenditure on yourselves, in order that more may be spent for the propagation of the Gospel. You wish them to be less anxious about worldly dignity and worldly self-indulgence. Let them see that all earthly gratifications are in you subordinated to the joy of doing and suffering God's will, of glorifying Christ, and of having His Presence within you.

But these remarks must now be brought to a close. They have touched directly only on one branch of missionary life. But the Committee trust that the motives and principles set forth will have a wide application. Whether in co-operation with the Native Christians, or in more independently and directly making Christ known to the heathen, you will ever remember those two utterances : "Who is sufficient for these things ?" and, "Our sufficiency is of God."

In conclusion, then, the Committee would express their earnest wish and prayer, and their humble but confident hope, that you, and all those who in the several Missions have been, or may hereafter be, brought to the Lord through your own efforts, or the efforts of those who have preceded you, may more and more lay hold of the "hope" which God has given "through the resurrection of Jesus Christ," the hope of the "inheritance incorruptible, undefiled, that fadeth not away ;" and that while you are kept unto that, under God's protection, you may know the meaning of those words : "Whom having not seen, ye love ; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."



# “GO IN THIS THY MIGHT.”

*An Address delivered to Missionaries at a Farewell Meeting in the Midland Institute, Birmingham, on October 8th, 1889.\**

BY THE REV. W. ELIOT, M.A., VICAR OF ASTON.

“Go in this thy might.”—*Judges vi. 14.*



HAVE been requested to address to you a few words in the name of the Birmingham C.M.S. Committee and the friends whom they represent. Those few words are expressed in one word. We wish to say to you “Farewell.” We address the word to you as our exhortation. We utter it as our prayer in your behalf.

But if our hope for your faring well is to be realized, you know as well as we can tell you that everything depends on the spirit in which you go, and the spirit in which you maintain your work. Your course may be prolonged like Bishop Sargent’s, or it may be brief like Henry Martyn’s. It may be marked with startling incident like Bishop Hannington’s, or it may run its appointed length unrelieved by any circumstance which would specially attract the notice of others, as is the case with most missionaries. It may be crowned with success in many conversions, as was W. Johnson’s, or it may be tried to the uttermost by apparent failure, as was Robert Noble’s. But faring well depends neither on length of service nor on the incidents of service, but wholly on the spirit in which that service is performed.

There are many ways in which that spirit may be described and illustrated. Let me call your attention to words once spoken by our common Master to one of His servants as He sent him forth to fare well on a special Mission. “Go in this thy might,” were the words in which the Lord encouraged Gideon to attempt what to human eye appeared a well-nigh impossible task, and to fare well in its performance. “Go in this thy might,” are the words in which to-night we would encourage you to go forth to what to many seems a hopeless task, but for which these words contain the promise and potency of assured success.

“This thy might.” And what was it? The context relates three particulars, which clearly contributed to the courageous spirit which Gideon displayed, and which undoubtedly were the secret of his astonishing success.

(1) He was profoundly conscious of his own weakness and insignificance.

(2) He was assured of God’s peace.

(3) He was heartened by the promise of God’s presence.

Centuries have passed since Gideon went forth upon his enterprise. But the God of Gideon still lives, still has He work for His servants to accomplish, and to-night I doubt not He is saying again to you, as to Gideon of old, “Go in this thy might.”

1. “Thy might,” then, consists first of all, strange paradox as it may sound, in the consciousness of your own weakness. “When I am weak, then am I strong,” was the result of a humbling though blessed experience. “Out of weakness were made strong,” is one of the lines with which a picture is drawn by an inspired hand of the lives and characters of Old Testament saints, of whom Gideon is one. It may, perhaps, be urged that it was unbelief in Gideon which led him to think of his own weakness when God assured him that He would be with him. Perhaps it was so. But unquestionably it was thus that he was made receptive of the promise and

\* See account of meeting on page 705.

grace which afterwards led him to victory. God's power cannot find room for its exercise in a heart which trusts in self, whatever form that self may take. The man of brilliant intellect, who relies upon its exercise to wield influence for good over others, fails in his enterprise. He may attract men's praise to himself, but he is ill-equipped for meeting and overcoming the forces of God's enemies. The man of facile speech, who relies on that gift to reach the citadel of human hearts, will find that it is not by such weapons that God's victories are won. The man who indulges a secret pride in the thought of the sacrifice he is making for Christ, who fancies that he is doing an heroic action by leaving all for the Gospel's sake, is really putting his trust in self in another form. It is not intellectual self, nor eloquent self, but righteous self which bars that heart against the entrance of God's strength. The great apostle of the Gentiles was confident enough in his work, but it was not because he used words of man's wisdom, not because he trusted to the power of his own trained intellect, not because he had given up all for Christ's sake and the Gospel's, but because his strength was from above.

You who are going forth in early youth to the mission-field, will doubtless experience many occasions when your own utter weakness will be pressed home upon you most forcibly. The degradation into which idolatry has sunk the people whom you will soon confront, the firm and permeating hold which their religion has upon their lives, or the vast numbers with which you will find yourselves surrounded, the difficulty at first of mastering their language, the infrequent opportunities of addressing the same people,—all these circumstances will, I doubt not, make you sometimes realize most painfully your own weakness. But fear not at such times. It is out of that feeling that God brings His strength. It is just then that you are ready to receive His great gift of power. Dread not anything which helps you to realize your weakness. It is the first condition, and a condition to be repeated continually during your course, for faring well in God's work.

2. But this is preparatory. The foundations must be dug out before the building can be raised. Self must be dethroned before Christ can reign supreme. The interview between the messenger of the covenant and Gideon called forth first from him an expression of his own weakness. Its conclusion led him to erect an altar which he called Jehovah-shalom. "Peace" God had spoken to him, and the peace of God which passeth all understanding garrisoned his heart and mind. This again was his might in which he was to go, the might which comes from peace with God. Surely we read this history aright when we gather from it that strength for service depends upon personal communion with the Lord. Augustine truly said,—

"Unde vivo inde dico,  
Unde pascor hoc ministro." \*

So in wishing you to fare well, we pray that the peace of God may keep your hearts and minds. Missionary work, high and noble as it is, will not exempt you from the interruptions to which that peace in all our hearts is exposed. So far from that, it will present hindrances peculiar to itself. Sometimes it will be a sense of isolation, sometimes the apparent coldness and neglect of Christians at home, sometimes the deadening influence of prevailing heathenism, sometimes the disappointments which come from blighted hopes, as those who once ran well turn back to the darkness which

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\* "My lips express my life within,  
My own soul's food I forth to others bring."

once they seemed to leave;—these and similar occurrences will doubtless interfere with your peace. At such times go and stand by Gideon's altar and read again the inscription which it bears. Jehovah-shalom is for you as for him. The peace of reconciliation, the peace of satisfaction, as you realize that Christ is yours, and that you are Christ's, will preserve you from despair, and will nerve you to fresh energy.

Moreover, strength is ministered by peace, in that it preserves confidence in the one way God has appointed for His work to be accomplished. We are tempted sometimes to be impatient for results which shall be apparent to us, and because of this impatience to take other weapons into our hands than those which God has entrusted to us. We were told the other day that the Salvationist with his drums and flags, or the Romanist with his dresses and processions, might possibly win Africans to Christ, but that the preaching and teaching of Christ as prescribed by the doctrine and formularies of our own Church would never storm that mighty fort of heathenism. Shall we in our impatience to see an African Church rise up from that dark continent listen to such counsels? The peace of God forbids. We will wait God's time for blessing, but never will we use for His work any weapon but His own.

Again, it may be that a want of success in work may be traceable to a lack of power in ourselves. A convert connected with the Moravian Missions in South Africa once said, "I discover something that rejoices my heart. I have seen the great wheel (of a mill in the station) and many little ones. Every one was in motion, and all seemed alive. But suddenly all stopped and the mill was dead. I then thought, surely all depends upon the one wheel. If the water runs upon that, everything else is alive, and when that ceases to flow all appears dead. Just so it is with my heart. It is dead as the wheel, but as soon as Jesus' blood flows over it, it gets life, and sets everything in motion, and the whole man being governed by it, it becomes evident that there is life throughout." Work languishes sometimes because the heart of the worker is not in touch with that precious blood. The peace which that blood proclaims ministers strength both to the worker and to the work to which he is sent. "This thy might" is the peace of the Triune Jehovah;—peace with the eternal Father, through the blood of His own dear Son, shed abroad in the heart by the operation of God the Holy Ghost.

3. Once more, Gideon's sense of his own weakness and his realization of God's peace enabled him to grasp with living faith and to use in courageous action the promise of God's presence. "The Lord is with thee." "Have not I sent thee?" "Surely I will be with thee." These were words of living power. Here was the secret of his might. The Lord was with him. The Lord sent him. What then were all the hosts of Midian? Terrible indeed to Gideon and his little band, but like chaff before the whirlwind when Gideon and his army were the Lord's weapon to execute Jehovah's work.

"Farewell," in our dear mother tongue is sometimes expressed by a word which recalls this very promise—Good bye—God be with thee. If ever such a wish is suitable, it is now and here. "God be with thee,"—with all our hearts we say to each of you, my brethren, for it is then we know that most certainly you will fare well.

The commission thus given to Gideon seems to be almost re-echoed in our Lord's parting words to His Church. "Go ye therefore," He said; and added, to hearten them in their enterprise, "Lo, I am with you alway, even unto the end of the world." All down the ages the words have sounded from the Saviour's lips. Too long have they been neglected. Now in some faint measure one and another hears and believes them. "Go," says Christ. "No—stay,"

cry professional philanthropists, whose charity surely never breathed the air of heaven. Still Christ utters His command and enforces it with His promise. And has that promise ever failed? Never. In various ways has it been fulfilled. Was it not His presence which raised the Tinnevely Church? Was it not the same blessed influence which wrought such wonders in the Fuh-Kien Mission? Who was it that nerved African youths to sing their songs of triumph as they ascended in their chariots of fire to heaven? Do we not recognize the same presence in the regenerated Hawaiians, in rescued North American Indians, and in converted South American Patagonians? It is to Him that they all turn, in Him that they all trust, and His praises that they all sing.

And as surely has He been present in other scenes. Was He not present with his aged servant Rebmann through long years of blindness in Africa? Was He not with Shergold Smith and Hannington as they laid down their lives for His sake? Yes; in their deaths as in their lives, in their apparent failures as well as in their conspicuous successes, the Master has made His promise true, "Lo, I am with you." Go then, my brethren, in this your might. We know not what may be before you. But we are assured of this, that in this promise there is might for you—to live—to labour—to contend—to wait—to conquer—and to die.

May God be with you, that your faith in the power of His word may never fail, that your hope for the fulfilment of His promise may never grow dim, that your love for Him and for the souls for which He died may never be quenched. May God be with you, until at last your labours over, your conflict ended, your course completed, you are called to be ever with the Lord! Farewell. Good-bye!

## THE HIBERNIAN AUXILIARY OF THE C.M.S.



HE annual report of an auxiliary does not belong to that entertaining class of missionary literature which one would confidently recommend to the perusal of an uninformed outsider. It appeals only to those whose sympathies with the C.M.S. are already aroused.

The Report of the Hibernian Auxiliary consists of subscription lists and other accounts, prefaced by a short report on the progress of the Auxiliary and a few notices, and bound up with the condensed Annual Report of the Parent Society.

One who is a stranger to the financial position of the Auxiliary and of the Irish Church, when he finds that 7595*l.* was the amount collected for the Society in the whole of Ireland in the year 1888, naturally first inquires what relation that sum bears to former collections, and whether it ought to be considered satisfactory.

The writers of the Auxiliary Report evidently think it ought. They note that while the total is only 87*l.* more than in 1887, the total of that year was swelled by 277*l.* more in legacies, and by a special donation of 500*l.*, so that the increase of ordinary contributions is 864*l.* This, which may be described as the gross increase, is chiefly shared between the City and County of Dublin, the County Associations, and special funds, which show an increase of 235*l.*, 232*l.*, and 131*l.* respectively.

Two large legacies, one of 15,000*l.* and another of 2600*l.*, were paid direct

to the Parent Society, and so do not appear on the Auxiliary balance-sheet, which gives only 257*l.* under the head of legacies.

Another cheering circumstance is, that while the net increase of contributions is only 87*l.*, the amount remitted to the Parent Society is 115*l.* more than last year, a plain indication of increased economy in home expenditure. It may be mentioned here that the sum so remitted, together with that sent direct to the mission-field, amounts to 6923*l.*, so that the expense of collection (subtracting 19*l.* which cannot be reckoned as properly belonging to it) was 653*l.*, or somewhat less than 10 per cent. This does not contrast very unfavourably with the accounts of the Parent Society, if we bear in mind that the expense of collecting a small amount must be relatively greater than that of a large one.\*

The Committee is also able to report increased interest in Missions, which it ascribes to the publicity given to them by such events as the death of Hannington and the Stanley expedition, to the Simultaneous Meetings, and to the visit of the Rev. F. E. Wigram. Our readers may remember the account of Mr. Wigram's tour which appeared in the *Intelligencer* for March, 1888.

The Report does not mention the recent criticism of missionary work, from which it may be inferred that its effects, either for good or evil, had not up to the end of 1888 made themselves conspicuously felt in Ireland.

With former years, then, the report of last year contrasts favourably, which is a cause for much thankfulness. But how ought it to be regarded in itself? Does it display a general and warm interest in Missions? and is the sum subscribed as much as Ireland might be fairly expected to give?

To answer these questions we must have recourse to figures. The latest statistics give the number of adherents to the Irish Church as 639,000, contributing 464,229*l.* to the support of their Church, and 13,297*l.* to Foreign Missions. When it is reflected that the Church of England has a constituency of about 13,500,000 on which to depend, an income of perhaps 7,000,000*l.*, largely derived from sources other than voluntary contributions, and subscribes 461,236*l.* towards Foreign Missions, it will be seen that the Irish Church, as compared with her, has less than one-twentieth of the numbers and one-fifteenth of the income, and subscribes about one-thirtieth to Foreign Missions. We may therefore conclude that as regards Foreign Missions in general and the C.M.S. in particular there is no very glaring disproportion of interest between the two Churches. In Ireland, as in England, much remains to be done, much land yet to be possessed. In England about 5700 parishes out of 15,700 subscribe to the C.M.S. In Ireland 547 out of 1160 do so; while it is to be feared that out of the 613 non-subscribing parishes a much smaller proportion than in England support any other society. The subscribing parishes themselves, as in England, show the greatest diversity of interest. In some, a church collection or a few subscriptions are all that is recorded. In others the ingenuity displayed in devising new sources of revenue shows that warm hearts have been setting keen wits to work in the cause. The amount subscribed through different parishes and associations varies in a ratio which is certainly not that of their comparative wealth. The nine parishes which head the list, and which subscribe 1896*l.* between them, are surely not to be compared in point of total wealth with the 538 parishes which furnish the remainder. Of these, no less than 386 send less than 10*l.* each, of which forty-nine send less than 1*l.*; a fact which no plea of poverty

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\* [But the two Association Secretaries for Ireland are maintained by the Parent Society, and not by the Auxiliary.—Ed.]

will suffice to account for. Of the amounts subscribed through associations, the City and County of Dublin yield 2279*l.*, the rest of Ireland 3720*l.* Eighteen parishes in one large city only supply 329*l.* between them, while a single country association sends 128*l.* Sixty-nine branch associations grouped under one head remit 450*l.*; the nine branches in a neighbouring county produce 230*l.*, of which 183*l.* comes from one branch alone. Cases parallel to these could be multiplied. There may, of course, be local differences of circumstances, which would weaken the force of those comparisons, but they could not destroy them altogether. The inevitable inference from these facts is, that the enthusiasm for the missionary cause is chiefly resident in a few centres, while large districts are as yet indifferent to the matter or perform their part very perfunctorily. The Auxiliary Committee evidently feel this, for they appeal to the local clergy "for the gradual development of the great resources which ought to be at our command." They rightly urge that the zeal and energy of one person, particularly of the local clergyman, is usually the cause of the progress of the Society in any district.

The Report does not urge, as it might well have done, by way of further incentive to effort, the memory of the distinguished services rendered by Irishmen, or those whose Alma Mater was Trinity College, Dublin, to the cause of Christ in the ranks of the Society. A complete list of the Irishmen and graduates of Trinity who have laboured in the past, or who are still labouring in the mission-field, would be a grand testimony to the work done by the Hibernian Auxiliary; for the contribution of labourers is at least as important as that of money. Such a list would remind us of the sainted Bishops Russell and Bowen; of Fitzpatrick, pioneer of the Punjab; of Long and Welland, of Calcutta; of McClatchie, of China; and of O'Neill and O'Flaherty, of the Nyanza,—among those who have passed to their rest. It would remind us, too, of Bishop Stuart and Archdeacon Maunsell, of New Zealand; the Revs. J. H. Gray and W. Gray, of Madras; W. R. Blackett, of Calcutta; H. Newton and T. Good, of Ceylon,—as among those who, though no longer on the roll of the C.M.S., are still labouring, directly or indirectly, for the cause. Still longer would be the list of Irishmen still on the staff, comprising as it does such honoured names as Archdeacons Wolfe of Fuh-chow, and Phair of North-West America; the Revs. Dr. Bruce of Persia; J. Ireland Jones and J. G. Garrett, of Ceylon; F. W. N. Alexander, of the Telugu Mission; W. J. Richards, of Travancore; H. M. M. Hackett, of North India; J. B. Ost, of Hong-Kong; R. W. Stewart, of Fuh-chow; W. H. Collison, of Metlakahtla; and Drs. R. Elliott, Van Someren Taylor, and F. J. Harpur.

Our Irish colleagues do insert a paragraph on the subject of Trinity College, of which many of the foregoing were graduates. It is evident that a large portion of the missionary interest of Ireland radiates from Dublin, and now it is growing in the University. It is satisfactory to find that the enthusiasm which began with the outburst of November, 1885, and whose progress we recorded in the *Intelligencer* for January, 1886, and February, 1888, still animates Trinity College. "The prospects of the Dublin University's Mission," say our colleagues, "continue to grow brighter." The Trinity College Committee look forward to doubling their income and adding another missionary to their staff in Fuh-Kien.

Returning to the pecuniary part of the Report, it should not be forgotten that one great reason why more is not subscribed is the poverty of Ireland. Many signs of this are to be found in the pages of the Report. The highest parochial contribution, and that from a well-worked parish,

is 410*l.* Only nine parishes in the whole country, seven of them in the county of Dublin, subscribe over 100*l.* Of the whole amount subscribed only 408*l.* comes from benefactions of 10*l.* and upwards, and only 1000*l.* from subscriptions and donations between 10*l.* and 1*l.* The great mass of the subscriptions are below 1*l.*; indeed, so low is the average that the Report is obliged to acknowledge separately each sum of 1*s.* and upwards. If it were only here and there that one found the name of a person of position credited with a small subscription, one would be prone to put down the smallness of the amount to the niggardliness or indifference of the giver. But when not a few but scores of ladies and gentlemen, many of them of rank and title, subscribe their shillings and half-crowns, one cannot resist the conclusion that in many cases at least their poverty but not their will consents to so small an offering.

It is more pleasing to turn from the indications of apathy or poverty to the thoroughly earnest work done in many places. The energy of many of the collectors strikes one as being enormous; though, owing to the smallness of the individual subscriptions, the pecuniary result is not great. One sends in a list of thirty-seven names, from whom 1*l.* 7*s.* 6*d.* was collected; another, seventy-three names, and 2*l.* 8*s.* 9*d.*, five of whose subscribers, with unconscious irony, describe themselves as "Five Friends (at 3*d.*)"; another has ninety-seven names, producing 13*l.* 13*s.* The most successful and apparently also the most indefatigable of these collectors is a lady who sends 22*l.* 5*s.*, collected from 101 persons, besides 19*l.* 7*s.* 3*d.* derived from forty boxes of which she has the oversight. We would like it to be suggested to some of these hard-working collectors, that a monthly or quarterly subscription would be likely to produce much more than an annual one. One feels as one looks at their lists how profitable it would be for the Society if some enterprising secretary were to obtain a supply of such workers, and transplant them into rich but apathetic parishes in England!

We have spoken of ingenuity shown in the discovery of expedients for raising money. Newspapers, waste-paper, flowers, carvings, stamps, cakes and honey are among the articles sold for the purpose. Primroses were pressed into the service on April 19th, and yielded 1*l.* by their sale. Two missionary hens hatched out 16*s.* 6*d.* between them. Three missionary trees, one of them a Christmas-tree, proved extraordinarily fruitful, for they yielded 58*l.*, 86*l.*, and 101*l.* respectively. This is husbandry, or rather forestry, indeed. "C.M.S. Bees" send up 12*l.* 14*s.*, but these are probably the band of workers, and not the insects, of that name. Working parties do not contribute much to the general fund, but seem to send a great deal of work and money direct to Mission stations. The visit of the Rev. W. Andrews, of Hakodate, appears to have largely had this result, if we may judge from the number of consignments in which his name is mentioned. Boxes and collecting cards are largely employed, and with juvenile associations produce 922*l.*, a large proportion of the whole. The highest juvenile association on the list is in the highest parish, and remits 158*l.* 15*s.*

The notices prefixed to the Report contain two things worthy of comment in conclusion. One is an announcement of the intended formation of a missionary museum at the Auxiliary's Dublin offices, for which they ask the gift of suitable objects. This might well be imitated at home. The other gives directions as to communications with missionaries in the field, through the Missionary Leaves Association. This is followed by a list of books suitable for working parties, which might also find a place in some of our own publications with advantage.

J. D. M.

## FELLOW-TRAVELLERS TO THE TRUTH.

*Letter from the Rev. E. T. Butler to the Calcutta Localized Edition of the "C.M. Gleaner."*

*Bollobhpur, June 7th, 1889.*



WE have been much rejoiced lately by the baptism of two men who had for some time past been searching for the truth as it is in Jesus. They both come from the same village, Gopalpur, and although socially and religiously as opposite as the poles, and until within a month of their actual coming out unconscious of each other's desires, yet they came to us together and have together confessed Christ. Zendar Biswas, who is the elder of the two, and, as we afterwards discovered, riper in the faith, was baptized on May 19th. Norendro Kumar Chowdhury was the younger, and although we entertained no doubt of his sincerity, yet it was thought wiser to delay his baptism until last Sunday, June 2nd.

Zendar Biswas was a Mussulman, and is the Guru Mohashoy of his village. He received a teacher's training in the Government Training Institution at Berhampur. There he first heard the Gospel preached by Mr. Hill, of the London Missionary Society. After finishing his training, he returned to his native village, and there established a *patshala* (school). Under Mr. Neele this school received Mission aid, and had a Christian teacher as its headmaster. Zendar at this time procured a Bible, and, reading it regularly with the teacher, became convinced of the truth of Christianity. He afterwards applied to Mr. Vaughan for baptism, who advised delay. About this time Mission aid was withdrawn from many of the schools and this one amongst them. After this Mr. Williams twice visited the village in his preaching-tours and was much struck by the earnestness of the man. During last cold weather a party of Native preachers, headed by Horish Babu, visited Gopalpur, and the result was that Zendar again asked to be allowed to confess Christ by baptism. Since last cold season he twice visited us at Bollobhpur. He also formed a class in his own village to examine into the respective merits of the Bible and the Koran. Of this class he hopes that four or five men may yet confess Christ. He came

to us on the second Wednesday in May, and was baptized on the 19th of May. Owing to a heavy storm we were obliged to have the baptism in the church instead of the river. He chose Jacob as his Christian name. Since his baptism he has stayed on with us to receive further instruction, and always rejoices to bear witness to his Saviour before his Mussulman relations and friends. Shortly he will return to his own village, and, while engaging in his own work, trusts to be able to live and work for Jesus.

Norendro Kumar Chowdhury is the eldest son of one of the principal families in this zillah. The father possesses a small zemindary, and is also a sub-inspector of police. His custom is to go from thana to thana and stay some time at each. While his children were young they were allowed to accompany him on his tours. When Norendro was eleven years old he went with his father, and at one thana fell in with a Christian constable from whose wife's lips he first heard of Jesus. When he got older his father sent him to Calcutta to study, and while there he read first at the Free Church and then at the General Assembly's Institution. At this latter place he was much helped and his faith received an impetus from the Bible instruction given. A year ago he returned home and took up the work of the zemindary. When Horish Babu and his party visited Gopalpur last cold season, many young men came forward to discuss religious matters, but Norendro came to listen and drink in the Word. Hearing of Zendar's wishes, he went to him privately, and after pouring out their hearts to each other, determined that they would together come out and confess Christ. He then wrote several letters to Mr. Williams, the outcome of which was that Koilash and Sartok Babus, two of our pastors, spent a week preaching in the village. During this time they met the two inquirers and were able to confirm them in their faith and to testify of their sincerity. A fortnight afterwards Norendro, accompanied by Zendar, came to Bollobhpur and asked for baptism. I had the privilege of talking and reading



with him, and two things struck me more particularly with regard to him; first, the fact of his having had no religious instruction in his life, excepting the two occasions on which he came under Christian influences; secondly, his firm faith that Jesus Christ was the Son of God, and that through Him alone he could obtain salvation.

When it was rumoured abroad that a young Brahmin had come to us for baptism, the neighbouring Brahmins paid us two visits in order to examine into the young man's motives. Poor men, they acknowledged that they were on the losing side, but declared their intention of doing their utmost to prevent further accessions to the Christian Church. One of them besought him not to tell others that salvation was not obtainable through Hinduism. Afterwards his own relatives visited him, and tried by fair means and foul to entice him back into Hinduism. I once heard him declare to them, "If Hinduism could give me salvation for my soul I would cling to it, but as it cannot I must stay where I am." When departing they said they were going to his home to celebrate his funeral obsequies. Last of all the father came, and at first spoke to him angrily and demanded his instant submission to his wishes; finding this of no avail he next assumed the beseeching attitude, but still the young man remained firm. The father, however, looks upon the matter in a very sensible manner, and says that although the law of caste forbids his son's entrance to the home of his childhood, yet he will always look upon him as his son, and will be glad to see him and hear from him.

His baptism took place in the River Bhojrob on June 2nd, and was an event

long to be remembered by all present. After the second lesson of the evening service, the first part of the Baptismal Service for adults was read, and then in a most quiet and orderly manner the whole congregation transferred themselves to the river-side. The women and children stood on the top of the bank, while the men were scattered about on the slope. Away in the distance the people of Ramnagar village poured out of their houses to watch the proceedings, and on the opposite side the people of Bhojanipore formed quite a chain from their village to the river. In a voice which might have been heard by all the lookers on our faithful pastor asked for our new brother's name, and then uttered the solemn baptismal words. The baptism over, the Christians immediately sang "Joy Probbu Jesu" ("Victory to the Lord Jesus"), and we slowly returned to the church. Here we found that a large company of heathen had assembled. The pastor preached upon Noah and the Flood in such an earnest and beseeching manner, that I feel sure the hearts of the heathen must have been touched. The service over, we perambulated the village and marched through the adjoining heathen village, singing Christian hymns.

We have every reason to believe that the stand which our two brothers have taken will do much towards encouraging others to confess Christ, and that they will be much used by our Lord in bringing their Hindu and Mussulman brethren to a knowledge of the Saviour. They are both in earnest and prepared to do and dare for their Lord, and our constant prayer is that we may be enabled to assist them and to help to stir up the gift that is within them.

## THE LATE REV. J. D. VALENTINE.

LETTER FROM ARCHDEACON A. E. MOULE.



HE Rev. J. D. Valentine joined the Ningpo Mission in 1864. At that time the Mission was numerically almost at its lowest ebb. It was a supreme moment in the possible history of Missions in Mid China. Had the Church arisen to her opportunities and responsibilities this part of China might almost at a stroke have been won for Christ; for the people's faith in their idols, shattered by the iconoclastic T'ai-pings, had received a tremendous blow. After long delay

and earnest expectation, the new missionaries were gladly welcomed, and it is a sacred joy to the writer to look back over twenty-five years of unclouded friendship, to be renewed through God's mercy, and in God's good time, in the better land.

Mr. Valentine began the study of the Ningpo dialect with zeal and success. The scene of his first country itinerations (with Mrs. Valentine—a branch of their work which they continued up to within six weeks of Mr. Valentine's last illness) was the shores of the Eastern Lakes near Ningpo; where, with the old catechist, Bao, our brother learnt much of the way to address crowds of country people.

In 1865, the important inland and onward advance to Hangchow took place, headed by my brother, now Bishop Moule. When he returned, after nine years' work, to England in 1867, Mr. Valentine, who had previously suffered from a severe attack of dysentery, cheerfully moved forward to occupy the newly-acquired mission-house in Hangchow, and, with Mr. Gretton as his colleague, to watch over the little Church already gathered there. In the autumn of that year, however, the disease attacked him again. He was with difficulty moved to Shanghai, thence to Macao (where his life was for a while despaired of), and thence by long sea voyage to England. It pleased God mercifully to restore him to health; and, after what seemed to some too short a stay in England, he returned to the Mission with Mrs. Valentine in 1870, and assumed the charge of Shaouhing, which great city had recently been occupied by Mr. Gretton. And here for nearly nineteen years, broken only by a short health trip to Japan, and a visit to England in 1882, in bright days and in dark, he has laboured for the good of the vast city, and of the boundless thickly-peopled plain. One colleague after another had come and gone; Mr. Gretton, Mr. Ost, Mr. Sedgwick, Mr. Fuller, succumbing to the trying climate, leaving our brother and sister alone, but apparently strong and fully acclimatized, and, as we dreamed, inseparably connected with that most important Mission. Mr. Valentine's knowledge of the dialect was unique, and he laboured much, and with characteristic accuracy and method, both in reducing the dialect to grammatical arrangement and in preparing books in the colloquial. He was a powerful and eloquent Chinese speaker, and his sermons were highly appreciated by the Native Christians.

Several months of each year were spent by our friends in systematic itinerations through the towns and villages of the great plain;—sowing, though the harvest seemed so far off, never wearying of the proclamation of the Saviour's name, though often weary with hope deferred, and saddened by the defection of some who had run so well. His careful and methodical habits enabled him with a small apparatus to execute a good deal of printing for the Mission—a yearly calendar and table of lessons, and many more substantial works. He and Mrs. Valentine, as a labour of love, bestowed great toil and care on the printing of the Chinese Church Hymnal, which was completed in 1888. By the Bishop, who shares with the writer this sacred memory of twenty-five years' friendship; by all his brethren in the Mission; by those dear departed friends whom he has joined now beyond the river, Bishop and Mrs. Russell and Mr. Gough,—Mr. Valentine was held in the highest esteem, and regarded with the warmest affection. His well-nigh exhaustless fund of humour and good-temper, his wisdom in council, and his sympathy in sorrow, made him an ever-welcome guest during his rare visits to the other stations, and an honoured and influential member of our Mission Conferences. As Secretary of the Conference, his work was invaluable. The Mid China Mission is bereaved indeed; God grant that the long sowing of this faithful labourer—

sowing with tears and sighs full often—may be followed by a plentiful harvest now, so that Mrs. Valentine, who shared those labours, and we who witnessed them, may, to God's glory and for the praise of His grace, hear still as it were the sounds of the voice that is still, and feel the touch of that dear vanished hand !

A. E. M.

## LETTERS TO THE EDITOR.

SIR J. F. DICKSON ON BUDDHISM AND MISSIONS.

1, Queen's Park Gardens, Streatham Common, S.W.,

October 4th, 1889.

DEAR SIR,—On Monday evening I was reading an article in the *English Illustrated Magazine* for October, on Ceylon, written by a late member of the Ceylon Civil Service, Sir J. F. Dickson. I put it down with much dissatisfaction, for at the end of a very good paper he says, after speaking in high terms of eulogy of Buddhism,—

“It is a religion such as this, older than Christianity by many centuries, that certain Missionary Societies seek to subvert, by means of agents of imperfect education, married, ordained indeed, but in regard for their own comfort and for domestic luxury, anything but what a missionary should be. Is it a matter of wonder that they have no success? The Buddhist seeks not to make converts, but he will not be converted—certainly not by men who, in education and in self-denial, compare unfavourably with the celibate Buddhist monks, and with the celibate priests of the Church of Rome. Even Roman Catholics, with their devoted priests leading the life of the people, and living on less than one-tenth of the stipend of a Protestant missionary, make no converts, and indeed they seek to make none . . . but devote themselves to their hereditary flock. . . . So far the result of missionary efforts in Ceylon during the last fifty years has been to rouse the Buddhists from apathy, and to bring about a vigorous Buddhist revival.”

My thoughts were still busy on the subject, dwelling on the strange inaccuracy of this part of Sir J. F. Dickson's article, and thinking with sorrow of the many who would read his statements, accept them without hesitation, and pass them on to others, when the post was brought in. Among other letters was one from my sister in Ceylon, Mrs. George Liesching, wife of one of our Church missionaries. She says :—

“I have just heard from George, who is in Kurunégala, that the *Buddhist priest* he baptized last year died last Wednesday in the true faith, trusting in Jesus to the last. Bartholomew, formerly also a *Buddhist priest*, was with him, and they had been reading with much interest Hebrews iii. There were none of the heathen ceremonies so generally forming a part of the Buddhist's religion in Ceylon allowed during his illness, although his wife is not yet a convert, and he was buried with Christian rites.”

This latest news from the spot, when taken in connection with Sir J. F. Dickson's statement, “The Buddhist . . . will not be converted,” speaks for itself. The coincidence was striking, and the relation of it may be interesting if not useful to you.

In saying, “The result of missionary efforts in Ceylon during the last fifty years has been to rouse the Buddhists from apathy,” Sir J. F. Dickson is correct. I went with my husband, when he was a judge in Galle, to a splendid Native temperance meeting in Dodandowe. I met there a most intelligent Native of standing; he told me my husband, as a young man, twenty years before, established a Sunday-school there. It was the first time that any effort had been made towards education in that place, and yet there

was a Buddhist temple, and many priests. He further told me that on my husband's being moved elsewhere the people begged him to get some one else to teach them. This ended in the C.M.S. taking up a station in the village, and to the building of the school where the temperance meeting had been held. "Then," he said, "the priests began to wake up; they got a school too, but before they did nothing at all, but were all very idle." He ended by saying, "Very idle now, not doing much." Buddhists had been roused from apathy by Christian missionaries. But in stating that a "vigorous Buddhist revival" follows missionary effort, Sir J. F. Dickson is quite mistaken. If there is such, it has nothing to do with Missions or missionaries, but has been brought about by the interest evinced in Buddhism of late years by laymen, i.e. by members of the Civil Service, who have helped to restore old shrines and clear roads to such, marking the way by sign-posts. It is not long since it was decreed by the authorities that the *birthday* of "Lord Buddha" should be kept as a public holiday. These things do speak for themselves. The despised missionary brought life and activity into the dark stagnation of the Native towns and villages. The number of the names of those who, under his teaching, will be found written in the "Book of Life" will not be small. His is work that will last; but what about that of those who so mistakenly have encouraged a *return* to the darkness of Buddhism? Will it not at last crumble to dust, even as the sign-posts which they have erected to direct erring ones *away from*, instead of *into*, the way of life?

I could write more on the subject of the self-denial and good work of the men whom Sir J. F. Dickson despises, and show, from my husband's experience of forty years in Ceylon, also in the Civil Service, what a different view may be taken by one who has also eyes to see and ears to hear, and a mind able to take an unprejudiced view of the matter, not speaking from "hearsay," but from the intimate knowledge which he gained during those forty years through visiting missionaries *at their work* in all parts of Ceylon, and belonging to all denominations. I think, however, enough has been written lately on this subject. I only took up my pen to relate what appeared to me, as I said before, a remarkable coincidence which might interest you.

K. W. LIESCHING.

### SALARIES AND FAITH.

*Great Slave Lake, North-West America, August 1st, 1889.*

DEAR MR. EDITOR,—I have been interested as well as "amused" in reading "A Missionary" in the *Christian*. Your reply is good and timely. Critics seem very ignorant of Mission work, as well as very dull in perception of divine truth and the missionary charge, method, and results. How strange to see Jesuit and Salvation Army plans extolled. I have read a good deal and seen much of the work of the former, and I find their system the instrument of their people's sin, specially that of unbelief in God caused by preferring creature worship. Time will prove the latter, but I think an Army man would be a failure here. I am convinced that Bishop Bompas and most of his missionaries possess the better qualities of both, or any system including self-denial, endurance, bravery, &c. Most lap-dogs have better food than the Bishop, while his missionaries live principally in common with their dogs.

With regard to salary, stipend, or allowance, let me instance my own experience, which I believe is typical of many of our C.M.S. men; perhaps it will be helpful. I gave up good salary and position in the largest mercantile house of fashion in the West End of London. I was trained without asking or thinking of support.

I was sent to Bishop Bompas for ordination, not previously asking about stipend; worked a year without knowing or wishing to know what allowance was due; was ordained, and never inquired, and laboured on, trusting to God through the C.M.S. to support me. I do not know whether other C.M.S. men are previously enlightened; I know many with whom it has been an entire matter of faith.

W. SPENDLOVE.

## NOTES ON OTHER MISSIONS.



THE UNIVERSITIES' MISSION TO CENTRAL AFRICA has received the sad news of the death of two more of its missionaries, the Rev. Clement J. Sparks and Mr. W. Knowles. These losses leave the whole of Magila District, with its five stations, under the care of two missionaries. Four clergymen and two laymen are asked for at once to reinforce the Mission. In connection with all their stations, at Zanzibar Island, Usambara, Rovuma, and Nyassa, the returns of Native adherents is 1588; of these 566 are communicants.

The Annual Report of the CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA—for the year 1888-9—shows an income of 9507*l.*, and an expenditure of 8990*l.* It has 8900 children under Christian instruction, 98 students in training institutions; 690,588 copies of publications were printed. Since the commencement of the work, 981 Native teachers have been sent into the mission-field; 1250 publications have been printed in eighteen languages; and 13,898,525 copies of publications have been printed.

Dr. Bruce having requested the BIBLE SOCIETY to appoint its own agent for the oversight of its colporteurs, dépôts, &c., in Persia, the Committee have appointed Mr. James Archibald Douglas, B.A., to the post. He is a son of the Rev. R. Douglas, Vicar of Kids Grove, Stoke-on-Trent, and at one time C.M.S. Association Secretary for the Eastern District.

The Society's stall at the Paris Exhibition has enlisted the warm advocacy of its work by *Le Figaro*. As it had been denied by some other newspapers that the Bible could have been translated into as many as 296 languages, the *Le Figaro* of September 16th—printed on the second platform of the Eiffel Tower—printed the whole of the 296 languages by name. It would not be easy to over-estimate the good which these articles may do in arousing inquiry as to the Bible.

The Bishop of the Falkland Islands has paid a visit to the Mission station of the SOUTH AMERICAN MISSIONARY SOCIETY in Paraguayan Chaco. He says:—"I may say I am very hopeful about the work. I think the Indians, as Indians, very good material, and the missionaries seem to have their hearts in the work. Henriksen has secured the confidence of practical men, and we may look for the Divine blessing to give us good returns for our labour."

The financial crisis through which the LONDON MISSIONARY SOCIETY has been passing has called forth most touching and sympathetic letters from the missionaries in all parts of the field; and also special donations towards the Deficiency Fund, amounting in the aggregate to 1000*l.*, given in most cases at great self-sacrifice.

The new Palace School of this Society in Madagascar was opened in Antananarivo on June 6th, in the presence of the Queen of Madagascar, the Prime Minister, the court, and many of the scholars. Each of the three Native royal chaplains took part, and the Prime Minister, first in the name of the queen and then in his own name, addressed the scholars. The ordination of the first Sihanaka evangelist and catechist in connection with this Mission has taken place; he comes from one of the most ignorant places to be found in Antsihanaka.

The CHINA INLAND MISSION has lost another valuable helper in Miss S. C.

Parker, of Kwei-k'i. Twice during her short time of work she saw converts baptized, making nineteen in all. Her last letter, dated June 1st, ends, "In safe keeping—S. C. Parker."

It is reported from Patna that Sundari, the elder of the two women of the "Patna case" who fled to Miss Abraham, the missionary of the INDIAN FEMALE NORMAL SCHOOL SOCIETY, has been baptized, and earnest prayers are going up for Lachminia, the young girl who was wrenched from Miss Abraham's protection.

The General Synod of the MORAVIAN CHURCH has passed the following short but courageous resolution:—"In spite of the very small apparent results of our Mission in Kashmir (Tibet) [see August *Intelligencer*, p. 504], Synod cheerfully commits itself to the continuance of this work in faith."

The deficiency on the last year's accounts appealed for by the LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS has now been entirely cleared off. It is estimated, however, that the *increased* annual expenditure must not be less than 2000*l.* to carry on the growing work.

The Hon. John Douglas, writing to the *Australasian Missionary News* from the Residency, Thursday Island, New Guinea, speaks of past and future missionary work in those islands. He says that on the eastern portion of the possession a great work of pacification has been effected by the London Missionary Society. The old picturesque savagery has now passed away, but there is not much evidence of any great new growth in any direction. In Torres' Straits and in Western New Guinea, however, the Natives have proved themselves most receptive, and gladly welcomed their instructors. The intelligent and really apostolic enterprise of these first missionaries, aided as they were by a band of South Sea Island teachers, produced most excellent results. Of the Roman Catholic Mission, he says it has now got a fair footing, and it promises to have an influential career. He further states the large openings there are for missionary work, which he hopes the Anglo-Australian Church will take up.

The missionaries of the AMERICAN BAPTIST MISSIONARY UNION in Assam have written to their Society a letter, in which they urge the special needs of that country. After the letter, the peculiar needs of the several stations, with the signature of the missionary, are stated thus:—Tura, "An outpouring of the Spirit to make fruitful the seed sown and to push the converts out into active work"—E. G. Phillips. "First, the Bible translated into language of the people; second, a body of trained Biblical students; third, instructive and devotional literature; fourth, a preaching missionary who can direct and assist the Christians in developing various industries; fifth, some missionary effort for the thousands of our heathen neighbours of other tongues who seem desirous of hearing Christ"—M. C. Mason. "Amen"—Ella C. Bond. Gauhati, "An extra allowance of time to the missionary beginning his work owing to difficulties of language"—C. E. Burdette. Nowgong, "First, the Holy Spirit's presence in Christians and in unconverted; second, a new Mission family"—P. H. Moore. The needs of Sibsagar, Molung, Kohima, Wokha are also stated, but they have been largely supplied by help from America.

The following is the summary of missionaries in China issued by the *Presbyterian Press* (American):—China Inland Mission, 262 (male, 143; ladies, 119). Other British, 231 (male, 184; ladies, 47). American and Canadian, 301 (male, 196; ladies, 105). Continental, 40 (male, 36; female, 4). Grand total (wives excluded), 834.

J. P. H.

## THE MONTH.



THE telegraph has brought us the news, sorrowful and yet joyful, that our beloved and honoured friend Bishop Sargent entered into rest on Oct. 12th, just twelve months after he sailed for India for the last time. He truly "died in harness," for to the last he retained the superintendence of every agency of the Tinnevely Church, though his increasing and distressing infirmities rendered it impossible for him in the past few months to do much active work. We cannot do justice to our revered brother in the present number, but shall notice his career at length hereafter.

THE death of Bishop Sargent invests with increased importance the special mission of the Rev. John Barton to Tinnevely, for which he is making the great sacrifice of leaving for a year or more the sphere of labour he has so devotedly and successfully filled at Trinity Church, Cambridge. We would commend him, and the family he leaves behind, and his parish, to the special prayers of our friends; also the Rev. J. Ireland Jones, of Ceylon, who will act as his *locum tenens*.

OUR friend Bishop Crowther, venerable, but hale and hearty as ever, is again in England, for conference on the Niger Mission. Mr. G. Wilmot-Brooke is also expected to arrive before this number appears.

THE death of the Rev. H. Hall Houghton has removed a munificent benefactor of Missions. He gave through the C.M.S. to the Fourah Bay College, Sierra Leone, 1000*l.*; to the Lahore Divinity School, 1000*l.*; to St. John's College, Winnipeg, 1000*l.*; to the Native Church of New Zealand, 1000*l.*

OUR President, Sir John Kennaway, took part, on September 21st, in the ceremony of unveiling a memorial (a Celtic cross, with a medallion portrait) to Dr. Alexander Duff, the great Indian missionary, at Moulin, in Scotland.

OUR President's interesting paper on Missions at the Cardiff Church Congress is printed in this number. Among other interesting features of the debate there was a speech by Archdeacon Farler, late of the Universities' Mission to Central Africa, from which we should like to quote some excellent passages, and may perhaps have room next month.

OUR friends will have noticed in the newspapers two items of news from East Africa with much satisfaction. One was the decree by the Sultan of Zanzibar that all slaves entering his dominions are henceforth to be declared free. The other was that the children of slaves born in the Sultan's dominions after January 1st are to be free. These are great steps forward; and if, as we trust, the International Slave Trade Conference, to meet shortly at Brussels, should take further steps of importance, such as are being proposed by influential persons, then it may be that, through the good providence of God, we are within measurable distance of the entire suppression of slavery in East Africa.

Another important mark of progress is the establishment of a new direct line of mail steamers from London to Mombasa and Zanzibar, which, with those now running, will make a fortnightly service. It is interesting that the first steamer of the new line, the *Arawatha*, which sails in a few days, takes back to Zanzibar Colonel Euan Smith, the much-respected British Consul-

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General and Political Agent, whose influence in all these matters is so valuable; and takes also our missionary party for Frere Town, viz. the Rev. H. K. Binns, the Rev. F. Burt, and Miss Gedge.

THE letters from Kisokwe, the arrival of which at Zanzibar was telegraphed to us on September 9th, came to hand on October 21st. Though only comprising one from Mr. Cole to the Society, and a copy of one from Mr. Wood to the Zanzibar agents, they prove more important than we expected, as the latter contains news from the Victoria Nyanza, though no date is given. Mr. Wood says, "We have letters here [i.e. at Kisokwe] from up-country. Mackay and Gordon at Usambiro, Deekes and Walker at Nasa." He adds that Mr. Stokes, the well-known caravan leader (formerly our missionary), had "gone with the French priests to try and put Mwanga on the throne again." Whether the brethren had sent on the Nyanza letters to the coast, we do not know; but they had not reached Zanzibar. Mr. Cole's letter is as follows:—

*Kisokwe, Aug. 28th, 1889.*

It is an age since we heard from the civilized world. Price wrote to you the beginning of this month, telling you of the fate of the mission-house at Mpwapwa. But in case the letter should be lost I had better say that Bushiri came last month with two or three hundred Wasagara, and carried off everything which he found in our house at Mpwapwa, and burned it to the ground. Price got information the previous night, and came on here, and so escaped from the hands of Bushiri, who was intent on binding him. Bushiri wanted to come here also, but our chief said he would fight in the event of his coming, and so Bushiri thought it better not to try his hand at Kisokwe. We do not know what Bushiri may be plotting

at present, but we trust that He who has preserved our lives so far will preserve us until peace is restored. Wood and Price are living with us. We have plenty of Native food, and I manage to get some meat for the larder with my gun.

The German place has been demolished. One was killed, and one made his escape to the coast. We trust the Lord will overrule these troubles to His glory.

The work is progressing, notwithstanding its being marred with backsliding, &c. We had a baptism last Sunday. The Natives around are kind and friendly. My wife has ophthalmia, but our little daughter is in splendid health, and is a regular Mgogo. Wood and Price are well, and send greetings.

We only wish that the dates of the Nyanza letters had been mentioned; but it is a cause of deep thankfulness to God that this indirect news of our brethren has been received.

ON another page will be found a brief summary of the proceedings at the Society's official Valedictory Dismissal of Missionaries on October 3rd. Two or three features of them may be noticed here. The Communion Service at St. Martin's proved a very acceptable new addition to the arrangements; and Canon Ripley's very beautiful address on Rom. xv. 30 (specially on "the love of the Spirit"), delivered in the quiet atmosphere of the church, effectively superseded the usual address to the missionaries in the hall, which has too often been delivered at the end of a prolonged meeting to weary ears and brains. St. James's Hall, despite heavy rain, was fuller than we ever had it before; yet the high spiritual tone was as marked as in the preceding two or three years. The official Instructions, which this year were upon the missionary's treatment of Native converts, will be found on another page. Among the numerous brief speeches of the departing missionaries that of Mr. Douglas, a Cambridge man and Sunderland curate, going to Tinnevely, was especially



noticeable. He compared the meeting to that "touch of elbow" which soldiers are said to feel such a strength to them on the battle-field; and he quoted some words spoken at Ridley Hall by a missionary: "If there were more abiding in Christ, there would be less abiding in Britain." Another feature of the meeting which will be remembered was Canon Girdlestone's comprehensive commendatory prayer, and the singing of the last hymn, "God be with you till we meet again," a pathetic farewell word which touched many hearts.

SOME few alterations will have to be made in the list of missionaries published in our last number. The Rev. J. H. and Mrs. Bishop were, to their deep regret, forbidden by the Medical Board at the last moment to return to India this year. On the other hand, three or four of those who were likely to be kept back will probably sail after all. The Rev. A. Manwaring, at all events, is returning to Bombay, and the Rev. A. A. Parry is proceeding to the same field. A new name has to be added, that of Miss Hester Campbell, who was accepted as an honorary missionary for Palestine just in time to be included in the Dismissal, though not on the printed list. And the Rev. D. J. McKenzie will take a wife out with him.

On another page will be found a series of reports of the Valedictory Meetings in the Provinces. They have indeed been of a very remarkable character. At most of the places the largest hall available was crowded; a high spiritual tone prevailed; hymns and prayers superseded complimentary votes of thanks and the like; and hearty freewill offerings covered all expenses.

At each centre the band of missionaries was accompanied by a representative of the Society to introduce them. Mr. Wigram took Cheltenham, Gloucester, Southampton; Mr. Baring-Gould, Derby, Leeds, Hull; Mr. Stock, Bath, Bristol, Salisbury, Cambridge, Kensington; Mr. Percy Grubb, Southsea; Mr. Sutton, Birmingham, Manchester, Leamington, Coventry; Mr. R. Williams, jun., Dorchester; Archdeacon Long, Sunderland.

At the Valedictory Meeting of the Society for Promoting Female Education in the East, the following missionaries returning to the field were taken leave of:—Miss Bland, for Agra; Miss Lee, for Nazareth; Miss Martin, for Bethlehem; and the following new ones: Miss E. Eger, for Multan; Miss C. Lambert, for Fuh-chow; Miss Vansittart, for Julfa, Persia; Miss L. Townsend, for the Galilee Village Mission.

At the Valedictory Dismissal of the Church of England Zenana Society, on October 4th, the following missionaries were taken leave of:—*Returning*: Miss E. Highton, Miss Gore, Miss Pantin, and Miss Pinniger, to Bengal; Miss Daeuble and Miss L. Daeuble, to Jabalpur; Miss Wauton, to Amritsar; Miss Askwith and Miss Swainson, to Tinnevely; Miss Ling, to Ootacamund. *New*: Miss A. Sampson and Miss Gaskin, to Bengal; Miss L. E. Cooper, Miss Edgeley, Miss Jackson, Miss Worsfold, Miss West, Miss Hetherington, Miss Jones, and Miss Robertson, to the Punjab; Miss Clark and Miss Cotton, to Sindh; Miss Potterton, to Bangalore; Miss Bellerby and Miss James, to Ceylon; Miss F. Johnson and Miss Apperson, to Fuh-chow, China.

THE Rev. T. Walker, of Tinnevely, was, during some part of August and September, suffering from an attack of typhoid fever. His recovery is a great cause of thankfulness.

WE are sorry to hear that the Rev. C. H. Gill, of the Krishnagar Mission, who has been in Australia for his health's sake, has been prohibited by the doctors from returning to work in Bengal.

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WE regret to learn, through a letter from the Rev. R. Clark, that the Rev. F. Lawrence, who went out to the Punjab in 1888, has been very ill from fever, caused by the imperfect condition of the house in which he has been living.

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At the last Durham Examination, held in June last, for which some of the Fourah Bay College men had entered, the following were successful:—S. Brown, senior student, who had previously passed in Theology, passed the Classical portion of Final B.A. Another student, W. W. Macfoy, passed in both Classics and Theology, and the Rev. N. Boston passed in Classics. All three will therefore be entitled to their B.A.

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WRITING on September 3rd, the Rev. E. M. Griffith, of Ceylon, reported a terrible outbreak of cholera at Jaffna. At the time of writing there had been 560 cases, of which 389 had proved fatal, and the epidemic was spreading. Mr. Griffith wrote: "We know not what is before us. At present, I am thankful to say, though deaths have occurred very near to us, only one child has died from it among our Christians. Considering our people number 1157, this is a cause of much thanksgiving. We rejoice with trembling. May I ask you to pray for us, that teachers and taught may exhibit at this time calm reliance on their God and Saviour?"

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THE Bishop-Designate of Travancore and Cochin earnestly desires two University men to go out with him, for the work of Higher Education in connection with the C.M.S. Mission in that part of South India. It is proposed in due course to raise the Cottayam College, which has hitherto been very successful as a High School, to a First Grade College, qualifying its students for the B.A. degree of the Madras University, so that it may become for the Native States of Travancore and Cochin the head-centre of the Missionary Higher Education, and thoroughly efficient for all diocesan requirements. It is of the utmost importance, also, to develop the Mission School, and the work connected with it, in the important town of Trichur, where there is a large community of Brahmins, affording a most important field of labour as yet hardly touched, which can best be approached and influenced by means of education. Two capable men of thorough missionary earnestness are needed at once.

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WE are glad to recognize thankfully, as we have done more than once before, the assistance which the S.P.C.K., through its Foreign Translation Committee, lends to the missionary cause in general, and to the C.M.S. in particular. The last annual report of this section, besides the publication of works in many languages which do not directly concern us, records the printing, either at home or abroad, of works in nineteen C.M.S. languages—in Swahili, Hausa, Tinni, Arabic, Chinese Mandarin, Japanese, Bengali, Hindi, Urdu, Marathi, Kashmiri, Gondi, Tamil, Telugu, Malayalam, Cree, Blackfoot, Tukudh, and Zimshian. These works, as usual, vary considerably in kind, number, and importance, according to the progress of translation in the language, and the requirements of the Missions for which the books are intended. The languages in their earliest stages of literature are Kashmiri, Gondi, and Blackfoot, a grammar in each of

the first two and a dictionary and grammar in the third, the work of our missionaries, the Revs. T. R. Wade, H. D. Williamson, and J. W. Tims respectively, being in process of publication. Zimshian, the language of Metlakatla, has advanced a step further, for the Gospel of St. John, completing the translation of the Four Gospels, and portions of the Prayer-book, are announced in that language. Tukudh has a little wider range of literature, to which a hymn-book is now added. All the others, including even Cree, may be described as languages of some standing, inasmuch as each has quite a list of Christian books translated. The works just added comprise educational material, from alphabets to dictionaries and grammars, portions of the Bible, psalters, prayer and hymn books, tracts (on the Mohammedan controversy and otherwise), and even commentaries, Church histories, and other theological works. These are the publications of last year only.

Besides undertaking the production of these books, which the C.M.S. has long since ceased to do for itself, the S.P.C.K. helps still further, as in past years, by free grants of the works thus published. These grants include many books and tracts in Cree for the use of the Dioceses of Moosonee, Athabasca, and Mackenzie River, and others in Swahili for Frere Town. J. D. M.

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WE have again received from Miss E. S. Elliott the annual specimen packet of her "Christmas Letters," which are admirable, as usual, and in which, now that they are circulated all over the world, we cannot but take special interest. Our readers should apply to Messrs. Hazell, Watson, and Viney, 1, Creed Lane, Ludgate Hill, E.C., for a sample packet. Parishes and districts in which the C.M.S. is worked are generally proved to be those most earnestly tended as regards local visitation and individual care. Where, in town or country, are there not found clergy, district visitors, Sunday-school teachers, and others, anxious to convey bright and helpful Christmas and New Year's greetings in attractive and inexpensive form to those among whom they minister? Right hands and writing hands cannot, however, be multiplied for Christmas time; therefore these Letters, only needing a signature to convert them into individual and personal greetings, will be found to meet the need of the season. They are adapted for men, women, and children: railway men, postmen, Bible and communicant classes, hospitals, infirmaries, &c.; while letters for the blind in Moon's and Braille's types represent a new departure on the part of the Mission.

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ALL friends will be heartily welcome at the Gleaners' Union Anniversary meetings at Exeter Hall on November 1st. It is arranged that Sir John Kennaway presides in the afternoon and the Bishop of Bedford in the evening. The Conference will be opened by a devotional address by the Rev. S. A. Selwyn, after which it will be open, and we hope that many friends will tell of their experiences in working the Union. At the evening meeting the chief speakers will be the Rev. E. A. Stuart, of Holloway, and the Rev. Henry Sutton, of Birmingham. We have no men in the country who are more appreciated as speakers at C.M.S. meetings. The foreign field will be represented by Dr. Pruett, who has just come back from East Africa, and we hope also by Mr. Graham Wilmot Brooke, who is expected in England immediately. The closing address will be given by the Hon. and Rev. W. Talbot Rice. The Conference will be at 3 p.m.; and the Meeting at 7 p.m., not at 7.30, as previously announced.

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WE heartily wish great success to the Sale of Work organized by the Ladies'

Home Mission Union in connection with the Church Pastoral Aid Society, which is to be held at Westminster Town Hall on November 20th to 22nd. We say this especially because the Sale was to have been held last spring, and was postponed in order not to stand in the way of the C.M.S. Sale at Kensington.

#### NEW PUBLICATIONS.

Will our friends please note the following new issues by the Society:—

(1) *Notes on China and its Missions*, by Miss C. F. Gordon-Cumming. A pamphlet on the Country, People, and Mission work amongst them. Price 3d.

(2) *Notes on Ceylon*. A pamphlet of similar design to No. 1; also by Miss Gordon-Cumming. Price 2d.

(3) *The C.M.S. Sheet Almanack for 1890*. With twelve pictures illustrative of scenery in some of the C.M.S. Missions; a text for every day, &c. Price 1d.; 6s. per 100 to the clergy and friends of the Society; a reduction in price if larger numbers be taken. Intending localizers of a Parish Almanack should send for a free specimen copy.

(4) *The Story of a Missionary Penny*. A booklet for children. Price 1d.

(5) New editions of the pamphlets on the Society's Tinnevely and Persia Missions. Price 1d. each.

(6) The C.M.S. Cycle of Prayer on a small card, free.

(7) Two Occasional Papers for free distribution, viz. *Success and Expenditure*, by the Rev. W. R. Blackett, and *A Gleaning from Africa*, by Mr. A. M. Mackay.

Also to be ready early in November, the C.M.S. *Pocket Book and Diary* for 1890, price 1s. 4d.; and the C.M.S. *Pocket Almanack and Kalendar*, containing the same information as the Pocket Book without the Diary, price 3d.

Also in preparation, two *Services of Song*. One on Dr. Krapf, the Pioneer Missionary in East Africa, and the other founded on a Story of Native Life in Travancore. The connecting Readings are by a well-known lady friend and worker of the C.M.S., and the Music has been arranged by her and Mr. Livesey Carrott, Organist and Choir-master of St. James's, Holloway. Both, it is hoped, will be ready early in November.

In addition to the above-mentioned, the Society will publish, on November 1st, the first of a series of *Monthly Letters* on its Missions. These Letters are written with a view to their being useful for reading from the Sunday-school desk, or in the Sunday-school class, or for distribution among the young. The first Letter will be on CHINA. Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free.

We shall be glad if friends who have done with their C.M.S. Reports for this year would kindly send them to the Society's House, Salisbury Square. Both kinds, that is, with and without the contribution lists, are needed. Our supply has quite run out.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the many hearty Valedictory Meetings held in the past month. Prayer for a still greater awakening of missionary interest in all classes.

Prayer for the missionaries now on the voyage out, or about to sail.

Prayer for the Rev. J. Barton, the work before him in Tinnevely, the family and parish he leaves behind. (P. 697.)

Prayer for Bishop Crowther and the Niger Mission, in view of plans now under consideration.

Prayer for Calcutta (p. 665), Fuh-Ning (p. 669), Jaffna (p. 703).

Thanksgiving for the news from East Africa. Continued prayer for the brethren, and for the Native Christians in Uganda.

## HOME WORK OF THE SOCIETY.

**Cromer.**—The sixty-fifth Anniversary of the Cromer and East Norfolk Branch of the Society was held in the Girls' School on Monday evening, September 23rd, the chair being taken by Sir T. Fowell Buxton, Bart., Treasurer of the Society. The Vicar (the Rev. F. Fitch) read the financial statement, from which it appeared that 467*l.* 9*s.* 9*d.* had been remitted to the Society during the past year, as against 520*l.* 5*s.* 5*d.* for the previous year, which reduction was due to the fact that in the larger amount the sum of 90*l.* was included as a donation towards the memorial church to the late Bishop Hannington. In the Sheringham Branch of the Association there was a decrease, but Overstrand and Sidestrand showed an increase. The Rev. B. Baring-Gould then addressed the meeting, and referred to the late Winter Mission in India, in which he took part.

**Eastbourne.**—Sermons in aid of the Society were preached on Sunday, September 8th, at St. Mary's, Holy Trinity, St. Paul's, and All Saints' Churches, by Archdeacon Hamilton, the Revs. H. E. Perkins, T. Moore, S. L. Dixon, and J. Robertson. Major-General Hutchinson presided at the Annual Meeting, held at the Town Hall, on Monday afternoon. The Rev. W. A. Bathurst referred to the sermons of the previous Sunday: the total collections at these four churches for this year was 138*l.* 0*s.* 11*d.*, while last year the total was 139*l.* 12*s.* 2*d.*, a small amount under, but almost a balance. The Chairman then briefly addressed the meeting, after which addresses were given by the Rev. H. E. Perkins (missionary from the Punjab) and Archdeacon Hamilton (missionary from West Africa).

**Guernsey.**—The seventy-first Anniversary of this Association was held on August 11th and following days. Sermons were preached in the Churches of Holy Trinity, St. James, St. John, St. Saviour, and the Forest. The Deputation consisted of the Rev. A. W. Cribb (Vicar of St. Thomas's, Stepney, formerly missionary in China) and the Rev. S. A. Pelly (Assoc. Sec. for Wales). On Monday evening the General Meeting was held in St. Peter Port Sunday-school, under the presidency of H. S. Thomas, Esq. (retired Indian Civil Service), who, after a residence of upwards of thirty years in Madras, bore the most encouraging testimony to the labours of the missionaries of the Society, and the blessed effects of their labours among the Natives of India. The Rev. N. Cathcart (Local Sec.) read the Treasurer's report, which showed the receipts for the year ending December, 1888, to be 372*l.* 1*s.* 3*d.* The meeting was then addressed by the Deputation. On Tuesday evening the meeting of the Juvenile Association was held, when Mr. Cribb gave the address. The same evening Mr. Pelly addressed a meeting in Alderney, under the presidency of the Rector, the Rev. J. Le Brun. On Wednesday evening meetings were held in St. Martin's, Guernsey, under the presidency of the Rector, the Rev. C. Robinson, who warmly advocated the claims of the Society. The Treasurer (J. R. Tardif) read the parochial report. The other speakers were the Revs. L. Seichan, N. Cathcart, and A. W. Cribb. The Chairman, the Treasurer, and Mr. Seichan addressed the meeting in French. The same evening there was a meeting in St. Saviour's, when the Rev. J. H. Hazell, of Walworth, presided, in the absence of the Rector, the Rev. J. H. Bibby. On Thursday evening a meeting was held in St. Sampson's, under the auspices of the Rector, the Rev. A. E. Carey; and on Friday evening at St. John's, the Vicar, the Rev. H. Clark, presiding, and the Deputation being the speakers. Sermons were preached in the Island of Sark the Sunday previous by the Vicar, the Rev. C. Vermeil. N. C.

**Lowestoft.**—On Sunday, September 8th, services were held in the Parish Church, St. John's, and Christ Church, on behalf of the Society, and on Tuesday afternoon a meeting was held at the Public Hall, presided over by the Rev. E. W. S. Kingdom, Vicar of Christ Church. The report was read by Mr. R. S. Welchman, from which it appeared the gross receipts for the deanery were 321*l.* 13*s.* 5*d.* The Rev. B. Baring-Gould then addressed the meeting, showing more especially the difficulties in the way of the evangelization of the heathen.

The Rev. J. Bates, from China, also spoke. In the evening another meeting was held in the same place, E. W. Fowler, Esq., presiding; the Revs. B. Baring-Gould, J. Bates, and others being the speakers.

**Newport, I. W.**—The Annual Church Missionary Day in connection with St. John's, Carisbrooke, this year was September 3rd. The chief speaker at the meetings was Dr. Thornton, Bishop of Ballarat. The proceedings began with a prayer-meeting at 10.15, at which the Vicar gave a brief exposition of Acts i. 1-8. A Conference followed at 11.15. The Rev. B. Maturin, Vicar of Lymington, read a portion of Acts xvi., and spoke upon St. Paul's vision of the man of Macedonia. The first subject to be spoken upon was "How to deal with the Native Races of India, &c." The Rev. H. G. Thwaites introduced it with some general remarks, after which the Bishop of Ballarat gave a most able and interesting account of the Australian aborigines, and of the means adopted for Christianizing and civilizing them. The Rev. J. C. Ince, formerly a chaplain in India, bore testimony to the vigour and variety of the work of the C.M.S., and described the change produced among the Santals by the Gospel. The Rev. J. Bailey, Vicar of Holy Trinity, Cowes, read a useful paper upon "Home Organization," which was the second subject on the programme; but there was no time for it to be discussed.—At 3 p.m. there was divine service in the church. The prayers were read by the Rev. Dr. Coleman, Vicar of Wootton, and the Rev. C. R. Dawes, of Portsea; and the lessons by Archdeacon Haigh and the Rev. E. Boucher James. A striking sermon was preached by the Bishop of Ballarat from Acts xiii. 47. He impressed on his hearers the magnificent opportunities given to the English-speaking peoples for bringing light and salvation to the nations, through the commanding position given to them and their empire among the nations of the earth.—At six a good number of children assembled in the hall for the juvenile meeting, which was addressed by the Bishop, and also by the Rev. A. N. C. Storrs, a son of the Vicar of Sandown, and who is going out as a missionary to Tinnevely. It is a bit of encouragement that five fresh missionary boxes have been issued to children as a result of that meeting.—In the evening the adult meeting was held in the Leigh Richmond Hall, when the Bishop spoke again. Brief addresses were also given by Mr. F. Stratton and the Rev. A. L. Bickerstaff. About 11*l.* was collected for the C.M.S. during the day.

**Norwich.**—The Annual Meetings of the Norwich Association of the Society were held on Tuesday, September 24th, in St. Andrew's Hall. The Bishop presided at the morning meeting. The Deputation consisted of the Rev. B. Baring-Gould, Central Secretary, Mr. Sydney Gedge, M.P., and the Rev. J. Bates, missionary from Mid-China. About forty of the clergy of the city and county occupied seats on the platform. The report of the Norfolk Association was read by the local secretary, the Rev. Canon Ripley, which stated that the Rev. C. C. McArthur had retired from the post of Association Secretary, which he had filled since 1869. During those twenty years he had done much to promote the growth of a missionary spirit in the county. His successor was the Rev. H. H. Streeten. Amongst the new missionaries going forth were two Norwich men, Mr. Hoare, who had been appointed to the Punjab, and Mr. Abigail to Sindh. The amount contributed last year to the Society from Norfolk and Norwich was 4177*l.* against 4058*l.* in 1887. Seventeen districts showed an increase; twelve had returned less. The Chairman delivered an interesting address, showing the encouraging progress made in the Society's work during the last half-century, Mr. Gedge, M.P., spoke at some length on the duty of individuals and of churches to support Missions for the conversion of the heathen. The Rev. J. Bates, in an able speech, reported that in China there had been progress all along the line. The Rev. B. Baring-Gould made a special point of the evidence of the great change which was coming over the people of this country in relation to Foreign Missions, and added that the Society was in need of further support in order to obviate a deficiency next year of 6000*l.*, arising from the additional demands on its funds through the increase in the number of workers in the mission-field.

**Wales.**—A series of sermons and meetings were held in the month of

September in the various parishes on the coast of North Wales, from Rhyl to Carnarvon inclusive. The Deputations were the Rev. T. T. Smith (Assoc. Sec.) and the Rev. W. Banister, missionary from China. Very interesting and well-attended meetings were held at Llandudno and Carnarvon, the former presided over by Lord Mostyn, and the latter by Sir Llewelyn Turner. It is earnestly to be hoped that this effort will stir up the people of North Wales to take greater interest in missionary work. A. E.

### THE VALEDICTORY MEETINGS IN THE PROVINCES.

We have received the following reports of the Special Valedictory Meetings held in some of the provincial towns:—

**Bath.**—The largest gathering at any meeting since the F.S.M. in 1886, filled the Tea Room at the Assembly Rooms at Bath on the occasion of the "Farewell Meeting," on October 7th. Local interest was considerably raised by the fact that two of the outgoing missionaries were personally known in Bath; the Rev. J. W. Fall having been for two years curate in Walcot, and the Rev. J. C. Pavey having assisted for a short time at the Abbey during the present year. A large number of clergy were on the platform. In the absence of the Rev. Canon Brooke through indisposition, the chair was occupied by the Rev. E. A. Eardley-Wilmot, Rector of Walcot. Five missionaries were present; the Revs. H. K. Binns, J. I. Pickford, J. W. Fall, C. W. Thorn, and J. C. Pavey. They were suitably introduced by Mr. Eugene Stock, and were commended in prayer to God by the Revs. H. Bothamley, Angus Clerk, and W. T. H. Wilson. Each in turn spoke some earnest and stirring words. They were then addressed lovingly and faithfully by the Rev. Prebendary Harford, and the meeting was closed with prayer by the Rev. P. W. G. Filleul. The collection amounted to 14*l.* 12*s.* 6*d.*

On Friday evening the monthly missionary meeting of the Walcot Parochial Association was held, when a crowded meeting took a more personal farewell of the Rev. J. W. Fall, who goes out from among them to take up the Vice-Principalship of Trinity College, Kandy. E. E.-W.

**Birmingham.**—The Farewell Meeting was held on Tuesday, October 8th, in the large Lecture Hall of the Midland Institute, the chair being taken by the Rev. Canon Wilkinson, D.D., who was supported by a large number of the clergy of the city and neighbourhood. The large hall, which holds upwards of 1000 people, was filled in every part, and a considerable number of people stood throughout the meeting. After a hymn the Rev. P. E. Wilson, Rector of All Saints', Birmingham, read Isaiah xxxv., and prayer was offered by the Rev. C. G. Baskerville. The Chairman then opened the meeting, and called on the Rev. H. Sutton, Vicar of Holy Trinity, Bordesley, and late Central Sec. of the Society, who introduced the missionaries present by a brief account of their several spheres of labour. The missionaries were the Revs. J. Buckley Wood, F. B. Gwynn, T. R. Waltenberg, H. M. Eyton-Jones, and F. E. Walton, each of whom briefly addressed the meeting. The Rev. H. E. Perkins, who had been expected as one of the party, was unavoidably prevented attending the meeting. After the missionaries had spoken, another hymn was sung, and prayer was offered by the Rev. J. W. Mills. An address to the missionaries was then delivered by the Rev. W. Eliot, who founded his remarks on "Go in this thy might" (Judges vi. 14). The concluding prayer was then offered by the Rev. F. S. Webster, and the meeting was brought to a close. The interest felt in the meeting by the friends of the Society was well maintained throughout, very few of the large number present leaving the hall until the close of the proceedings. It is confidently hoped that by God's blessing this new departure may revive and deepen the interest taken in missionary work in the city and neighbourhood of Birmingham. A collection was made at the close, amounting to 15*l.* 16*s.* 10*d.*

**Bristol.**—A Valedictory Dismissal Meeting was held in the Victoria Rooms, Clifton, on Monday evening, October 7th, under the presidency of the Rev.

Horace Meyer, M.A., Vicar of Christ Church, Clifton. After prayer by the Rev. T. G. Luckock, M.A., Vicar of Emmanuel, Clifton, Mr. Eugene Stock, the Editorial Secretary, gave a short address, and introduced the Revs. H. K. Binns, of East Africa, and J. I. Pickford, of Ceylon, who were returning to their spheres of labour. When these two missionaries had spoken there was an interval for silent prayer and a hymn, after which Mr. Stock introduced four who were going out for the first time; viz. the Revs. W. J. Abigail (Punjab), J. W. Fall (Ceylon), J. C. Pavay (Telugu Country), and C. W. Thorn (Western India), each of whom briefly addressed the meeting. Silent prayer was again offered, and then the missionaries (who all earnestly solicited the prayers of God's people at home) were addressed by the Rev. F. Bishop, Vicar of St. Andrew the Less, Clifton, and commended in prayer to Almighty God by the Rev. W. Hazeldine, Vicar of Temple Church. The hall was well filled with an audience of from 1200 to 1400 people, and a choir of about sixty members and friends of the Society led the singing, and also sang missionary hymns for half an hour before the meeting. A collection of about 30*l.* was made. The local expenses were 12*l.* or 13*l.*

J. W.

**Cambridge.**—On October 14th, a Valedictory Meeting of University men was held at 6.30 p.m. in the Henry Martyn Memorial Hall, which was largely attended. The Rev. H. C. G. Moule, Principal of Ridley Hall, presided. Eight missionaries spoke, all Cambridge men, viz. the Revs. H. D. Williamson, A. J. Shields, J. A. Robinson, I. W. Charlton, J. W. Fall, J. Hind, H. M. Eyton-Jones, and A. N. C. Storrs; also the Rev. R. Lang and Mr. Stock. This was a very solemn occasion.

Simultaneously, the great Annual C.M.S. Tea was being held in the Guildhall, and at the meeting which followed the Hall was crowded in every part, both "town" and "gown" being largely represented. Dr. Perowne, Master of Corpus, presided. The Rev. H. C. G. Moule, Principal of Ridley Hall, presided. Eight missionaries spoke, all Cambridge men, viz. the Revs. H. D. Williamson, A. J. Shields, J. A. Robinson, I. W. Charlton, J. W. Fall, J. Hind, H. M. Eyton-Jones, and A. N. C. Storrs; also the Rev. R. Lang and Mr. Stock. This was a very solemn occasion.

Next morning, at 8 a.m., the Holy Communion was administered by the Revs. J. Barton and H. C. G. Moule at Trinity Church.

**Cheltenham.**—Great interest was excited in Cheltenham by the Valedictory Meeting. It was the first meeting of the kind in the town, and we hope it will not be the last. The Assembly Rooms were quite full. The meeting was entirely of a spiritual and devotional character, and was marked throughout by deep feeling and sympathy. The addresses of the missionaries were warmly appreciated by the audience, and the Rev. G. P. Griffiths closed with a farewell address, which touched all hearts. Canon Bell was in the chair. The only expense was the hire of the rooms, and the collection was 3*l.* 16*s.*

PERCIVAL SMITH.

**Derby.**—The Farewell Meeting took place on Oct. 8th, when, owing to the interest excited, St. James's Hall was crowded, and not a few were unable to find room. This was in great measure due to the fact that it was a *real farewell*, for most of the departing missionaries were connected with Derby. The chair was occupied by C. E. Newton, Esq., who has given two of his daughters to work for Christ in Palestine—one of them in connection with C.M.S., but at her own charges. The Rev. D. J. Mackenzie has been for nearly two years Curate of Christ Church, Derby, and is to be married to Miss Askwith, the Vicar's sister; and the Rev. H. J. Hoare has also persuaded a Derby lady to join him in due time in the mission-field. The Rev. C. H. Stileman is a nephew of Canon Carr, of Holbrook, Derby, whose son, the Rev. E. S. Carr, though not able yet to return to Tinnevely, was also present. The other two missionaries were the Rev. H. Tugwell and Dr. B. Van Someren Taylor. The meeting was preceded in the morning by the Conference of the Derbyshire C.M. Union. The Farewell Meet-



ing was, as will be readily understood, of a deeply interesting character. The Chairman in a few hearty words bade the missionary bands God-speed. Speaking of his own personal interest in Palestine and the work there, he suggested that a Medical Mission was much needed at Hebron. The Rev. B. Baring-Gould introduced the different groups of workers to the meeting with much skill and kindness—speaking of the work to which they were going, and recommending them to the prayers of the church. The brief addresses in response were all of them appropriate. The meeting was throughout devotional in spirit. Many hearts will go forth in prayer for those whose mission they thus shared, and it cannot be doubted that the missionary cause will be much quickened in the town and neighbourhood. A collection was made at the close amounting to 10*l.* 3*s.*

**Gloucester.**—On Tuesday evening, October 8th, the Farewell Meeting of Missionaries was held, under the presidency of the Bishop. The Rev. F. E. Wigram introduced the following missionaries to the meeting:—The Revs. H. K. Binns, J. I. Pickford, W. J. Abigail, J. C. Pavey, J. W. Fall, and C. W. Thorn. A feeling of deep solemnity characterized the whole proceedings. Almost all the parochial clergy of the city were present, and words uttered in all the fervour of devotedness to the Lord Jesus Christ found a response in the hearts of the audience. Truly it was good to be there! The right rev. chairman, with strong expressions of admiration of the C.M.S., received the missionaries with the most sincere cordiality. Mr. Wigram introduced them in two groups—those who were returning to their old spheres, and those going out for the first time. At the close of the meeting a valedictory address was given by the Rev. Canon Parker, brother of the late Bishop Parker, with whom Mr. Binns, one of the missionaries returning to East Africa, had been associated during his too-short episcopate. Canon Parker's words were uttered with much emotion, and a happier selection of one to address the missionaries could not have been made. This gathering has called forth much prayer, and these devoted servants of the Lord will be followed by a constant remembrance of them at the throne of grace. The meeting was opened and closed by prayer, and the hymns supplied by the Parent Society were most heartily sung. Who can doubt for a moment that this new departure of thus visiting the provinces is an inspiration of the Holy Ghost? The numbers present were about 500, the local expenses 2*l.* 2*s.*, the collection 8*l.* 12*s.* 6*d.* G. JAMES.

**Kensington.**—This Meeting, on October 15th, was the only London gathering of the kind. It was arranged by the energetic Secretaries of the Kensington Rural Deanery C.M. Association, the Rev. H. Stapleton and Mr. A. R. Pennefather. The large hall was well filled. The Rev. H. W. Webb-Peploe presided, in the unavoidable absence of the Vicar of Kensington. The Rev. Dr. R. Thornton offered the opening prayers, and the Rev. G. R. Thornton gave a short address of welcome to the missionaries, who were then introduced to the meeting by Mr. Stock, viz. Dr. B. Van Someren Taylor, and the Revs. H. E. Perkins, H. J. Hoare, and E. B. Beauchamp. The Chairman then gave a powerful closing address on "We preach Christ crucified."

**Leeds.**—The meeting here was held on Monday, October 7th, in the Church Institute, when the following missionaries were taken leave of:—The Revs. C. J. F. S. Symons (Mid-China), H. Tugwell (Yoruba), C. H. Stileman (Persia), H. J. Hoare and D. J. McKenzie (Punjab and Sindh), and Dr. B. Van Someren Taylor (South China). The chair was taken by T. Harrison, Esq. After prayer and the reading of Isaiah xxxv. by the Rev. H. E. Eardley, Assoc. Sec. for Yorkshire, the Rev. B. Baring-Gould, the Central Sec. of the Society, introduced the missionaries, earnestly asking all present to remember them in prayer; to remember the isolation of the work and the great need of prayer on their behalf. After this each spoke in turn, all dwelling on the joy they experienced in having

made missionary work their choice. The Rev. T. S. Fleming closed with some very encouraging words of exhortation and with prayer. Owing to very wet weather, the attendance was thin; but great interest was shown by those who were present, and all found it a pleasant and profitable meeting. A collection was taken of *4l. 17s. 10d.*, which more than covered the local expenses.

**Salisbury.**—Two most successful meetings were held in the new County Hall, Salisbury, on Wednesday, October 9th, to take leave of five of the missionaries who will leave England shortly. For some weeks previous special prayer had been offered for God's rich blessing to rest upon all the proceedings. Large poster bills announcing the meetings were placarded throughout the city, and a smaller bill left in every house, whilst private invitations had been sent to all the neighbouring clergy and their friends.

At the afternoon meeting over 500 were present. The Lord Bishop of Salisbury presided, supported by the Rev. E. N. Thwaites (Hon. Sec. for Salisbury), Dr. Burgess (of Devizes), the Rev. Henry Trotter (of Trowbridge), the Rev. E. Duke (of Lake House), Archdeacon Sowter (of Weymouth), the Mayor of Wilton, and other of the clergy and leading citizens. The Bishop gave a sympathetic address, heartily welcoming the missionaries to Salisbury, especially referring in most loving terms to the Rev. A. N. C. Storrs, who was ordained by his lordship, and whose labours in the diocese he had greatly valued. Mr. Eugene Stock (Editorial Sec.) briefly introduced the following missionaries:—the Rev. H. D. Williamson, returning to the Gond Mission; the Rev. I. W. Charlton, going out to North India; the Rev. A. N. C. Storrs, going out to Tinnevely; the Rev. E. Leversuch, going out to Sierra Leone; and the Rev. J. Hind, going out to Japan. Each in turn spoke a few impressive words, dwelling on the high honour of being called to missionary labour, pleading for more help in the foreign fields, and the great need of constant prayer at home for missionaries.

Between the meetings tea was provided by the Rev. E. N. and Mrs. Thwaites in the Maundrel Hall (which had been tastefully decorated), to give an opportunity for individual conversation with the missionaries. About two hundred accepted their invitation.

The evening meeting was attended by nearly 900 people, the large and beautiful hall and gallery being filled wherever seats could be found. The Rev. E. N. Thwaites presided, and after a few hearty words of welcome, called upon Mr. Eugene Stock to speak, and then to introduce the missionaries. Each one spoke very earnestly, and all were listened to with deep attention. The presence of God's Spirit was realized at both meetings, which were very solemn. A choir of 100 voices led the singing of the special hymns, which were taken up most heartily. The collections amounted to *23l. 13s. 3d.*

**Southampton.**—On Friday, October 11th, a Valedictory Meeting was held in this town, combined with the quarterly meeting of the South Hants Church Missionary Union. There were two deeply interesting gatherings, at 3.30 and at 7. The addresses given by the missionary brethren were of a most touching nature, and the attention of the audience was riveted upon the speakers' words. Some hundreds of persons were present on each occasion, and the clerical body was very fairly represented. The Bishop of Guildford would gladly have been present, but his lordship was prevented by unavoidable engagements. The collection was *12l. 12s.*

R. HUGHES.

**Southsea.**—The Farewell Meetings here will not be easily forgotten; since the February Simultaneous Meetings we have had none to compare with them. They were held on Tuesday, October 8th, and, in spite of very boisterous weather, nearly, if not quite, 300 gathered together at each meeting, and as the evening company differed considerably from that in the afternoon, we may say that about 500 people assembled during the day to wish "God-speed" to the departing missionaries. It was not known when the date was arranged that the Diocesan Conference would

be on the same day. This took away several of the borough clergy, and some from Fareham and the Isle of Wight, who would otherwise have been with us; yet at both meetings there was a very fair attendance of clergy.

The Afternoon Meeting took place in the Portland Hall. R. C. Hankinson, Esq., President of the Hampshire Church Missionary Prayer Union, presided. The beautiful and very suitable hymns were taken up most heartily, the singing being led by a voluntary choir of nearly fifty voices, which had previously practised them well. The Rev. H. P. Grubb introduced the missionaries, in three groups, in a few most appropriate and hearty words. The Indian group, consisting of the Revs. H. D. Williamson, A. N. C. Storrs, and J. W. Charlton, replied first; then the Rev. J. Hind, for the Japan group; and lastly came the Rev. F. Burt and Mr. Douglas Hooper, the group for Eastern Equatorial Africa. As each one finished his address the Chairman, for the meeting, shook him very heartily by the hand. After all had spoken they were addressed by the Rev. J. S. Blake, Vicar of St. Jude's, Southsea, and were then commended to God in prayer.

The Evening Meeting was held in St. Saviour's Schoolroom. Major-General Stirling, C.B., presided, and the Rev. H. Lindsay Young gave the address, a very choice one, on the love of Christ and its constraining power. The presence and power of the Holy Ghost were very especially felt in the evening meeting. It lasted from 7.30 to nearly ten o'clock, and then no one seemed wearied. We are most thankful for the men who were sent to us. To their number we added one other, Mr. Douglas Hooper, who spoke with much feeling, and whose words evidently went home to many hearts. But all spoke so earnestly and with such spirituality, and appealed so fervently and touchingly for more labourers, that they have left an excellent impression of the Society and its work. One clergyman who was present afterwards wrote, "What a delightful meeting last night! I felt so refreshed." Praise the Lord! so did many more.

There was no pressing for money—it was merely announced by the Chairman at each meeting that there would be plates at the door to receive contributions towards expenses; 9*l.* 5*s.* 9*d.* was the total. Altogether, as we think of last Tuesday's meetings here, we can only thank and praise the Lord for His goodness, beseeching Him to bring out of them great and lasting and very blessed results, to the glory of His great name. F. BALDEY.

**Sunderland.**—The meeting here, the first of the Valedictory Meetings this year, was held on the evening of Tuesday, October 1st, and is described as "one of the most solemn and interesting" ever held in that city. The Great Hall was crowded in every corner, many having to stand all the evening. Sixty or seventy clergy were present, including some who are never seen at ordinary C.M.S. gatherings. Bishop Sandford was in the chair, and Archdeacon Long, in the unavoidable absence of Canon Tristram from indisposition, introduced the outgoing missionaries. The meeting was opened with prayer by the Rev. — Secker. Each missionary spoke with the true ring, humbly and yet joyously, and as each one concluded the Bishop rose and solemnly assured him of the sympathy and prayers of the Church of Christ on his behalf in a few earnest, well-chosen words, expressing just what each one desired. This was most touching and impressive. Then came a space for silent prayer, followed by a hymn and the collection. Then the address, from the Rev. H. E. Fox, who took as his theme, "What shall we pray on their behalf?" which question he answered by referring his hearers to the prayers of the great missionary for his converts at Ephesus, Philippi, and Colosse, showing how he prayed that they might have *love, wisdom, holiness, and power*. At the conclusion of the address, Canon Scott-Moncrieff closed the meeting with a few earnest words of prayer.

[Up to October 19th, we have received no reports from Coventry, Dorchester, Hull, Leamington, Manchester; and Liverpool was to come off a few days later.]

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 1st, 1889.*—Miss Hester E. S. M. Campbell was accepted as an Honorary Missionary of the Society for Palestine.

On the retirement of the Rev. H. C. Squires from the Western India Mission and his acceptance of the Rectory of St. Peter-le-Bailey, Oxford, the Committee resolved that they could not allow Mr. Squires' retirement from the Western India Mission, with which he had been associated for nineteen years, to pass without putting on record their affectionate sense of the great value of the services he has rendered to the Society's cause in Western India in the several positions which he has successively held in that Mission. They would also express their thankful appreciation of his faithful and judicious advocacy of Protestant and Evangelical principles, and they would express their earnest hope and prayer that the presence and blessing of God may now more than ever be with him in the very important sphere to which He has called him in Oxford.

*Committee of Correspondence, October 8th.*—On letters being read from the Rev. Dr. Hodges, Bishop-Designate of Travancore, and the Rev. E. Sell, Madras Secretary, on the question of higher education in India, the Committee concurred in the desirableness of gradually raising the standard of the Cottayam College to F.A. and B.A., and that in view of this, and of the return home of the Rev. C. A. Neve next spring, and of the Parent Committee's recent action regarding educational work in Trichur, cordial sanction be given to the Bishop-Designate of Travancore and Cochin making an appeal for two University educational men to accompany him to the Mission.

It was resolved that the Rev. A. Manwaring be permitted to return to the Western India Mission this year.

*General Committee, October 14th.*—The Committee had the pleasure of welcoming the Right Rev. Bishop Crowther, who had come to England at the Committee's invitation to confer on certain matters connected with the Niger Mission. The Bishop was addressed by the Chairman, Mr. Henry Morris, and the Honorary Clerical Secretary, and special prayer was offered for the Bishop and his work by the Ven. Archdeacon Richardson.

The Committee took leave of the Revs. J. G. Deimler, A. Manwaring, and A. A. Parry, proceeding to Western India. The Instructions of the Committee were delivered by the Rev. W. Gray, and the Missionaries having replied, they were addressed by the Rev. A. Oates, and commended in prayer by the Rev. U. Davies.

On a letter from the United Committee on the Native Races and Liquor Traffic, suggesting that the Society memorialize Lord Salisbury on the subject, in view of the proposed International Conference on African matters to be held in Brussels in November, the Committee resolved that the Secretaries be instructed to prepare two memorials, and to submit the same to Lord Salisbury, urging that full attention may be given thereat to the subject of the demoralization of Native races by the liquor traffic.

The Secretaries reported the death of Bishop Mackarness, V.P. The Committee directed that an expression of their respectful sympathy should be sent to the relatives of the late Bishop.

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## NOTES OF THE MONTH.

### ORDINATIONS.

*N.-W. America.*—The Rev. R. Inkster to Priest's Orders, by the Bishop of Saskatchewan and Calgary.—On August 24, at Prince Albert, the Rev. John Badger to Priest's Orders, by the Bishop of Saskatchewan.

*North Pacific.*—On September 1, Mr. A. E. Price to Deacon's Orders, by the Bishop of Caledonia.

### DEPARTURES.

*West Africa.*—The Rev. E. Leversuch, Miss H. Bisset, and Miss E. Dunkley left England on October 19 for Sierra Leone.

*Yoruba.*—The Rev. J. B. and Mrs. Wood, the Rev. S. S. Farrow, and Miss M. Tynan left England on October 19 for Lagos.

*Egypt.*—The Rev. W. F. and Mrs. Connor and Mrs. Harpur left Marseilles on October 11 for Cairo.

*Palestine.*—The Rev. C. H. V. and Mrs. Gollmer, the Misses E. Armstrong, E. Newton, and E. C. Wardlaw-Ramsay left London on October 10 for Jaffa.

*North India.*—The Rev. I. W. and Mrs. Charlton left England on Oct. 18 for Calcutta.

*Punjab and Sindh.*—The Rev. R. Bateman left Marseilles on Oct. 12 for Bombay.—The Rev. E. Guilford left London on October 10 for Bombay.

*South India.*—The Rev. T. R. and Mrs. Waltenberg left England on Oct. 17 for Madras.

*Ceylon.*—The Rev. E. J. Perry left London on September 18 for Colombo.

*South China.*—The Rev. H. M. and Mrs. Eyton-Jones left England on October 17 for Hong-Kong.—Dr. B. Van S. and Mrs. Taylor left England on Oct. 17 for Fuh-Ning.

*Mid-China.*—The Rev. C. J. F. S. Symons left London on October 12 for Shanghai.

## ARRIVALS.

*Niger.*—The Right Rev. Bishop Crowther left Bonny on September 14, and arrived at Liverpool on October 8.

*Eastern Equatorial Africa.*—The Rev. E. A. and Miss C. Fitch, Dr. and Mrs. Pruen, and Mr. R. P. Reid left Frere Town on Aug. 28, and arrived in London on Sept. 28.

*North India.*—The Rev. W. H. Ball left Calcutta on September 1, and arrived in London on September 29.

*Punjab.*—The Rev. A. E. Day left Peshawar on September 5, and arrived in London on September 29.

*N. W. America.*—Archdeacon Reeve arrived at Liverpool from Fort Chipewyan on October 5.

## BIRTHS.

*South India.*—On Sept. 17, the wife of Rev. W. G. Peel, of a daughter (Bertha Wilmot).

*North Pacific.*—On Aug. 7, the wife of the Rev. A. E. Price, of a daughter (still-born).

## MARRIAGE.

On October 15, at Glasgow, William Briggs, Dharmasala, Punjab, to Allison, second daughter of the late Mr. James Reid, of Edinburgh.

## DEATHS.

*North India.*—On September 7, the Rev. Jacob K. Biswas, of Calcutta.

*South India.*—On August 28, Louisa Anna Maria, infant daughter of the Rev. J. B. and Mrs. Panes.—[No date] The Revs. A. Rasentiram, of the Kongarayakmichi District, and D. Rasentiram, of the Zereb District, Pannseivilei.

*North Pacific.*—On October 14, at Felixstowe, the infant son of the Rev. C. B. Nash.

## Contribution List.

*In the following list of receipts from September 11th to October 10th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

## ENGLISH ASSOCIATIONS.

Berkshire: Loudwater.....	5	0	0
Reading.....	100	0	0
Buckinghamshire: Gerrard's Cross.....	5	17	4
Grandborough.....	1	12	0
Bristol.....	300	0	0
Cheshire: Davenham.....	9	0	0
Cornwall: Lanhydrock.....	4	17	3
Devonshire: Devon and Exeter.....	250	0	0
Dorsetshire: Buckland Newton.....	3	15	0
Burton Bradstock.....	35	3	8
Langton Herring.....	2	6	1
Little Bredy.....	17	2	11
Punccknowle.....	11	0	0
Stalbridge.....	3	11	8
West Compton.....	2	19	2
Essex: Wakes Colne.....	1	14	2
Gloucestershire: Olveston.....	3	13	3
Hampshire: Alverstoke.....	4	0	0
Udridge.....	4	17	1
Fleet.....	52	11	0
Mudford.....	8	8	0
Winchester, &c.....	200	0	0
Isle of Wight: Sandown: St. John's.....	14	1	5
Kent: Beckenham: Christ Church.....	10	2	0
Belvedere: All Saints'.....	8	15	5
Elmley.....	16	0	0
Eltham: Holy Trinity.....	5	6	3
Folkestone: Christ Church.....	9	16	5
Hatcham: All Saints' Juv. Assoc.....	7	7	6
St. James'.....	8	1	7
Maidstone and Mid Kent.....	60	0	0
Shortlands.....	3	17	7
Lancashire: Althwaite.....	9	18	6
Liverpool.....	215	2	8
St. Helen's: St. Paul's.....	1	11	0
St. Thomas.....	4	10	0
Leicestershire: Church Brampton.....	3	5	4
Cottersstock.....	1	5	0
Melton Mowbray.....	31	8	4
Lincolnshire: Boston.....	60	0	0
Grantham.....	10	0	0
Middlesex:			
Coll. at Dismisal of Missionaries:			
St. James' Hall, October 3.....	33	11	7

Hornsey: Christ Church.....	6	18	5
Kilburn: Holy Trinity Mission Room.....	11	0	0
Paddington.....	60	0	0
Spring Grove.....	25	0	0
Tottenham: Ch. Ch., West Green.....	3	15	9
St. Paul's.....	2	18	0
Trent Park: Christ Church.....	13	1	6
West Kensington Park: St. Matthew's.....	6	6	4
Wilkesden, &c.....	8	0	1
Monmouthshire: Trevechin.....	3	7	6
St. James'.....	3	19	0
Usk.....	3	0	0
Northamptonshire: Northampton.....	40	5	10
Northumberland: Norham.....	6	13	3
Nottinghamshire: Clifton.....	1	2	6
Rutlandshire: Uppingham.....	20	7	8
Shropshire.....	67	0	0
Church Aston.....	4	13	2
Longdon-on-Tern.....	5	0	0
Sheriffhales.....	5	0	0
Wellington: Parish Church.....	36	14	8
Wrockwardine.....	6	2	6
Somersetshire: Downside.....	1	10	0
Exmoor.....	4	17	3
Norton Malreward.....	1	18	10
Yatton District.....	9	3	4
Staffordshire: Alstonfield.....	12	8	0
Colwich.....	1	17	3
Coven.....	20	0	0
Milton.....	13	0	0
Patehill.....	8	18	0
Walsall Wood.....	9	3	10
Surrey: Battersea: St. Mary's.....	5	0	2
Blindley Heath.....	5	9	5
Coulsdon.....	6	6	0
Ewell.....	44	0	0
Lingfield.....	6	6	7
Long Ditton.....	7	15	7
Oxted.....	3	12	0
Peckham: St. Mary Magdalene.....	1	0	11
Redhill: St. Matthew's.....	70	0	0
Streatham: Christ Church.....	16	17	6
Tulse Hill.....	2	0	10
West Molesey.....	7	1	6
Sussex: Burgess Hill: St. John's.....	11	3	4
Edburton.....	2	10	0
Heene.....	12	0	0
Horsted Keynes.....	17	17	0
Warwickshire: Arrow.....	2	2	0
Ilmington.....	1	6	1
New Bilton.....	10	3	1
Preston Bagot.....	13	18	9
Weddington.....	3	16	6
Westmoreland:			
Ambleside and Windermere.....	67	7	8
Barbon.....	30	0	0
Grayrigg.....	2	2	0
Kendal.....	5	0	0
Long Marton.....	7	14	4
Wiltshire: West Ashton.....	1	15	6
East Conlston.....	17	6	0
Worcestershire: The Lickey.....	31	0	0
Yorkshire: Aston.....	2	6	0
Burton in Lonsdale.....	4	12	1
North Cave, &c.....	25	0	0
Hampthwaite.....	3	2	9
Kirkby Malham.....	1	18	7
Linton.....	12	0	0
Rylstone.....	7	3	9
Wetherby.....	7	15	7
Wilton.....	26	8	7

## ASSOCIATIONS IN WALES.

Carmarvonshire:			
Llandudno and Deganwy District.....	14	11	6
Penmaenmawr.....	20	0	0
Denbighshire: Abergelle.....	3	18	8
Old Colwyn.....	2	0	0
Radnorshire: Whitton.....	2	11	0

## ASSOCIATIONS IN SCOTLAND.

Balmacara.....	5	14	11
Cally.....	3	10	0

## BENEFACTIONS.

"A Thankoffering, M.B.".....	25	0	0
Banner, Miss E. B., Malvern.....	50	0	0
Bousfield, C. H., Esq.....	100	0	0
Buxton, Dowager Lady, Cromer.....	100	0	0
Charles, Rev. and Mrs. R. H., Dresden.....	15	0	0
Firstfruits, M. G., Brighton.....	5	0	0
Forbes, John, Esq., Castle Forward.....	5	5	0
"From Readers of <i>The Christian</i> ," by Messrs. Morgan and Scott.....	101	0	0
Green, Miss E. A., Leicester.....	10	0	0
Haley, Alfred, Esq., Wakefield, towards outgoing missionaries' expenses.....	25	0	0
Harden, Mrs. J. W.....	50	0	0
Holland, Mrs.....	50	0	0
In loving memory of Caroline, wife of the late Hon. Robert Jones, Montreal, Canada, October 2nd, 1882; Matthew xxviii. 18-20; for catechist in China.....	13	0	0
Jones, Miss.....	5	0	0
J. M. C.....	20	0	0
Maple.....	1000	0	0
M. D.....	5	0	0
Mizpeh, H. M. A. S.....	5	0	0
"Thankoffering—in Memoriam, for training of a lady missionary".....	55	10	0
Tyson, E., Esq., Maryport.....	50	0	0
Gleaners' Union:			
Anonymous, to make Miss Fanny Stubbs a Life Member.....	10	10	0
Thankoffering from a member of the Gleaners' Union.....	10	0	0

## COLLECTIONS.

Cousins, C., and friends ( <i>Miss. Box</i> ).....	1	2	1
Lloyd-Williams, Miss, Nephew's Miss. Box.....	11	6	0
"Pelham Institute Bible-Class, per S. E. Neve".....	2	0	0
Ridler's Hotel, Holborn Hill, Miss. Box, per Mr. Ellis.....	12	5	0
The Paddock, Thetford, Miss. Box, by Mrs. C. H. Reynolds.....	16	9	0

## LEGACIES.

Graham, late Miss Jane, of Folkestone: Extrim, Mrs. C. L. Hookin.....	20	0	0
Robertson, late Anne Elizabeth, of Limehouse: Exor. and Extrim, Rev. F. J. Hobbins and Mrs. J. A. Porcas.....	17	19	1
Smith, late Rev. Henry William, of Maida Va's: Exors., R. Milnes, Esq., and T. Morton, Esq., M.D.....	200	0	0

## FOREIGN CONTRIBUTIONS.

Africa:			
Cape Town: Mowbray: St. Peter's Ladies' Assoc.....	6	0	0
Canada:			
Domestic and Foreign Missionary Society of the Church of England in Canada.....	21	19	2
Italy: Baths of Lucca: English Church.....	7	15	0

## MOOSONEE ENDOWMENT FUND.

By the Bishop of Moosonee.....	200	0	0
Bewes, Mrs. Reg-naid, Compton Gifford.....	5	0	0

## C.M. CHILDREN'S HOME FUND.

Woolley, G. H., Esq., Bryanston Square.....	25	0	0
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## JERUSALEM BISHOPRIC FUND.

Grane, W. J., Esq.....	5	0	0
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## GLEANERS' UNION.

Contributions.....	22	19	11
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

THE  
CHURCH MISSIONARY INTELLIGENCER  
AND RECORD.

DECEMBER, 1889.

VALEDICTORY SERMON,

*Preached at the Special Service at St. Martin's-in-the-Fields, Oct. 3rd, 1889,  
in connection with the C.M.S. Valedictory Dismissal.*

BY THE REV. W. N. RIPLEY, M.A.,  
*Hon. Canon of Norwich.*

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."—*Rom. xv. 30.*



WHEN we reflect on "the remembrance" the Apostle must ever have had of "his own wonderful conversion," of the "abundant visions and revelations of the Lord" vouchsafed to him, of his rapture to the third heaven, and of the way "God always and everywhere made him so wonderfully to triumph in Christ,"—we might suppose that he could have known little of the fears and anxieties, and of the humble self-misgivings of missionaries now; but I think it was not so. He tells the Corinthians that when he stood up to preach it was in "weakness and fear and much trembling," and we see in the text that he was as anxious for the success of his mission as any one here can be, and that he looked forward with the same dread as you do to the difficulties and oppositions he expected to meet with (verse 31). The Lord, indeed, took care to deliver His servant from that self-confidence which would have been fatal, and to teach him that it must be "not I but Christ," "not I but the grace of God which was with me." And he learned so calmly to rely on "all-sufficient grace," that he tells us he grew "to take pleasure in infirmities, in necessities, in persecutions for Christ's sake," because he found that "when he was weak then he was strong."

"I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." I am sure that these words find an echo in every missionary's heart here—are exactly what each one would say to us. And perhaps one blessed result will follow from our solemn gathering here to-day, in that it will quicken among us that spirit of mutual intercession to which the Apostle attributed so much, and from which he expected so much, and that we, whose lot it is to remain at home, shall follow you in prayer, dear brethren, to your respective spheres with a more detailed sympathy, and that you too in your turn will pray more earnestly for those who are sending you

forth, feeling how greatly the success abroad may depend on the spirituality of and on the grace given to the Church at home.

Notice the energy of the Apostle's words: "I beseech you therefore, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye *agonize together with me* in your prayers to God for me." The word, as applied to mutual intercession, is not found elsewhere, though the one half—the prayer of the minister for his flock—is found in the Colossians (iv. 12): "Epaphras saluteth you, always agonizing for you in prayers, that ye may stand perfect and complete in all the will of God." We may be sure that in connection with language such as this, he must be appealing to the two most powerful motives which can influence the Christian's heart—"the Lord Jesus Christ's sake," and "the love of the Spirit."

It is to these two motives then, as actuating the whole life of the missionary, that I desire now to call your attention.

(1) "For the Lord Jesus Christ's sake." Words lightly spoken, but who can fathom all their meaning? "What think ye of Christ?" We think of Him, the Son of God, in the eternal glory, which He had with the Father, before the world was, before the human race had come into existence. Oh, we can measure and understand the distance between the greatest and the meanest of God's works, between the holiest saint and the least of the little ones, who has just begun to believe in Jesus, but we have no line to measure the infinite distance which separates God from man!—yet we believe that He, the Lord Jesus Christ, emptied Himself of His Divine Glory, and was made in the likeness of man, that He might die for us on the cross, and that now our risen and ascended Lord is on the throne of the universe, in such inconceivable Majesty, that even the beloved disciple, when he saw Him, fell at His feet as dead. Oh, to think there is not a believer here, who may not say, "He loved me, and gave Himself for me"! What can be too much to do for His sake, who loves us, and has thus bought us with His precious blood? *For His sake*, the first missionaries "went forth, taking nothing of the Gentiles" (3 John 7). It is the same motive still which constrains men and women to devote their lives to this blessed work, the love of Christ and of souls.

But this is not all. We want a motive which will do more than lead to one great act of self-sacrifice, which will be a perpetually acting spring of consecration. We know there must be ever something of romance, shall I call it? in the feeling which first leads a man to give up himself to become a missionary. He feels the force of the obligation, he sees the blessedness of such a devoted calling, he anticipates the glorious reward, while much of the real trials attending it are in mercy hidden, and while he is surrounded with the sympathy and prayers of Christian friends, approving and helping him on. But all this is changed, when he at last stands alone, or almost alone, on some heathen shore, where, instead of Christian love, there is nothing but the cold, deadening influence of surrounding gross, sensual idolatry—when he begins to realize the difficulties of



the language, and the enervating effect of the climate—when he understands that nothing less than a miracle is needed for the conversion of any poor, dark soul to Christ—when he is called perhaps to labour on, week after week, month after month, and “no fruit appears to cheer him,” no impression seems to be made, it is like pushing against a brick wall!—oh, what can keep the missionary praying, patiently labouring, hoping on? Nothing but the love of Christ. “I know,” said the Lord to the Ephesian Church, that “thou hast borne, and hast patience, and for My Name’s sake hast laboured, and hast not fainted” (Rev. ii. 3).

But there are others here besides missionaries—parents, and friends, who in giving them up, give up much, very much, for the Lord Jesus Christ’s sake. Who can forget the oft-repeated tale in connection with our Society?—the mother, who, having given one son to be faithful unto death in the mission-field, when asked whether she was prepared now to surrender her Samuel, to whom she had looked to cheer her declining days, the only remaining son of her, a widow, lifted up her streaming eyes, and said,—

“Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.”

It is the great prevailing plea in prayer, “for the Lord’s sake,” as our Church teaches. Every spiritual blessing comes to us in this channel. “Our sins are forgiven us for His Name’s sake” (1 John ii. 12). How sweet to give up anything, to do anything then for Him! How sure the blessing: “He that loseth his life for My sake and the Gospel’s, shall save it” (Mark viii. 35). The chords of human affection are strong. How often have we admired what a mother will do and suffer for some dear child’s sake! and reciprocally, when a son has gone forth into some distant land, and there forgotten the guide of his youth, and become surrounded with temptation, and perhaps been on the very point of yielding to some awful, irretrievable sin, we have read that the image of a beloved, praying mother has risen up before him, and for her dear sake he has found strength to break through all the snares that Satan had woven round him; and yet perhaps that mother was far, far off, perhaps she was even dead, and never could know what had passed! But the Master you serve, for whose sake you labour, does know. He is not dead, He ever liveth. He is not absent, He is ever present. He is with the missionary, in a sense, in a special manner, I believe, in which He is not with any one else: “Lo, I am with you alway.” The life of a missionary is lived in the very presence of His Lord! Oh, the responsibility of this! Every failing, every inconsistency is committed under His eye! Oh, the blessedness of it! Every want, every sorrow, every effort is under the pitying, loving eye, too, of that dear Lord and Master! who has said, “There is no man that hath forsaken home or friends, or anything for My sake, who shall not receive in this life an hundred-fold, and in the world to come life everlasting.”

(2) But I must pass on to the second point, "For the love of the Spirit."

The Apostle may be here simply appealing to the mutual affection which subsists between Christians, the members of Christ's body, which causes, if one member suffers, all the members to suffer with it. God forbid that I should undervalue the power of such a motive! Would that it were felt ten thousand times more strongly! that there were especially such an electrical thrill of sympathy in all parts of this great Missionary Society. But I prefer rather to dwell on another sense, which the words may certainly bear, "the love of the Holy Spirit towards us," and which seems to me more fitly linked with the previous motive. Whether this were in the Apostle's mind or not, no one will doubt its reality, its sweetness, its power; nothing seems to enable us to realize more the personality of the Holy Ghost, on whose promised help the missionary of all men is taught most to rely. It has been said that we read of the love of the Father, of the love of Christ, not elsewhere of the love of the Spirit. Be it so, but this is scarcely exactly the case. Did not some words strike on your ears, dear brethren, in the Psalms in last Sunday evening's service? Ps. cxliii. 10 (P.B.V.): "Teach me to do the thing that pleaseth Thee: for Thou art my God. Let *Thy loving Spirit* lead me forth"—in the Revised Version, "Thy Spirit is good; lead me!" but this comes to the same thing, for goodness is here used in the sense of lovingkindness, as in that other exclamation, "Oh, how great is Thy goodness which Thou hast prepared for them that love Thee: which Thou hast laid up for them that put their trust in Thee before the sons of men!" (Ps. xxxi. 19). Oh, may we all know, and prize as David did, the loving leading of God's Holy Spirit! How we see this principle in the great Example—the Lord Himself! Born at first of the Spirit, pointed out by this sign to John, "On whomsoever thou shalt see the Spirit descending and resting on Him, the same is He that baptizeth with the Holy Ghost;" then led of the Spirit into the wilderness, returning in the power of the Spirit into Galilee, preaching, going about doing good in this strength; and, lastly, "through the eternal Spirit, offering Himself, a spotless sacrifice to God;"—no one realized more than Jesus, in His holy human nature, the love of the Spirit, given without measure to Him. But something of that oil of gladness descends on all His followers. How He taught His disciples to expect all from the help of the Holy Spirit, who should glorify Him whose presence in their hearts would more than supply His bodily absence—the Comforter, whose love would be their never-failing solace!

(i.) He taught us to see the love of the Spirit in giving us *His Holy Word*, for our soul's comfort, and as the subject of our preaching. Oh, what should we be without this blessed Book? Would it not be like removing the only clear shining light in this dark world? Picture our state, deprived of its testimony of Jesus and a heavenly Father's love; of its great and precious promises; of its clear guidance in perplexities; of the glorious hopes it reveals for the

future! Or how could we go forth to teach without the Word of Life in our hands? Whenever, then, your eye rests on your Bible, see there the proof of "the love of the Spirit."

(ii.) But again we see this love of the Spirit especially manifested in every department of missionary work. The Spirit has come down from heaven to be the Spirit of Missions, to inspire and empower Christ's disciples to witness for Him to the uttermost parts of the earth. They are His special work; the origin, the progress, the success of Missions are all His.

(a) *The origin.* We turn to the history of the great Church at Antioch, in which the workings of grace were so manifest that Barnabas saw it, and was glad. We find them seeking guidance in solemn fasting and prayer, and "*the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.*" Hitherto they had not understood, nor begun to fulfil, the command to "go into all the world" to win souls to Jesus. Now the Spirit in His love wakens in their hearts the holy desire. "They sent them away; and they, being sent forth by the Holy Ghost," go forth for the first time to be missionaries to the heathen. "No one," says Murray, "may expect to be filled with the Spirit who is not willing to be used for Missions." And again, to whom is the revival of missionary zeal at the beginning of this century to be attributed but to the loving Spirit? How has the glorious tide of love and zeal gone on swelling ever since!—the well-marked, appointed sign of the approaching "end"! It shall come to pass, saith God, that "in the last days I will pour out of My Spirit on all flesh."

(b) And "men give themselves to this work as they are inwardly moved thereto by the Holy Ghost." Come closer home: trace here before the Lord your own spiritual history. Think how the Good Shepherd sought and found you a wandering sheep, and brought you home to God, a happy believer in Jesus! However varied may have been the manner of the conversion of our souls, there is only one explanation, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." And then who was it who woke in your soul that compassion for the perishing heathen, that faith in His promise, that obedience to His command, which led you to consecrate your life to His blessed work, which has ended in your standing here this day a happy, accepted missionary? To what is it all owing, but to the love of the Spirit?

(c) And again, in giving the needful qualification for the work. "Ye shall receive power after that the Holy Ghost is come upon you." And we see the Apostles going forth full of the Holy Ghost and power, full of the Holy Ghost and faith. He it was who endued Paul with such marvellous gifts for the conversion of souls, and Barnabas with no less precious gifts for their edification and comfort when gathered in. What may not you all expect yourselves from the "love of the Spirit"? Each one, doubtless, is conscious of some special infirmity! He can help you. One is timid; another slow of speech, not eloquent; the memory of another

is weak; another finds great difficulty in the foreign languages; another called to the government of the church;—He it is who can just supply this your need, give you “holy boldness,” bring all things to your remembrance, help you in utterance. “All these worketh that one and the selfsame Spirit, dividing to every man severally as He will.”

(d) Lastly, here, He in His love “goes daily before the true missionary to prepare the hearts of the heathen to desire and receive His Word.” How wonderful the experience of Peter with Cornelius, and Philip with the Ethiopian eunuch! Listen to, expect now to hear as clearly in your work, the loving voice of the loving Spirit. I have heard missionaries again and again testify that in preaching, say, in some out-of-the-way village in Japan, they have found such a manifest preparation and work of the Holy Ghost, leading to the immediate reception of the Saviour, that they have been forced to fall on their faces and glorify God, and confess that He has been with them of a truth. May I not, then, say to you, dear missionary brethren, believe in the love of the abiding Spirit; yield yourselves to Him, wait for Him, depend daily on Him; grieve Him not, by lukewarmness, or unbelief, or distrust, lest you lose all the joy of service.

I would only call your attention, in conclusion, to the two verses in this chapter in which the Apostle speaks of the work of the Holy Spirit, and which we may conceive he had in view in this appeal. Ver. 13—“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” See how the Spirit fills the believer’s own heart, first full of spiritual joy, and then with the expectation of abundant blessing. May He deal thus with us all to-day! And then again (vv. 18, 19)—“Christ hath wrought by me, to make the heathen obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit; so that from Jerusalem, and round about into Illyricum, I have fully preached the Gospel of Christ.” May He thus work with you, and enable you to preach and witness in the power of the Holy Ghost!

We are gathered here to-day as the disciples were on that first Lord’s Day in the upper room at Jerusalem. “The doors are shut;” the busy world is outside; there is scarcely one soul in this great church whose heart is not in this work. How surely may we realize that He is even now standing amongst us, showing us His hands and His side, as we shall soon see the tokens at His Table of His dying love, and saying to each throbbing heart, “Peace be unto you! Peace in Me!” And then how once more He seems to breathe on us, and say, “Receive ye the Holy Ghost;” “As My Father hath sent Me, even so do I now send you.” Yes, you are His missionaries—do all for His sake—sent forth in the power of the Holy Ghost. The Father’s love to you will be shown in “the leading of His loving Spirit.”

There is little or no prospect that we shall ever, as a body, meet again till Jesus comes and we stand to give the account of our work

before His throne. Some of you are going back to old scenes, with fresh vigour and hope, looking forward with joy to the welcome of dear Native Christians. Others going forth for the first time to quite strange scenes. A little while, and you will be scattered over the earth, separated from loving friends at home; but "What shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## HOME WORK OF THE CHURCH MISSIONARY SOCIETY.

### III.—COUNTY UNIONS.



**H**E careful student of C.M.S. progress at home will not fail to observe that it presents us with an interesting example of evolution. It follows the law of all life—growth and development. Those of us who remember the past are sometimes a little jealous of the present. We think that the solid work of men now gone to their rest is forgotten, whilst the easier tasks of to-day receive more than their meed of admiration. All such jealousy is a mistake. If the men who laid so carefully and well the lines on which the good ship C.M.S. has been built, who seem to have said to themselves:—

"Choose the timbers with greatest care;  
Of all that is unsound beware;  
For only what is sound and strong  
To this vessel shall belong;"

—could see her now, they would rejoice to find that she is bigger, better, more fitted for her work of bearing over stormy seas the grand message of salvation, than they had ever hoped. They would rejoice in every addition which has made her more efficient for her purpose.

The true way to honour the past is to bring its spirit into the present. We best prove our adherence to the principles of those who in their day did much for God, not by doing exactly what they did, but by doing what they would have done had they been living in our times. Any new departure may fairly be subjected to careful criticism, but is not to be rejected because it is new. We may rightly ask that nothing shall be done which would impair the efficiency of past work, whilst we warmly welcome new ideas which will give fresh outlets for the zeal of the present.

In all Christian work there is a tendency to fear lest each new effort should interfere with the old. People seem to forget that variety is essential to vigorous progress. The parish in which work is confined

to one or two objects, or in which a very limited number of persons are engaged in doing what is done, does not flourish nearly so much as one in which there is variety in the objects presented to the minds of the people, and variety in the methods of work employed. There was a time when, in agriculture, people believed in the necessity of letting land lie fallow. They know now that variety of crops answers the purpose better, especially if due attention be paid to enriching the soil. It is so with work for God.

If there were in a parish a definite sum of money, neither more nor less, available for all sorts of parochial purposes, then, whatever was given to some new project would be so much taken from older institutions. But this is not so. The amount given depends on the interest evoked, and on the principle of dedicating to God some part of what we possess.

As interest in various departments of Christian work at home and abroad deepens, so will people begin to consider whether they have yet dedicated a due share of their property or income—whether derived from the work of the hand or of the brain—to God; and such thought will generally issue, not in saying, “Well, I must take away my subscription from this and give it to that;” but, “I must spend less upon myself; I must do more for God.” Holy ingenuity will be aroused; ways of saving, ways of making, money will be devised.

Whatever brings home to the Christian’s heart the duty he owes to God in one department of Christian work will stimulate rather than diminish his zeal in other departments of that work. He will feel it to be a mockery to pretend to care for the heathen abroad if he neglects the heathen at home; a worse mockery to pretend to care for men’s souls if he is utterly indifferent to their bodily welfare. That there may be in the world people who would give a tract and nothing else to a starving man I do not deny; but my experience leads me to believe that in nine hundred and ninety-nine cases out of a thousand care would be bestowed upon the bodily wants before anything was attempted for the spiritual needs. A very small amount of experience will prove that it is far easier to raise money to clothe and feed the poor than it is to raise money for missionary purposes.

Our home wants constantly press. They cannot be pushed aside; the results of what is done are seen and felt. They belong to the region of sight, not of faith. Thus it comes to pass that in almost every fairly well-organized parish, Sunday and day-schools, clothing clubs, men’s and women’s meetings, classes of all kinds, choirs, and I know not what, receive an infinitely larger amount of support than does the C.M.S., even where most vigorously worked. In my own parish we raised last year for Day-schools, in one way and another, over 120*l.*; for Sunday-schools, over 114*l.*; for Hospitals, over 53*l.*; for Church Pastoral Aid Society, 51*l.* (increased from 40*l.*); whilst for the C.M.S. we thought we had done grandly because we had changed the 27*l.* of the year before to 78*l.* for this year.

My point will become more clear when I add that no fund suffered loss from the increase in the amount given to the Day-schools, which

was exceptionally large, nor from that given to the C.M.S., which was nearly three times in excess of the amount contributed the previous year. On the contrary, every other fund showed advance. Each treasurer naturally looks with a little uneasiness on new work, but that uneasiness subsides as it is seen that the new does not really injure the old.

There are, of course, limits to the amount of money and the number of workers any given parish can supply; but there is wonderful elasticity in both respects where love for Christ is a pervading principle. It would, indeed, be a wonderful parish where the full limit of what can be done has been reached. There are not many persons, though I gladly admit there are some, of whom it can be said, "For to their power, I bear record, yea, and beyond their power they are willing of themselves." But are not these the exceptions? Of how few parishes could anything like this be asserted, even as to home matters, how much more as to Foreign Missions! The truth is, that even where most is done, much remains undone. It is a grand thing to see that certain parishes have given over 1000*l.* in a single year to the C.M.S., but in some of them a larger amount has been given on a single Sunday for hospitals.

If all this be true, we need to educate the Christian conscience to a right standard as to the duty of the Church of Christ with regard to Foreign Missions. I believe that the various Unions in connection with the C.M.S. are doing important work in this direction. They keep the missionary subject before the mind, they stimulate ingenuity as to ways of working, they foster the desire for missionary information, they feed the flames of missionary zeal by circulating literature full of missionary facts. They again and again remind their members of the duty of prayer and of the definite objects for which prayer is needed.

How these objects have been furthered may best be shown by passing in review the Unions which have been at work long enough to enable us to generalize with some degree of certainty as to the results attained.

First in point of time come the *County Unions*.

The first County Union which, so far as I am aware, became a power for good, if not the first ever established, was the Norfolk C.M. Union. When I became Home Secretary of the C.M.S., in 1879, that Union stood alone. I remember well how much struck I was with the evident force and power it possessed. Overnight the Hon. District Secretaries had met at Earlham. Next morning nearly all, if not absolutely all, were present at the meeting held in Norwich. After the transaction of business—such as election of members, and so on—one of the brethren opened a Scripture subject. Then there was a discussion, in which a good many members took part; after which I had full forty minutes for my address. But it seemed to me that, for cultivating friendly feeling and drawing the members together, the luncheon which followed was not the least important of the day's proceedings.

There are now no less than thirty County Unions. In some cases more than one county is embraced in one Union, so that thirty-four counties are thus organized. In most cases there is an intimate connection between the County Union and the Hon. District Secretary system. Indeed, the latter grew out of the former.

The Rev. E. Lombe, Rector of Swanton Morley, the energetic and able Hon. County Secretary for Norfolk for some years, though, alas! not now in office, tells the story of the inauguration of this Union, and the way in which out of it sprang the careful division of Norfolk into districts, each having its own Hon. Sec., in a paper published in the *Intelligencer* for April, 1880. For many years the honoured Bishop of Norwich, Dr. Pelham, then Incumbent of Berg Apton, had, as County Secretary, been wont to welcome annually at his hospitable parsonage the few Secretaries who then worked for C.M.S. in Norfolk. In 1852 (the year before I entered Trinity College, Dublin), Mr. Pelham became Perpetual Curate of Christ Church, Hampstead. Honoured church in C.M.S. annals! Honoured, too, in the history of the Church, for it has given another Bishop to the episcopal bench—a Bishop who, like his predecessor at Hampstead, has given innumerable proofs of his deep love for the cause of Missions, and especially for the work of the C.M.S. I may be forgiven for this digression if I add that still Christ Church, Hampstead, has the happy pre-eminence, under its present devoted and most able minister, of being one of the three churches which gave last year to the C.M.S. over 1000%. When I first met Mr. Head, in the year 1863, he being then a young curate and I a young Association Secretary, I little thought what a power he would become for missionary work in the future.

But to return to my text. Friends in Norfolk felt that these annual gatherings, which could no longer be held at Berg Apton, must not cease altogether. They had been fruitful in promoting union amongst the friends of the C.M.S., as well as in improving the practical working of the Society throughout the county of Norfolk. To quote from Mr. Lombe's paper:—"On March 9th, 1852, a meeting was held at the Swan Inn, Norwich. Twelve good men were present to form an institution of some kind, 'that the annual gatherings might be maintained,' and the work still carried on. Corporate action was the thought of the day—a corporate Secretariat for a single individual, a corporate Pelham for an individual one. In that nest of swansdown, composed of Cunningham, Tacy, G. Steward, F. Bevan, F. Watson, and others, the egg was hatched, and forth came the C.M. Union."

The Norfolk Union "consists of *Evangelical brethren*, nominated by two members, whose qualifications are that they are lay or clerical supporters of the C.M.S., pay 7s. 6d. yearly in advance for three luncheons at three annual meetings—March, July, and December, and pledge themselves to be regular in attendance whenever convenient." I am inclined to think that one reason of the Norfolk success lies in the words "Evangelical brethren nominated by two members." In such Unions quality is much more important than quantity. The charge of narrowness may no doubt be made; but there is need of



narrowness at times. The narrowness which would exclude foes or spies from an army is not regarded as wrong. I should, personally, be anxious to make the word Evangelical as inclusive as possible. I know that many a young man is repelled by what he regards as the narrow exclusiveness of Evangelical men; but unless a man really loves the spiritual principles of C.M.S., I should be slow to admit him to a C.M. Union. Whenever men, although they may object to be ticketed as party men, really hold with firm grasp the essential truths of Evangelicalism, I would warmly welcome them; to such men I would say, "Come with us, and we will do thee good." But I would not, out of respect to official position, or with a view to any fancied gain to the Society from the wealth or social standing of a person, ask him to become a member of a C.M. Union, if I had any doubt as to his being in sympathy with the principles and practice of the Society. For what is it that we aim at in such Unions?—

(a) To make known to each other, for mutual help and encouragement, the real friends of the C.M.S. Every one knows how delightful it is to meet with others who are in hearty sympathy with oneself in the questions which lie nearest the heart. One need not weigh one's words—one is sure not to be misunderstood. It is so pleasant to find others doing, and doing better than oneself, the same sort of work. It is such a help to hear their hearty words, to see their zeal beaming in their faces. As "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." The very differences of temperament, ideas, and methods which are sure to be found where a number of persons meet together add charm to the society where there is full accord on essential points. It is at once restful and stimulating to meet with those who are working for the same ends with hearty sympathy as to the main lines on which work is to be done. Those who live much alone, as do many of the country friends of the C.M.S., find such opportunities of meeting very valuable. Men who are cast down by the lack of sympathy they find in their near neighbours are greatly encouraged when they see quite a number of persons working for the same ends as themselves, and in the same spirit. When Elijah complained, "I, even I only, am left," it must have been to him both a rebuke and a source of encouragement when the Lord said to him, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." So also is it now; the solitary worker who seldom sees a like-minded brother is rejoiced to find at a C.M. Union meeting that there are many of whom before he had no knowledge who hold the same principles as himself, and delight in working for the same Society.

(b) Nor is this all. Such meetings, when well managed, give opportunity of comparing ways of working. It seems to me desirable, if not at every meeting, at any rate frequently, to secure some successful worker who shall tell those who come together how he has achieved success. Not many months ago, Mr. Head, of Hampstead, came to Leamington for the Warwickshire C.M. Union meeting. He read a most interesting paper on Missionary Boxes. He showed how in four

different parishes, utterly unlike in almost every particular, missionary boxes produced large sums of money. All depends on method. Without laying down hard and fast lines, there are certain general principles which must be observed if success is to be attained. There must be prayer and pains. The boxes must be given out with discrimination, brought in at regular and known intervals, and the box-opening must be made a matter of importance. The meeting must be confined to box-holders and those likely to take boxes. It must be addressed by some one who has interesting information to give. The Warwickshire C.M. Union meeting was very poorly attended, but at least two parishes represented there are adopting Mr. Head's suggestions, and I am sure that that meeting will have very important results. At a Hampshire Union meeting I heard the Rev. A. Baring-Gould, the father of my excellent successor in the Central Secretaryship, read a most able and interesting paper on Juvenile Associations. No one could help getting good from it, even if only a few of the suggestions were adopted. I believe that County Unions have been very valuable, amongst other reasons, because they have given opportunity for the discussion of plans of raising money, and have drawn out for the benefit of others the experience of successful workers.

(c) But there is another object which such Unions should keep in view, keeping the country in touch with Salisbury Square and Salisbury Square with the country. Both points are essential. The Church Missionary Society can only flourish so long as the Committee retain the confidence of Evangelical Churchmen. It is absolutely touching to see how great is that confidence. But just because it is so great, anything which really shook it would be disastrous. What Coleridge says of friendship applies here,—

“ For to be wrath with one we love  
Doth work like madness in the brain.”

The more complete our confidence, the more terrible would be our sense of wrong if it were rudely shaken. Just as it is with human friendship so is it with a great Society. Friends who rarely meet, who hear whispers now and again of each other, to whom mutual friends carry stories not necessarily false nor altogether true—

“ For the lie that is half a truth  
Is often the basest of lies ;”

—are apt to become estranged they hardly know how. But let them meet; let hand grasp hand; let eye look into eye; let the old honest, loving look be seen once more, the old true tones heard again,—if there be a lingering trace of distrust after the first few moments of renewed intercourse, it will disappear as the full truth comes out in further converse. “ Where there is no jealousy there is no love.” It is because love for C.M.S. is strong almost as a human passion that many are jealously alive to the slightest hint of change, of departure from old principles, of entrance upon new paths. It will be an ill day for the Society when such feelings die out. What is needed is such a free interchange of thought between Salisbury Square and the country as shall neutralize malicious falsehoods, as shall confirm confidence by

frank declaration of the reasons which have dictated a policy which may seem to some of doubtful character.

Now it is obvious that at ordinary missionary meetings points of policy cannot be discussed. The majority of those present have neither the knowledge needed to enable them to form a judgment on such matters nor would they be to them of real interest. The case is exactly reversed at a meeting of a C.M. County Union. There you have the *crème de la crème* of the Society's supporters. You have men, and in some cases women, who want to know, not merely the latest news from Africa, but the exact position of the last question which is troubling the Committee in Salisbury Square. Such questions are bound to arise. They are bound also to affect the friends of the Society in the country sooner or later. In my judgment the great value of County Unions is that at their meetings the firm friends of the Society can be taken into confidence. We do not love a friend less because he is placed in circumstances of trial and difficulty; we long to help him, we plead for him at the throne of grace as we never prayed when all was easy and pleasant. Even if we think he has erred in judgment, aye, if in so doing he has more or less compromised ourselves, we are not angry so long as he has acted in good faith, and has been guilty of no duplicity. We may wish he had done differently, but we do not withdraw our friendship. So with the Society.

It is because I feel this side of the subject so strongly that I urge the importance of confining membership in County Unions to known friends of the Society. Had the Norfolk plan of admitting members on the nomination of two existing members been generally adopted, I believe some of the Unions which now are weak would have been strong, if not in numbers, at any rate in influence.

Meetings of Unions should be, I think, of two kinds, (1) of members only, when some one with full knowledge of the exact position of affairs at headquarters should be present to give information and answer questions; (2) of members and others who sympathize generally with the Society and care to hear what is being done in the mission-field. At the latter, modes of working may well be discussed; the former should partake more of a confidential character.

I venture to urge that at least once a year such a meeting should be held, and that at such meeting some one from headquarters should be present. Without any sort of mock modesty, I feel bound to say that I am not now as suitable a person to address such meetings as I was before I left Salisbury Square. When questions arise, as at such meetings they often do, which require some fulness of knowledge as to the details of home work, my past experience comes in usefully; but every time I go to Salisbury Square I find that either some new question has arisen of which I know nothing, or that some fresh development of an old question renders my former knowledge out of date, and therefore useless. What is true in my case is true in that of others. Hence the need of some one direct from Salisbury Square.

A single case will illustrate what I mean as to both questions, (a) practical work, (b) present position of crucial questions. At the

meeting of the Somersetshire Union, held in Bath early this year, I went to represent the Society. One of the questions which came up for discussion was how to carry into practical effect the suggestion made by my successor that the Honorary District Secretaries and other clergy who are interested in the Society should, by preaching in its behalf, relieve the pressure on the Deputation Staff. The great difficulty in the way of carrying out this suggestion so far as the country clergy is concerned is this,—most of them are single-handed. They cannot secure help from neighbours because *their* services are held at the same hours. Mr. Allan, the able and indefatigable Secretary of the Union, brought forward as a solution of the difficulty this plan:—Let the Society send to a country parish one of its returned missionaries. The work would be light, such as a man at home for health might fairly undertake. The parish being properly cared for, the Vicar could, with a good conscience, give a month or six weeks, in some cases even a longer period, to the work of the C.M.S. At the first blush this seemed a feasible plan; but my old experience enabled me to see at once that there was a fatal objection. A missionary at home for health is anxious to be settled in one spot; he wants to be near his friends. If he has come from a hot climate, most likely for some months he will have intermittent fever hanging about him. To be absolutely responsible for two full services on Sunday, besides possible marriages and baptisms, would be more than he dare undertake. The missionary able for such duty would prefer to take a country curacy out and out, or to become a member of the Deputation Staff. Thus an ounce of experience was worth many pounds of theory.

But at the same meeting the brethren were anxious to know how matters stood with regard to the future of the Missionary Episcopate. Here my former knowledge served me up to a certain point, but I was conscious that underlying the general question were certain matters of detail which gave it most of its force, and not being absolutely *au courant* with the latest information at headquarters, my answers were not as satisfactory as I should have liked them to be. To confess the truth, I am afraid I allowed general terms to supply the place of definite information.

I merely mention matters like these to illustrate the importance of keeping touch with our friends throughout the country by sending to the meetings of County Unions men fully acquainted with the recent developments of critical questions. To have given an answer which satisfies a man in doubt, or to have so explained the action of the Committee to half a dozen men as to enable them, wherever they go, to correct mistaken ideas, or give a reply to the unfair charges which, to my own knowledge, are being made from time to time, is just as important, if not quite so pleasant, a duty, as to address an enthusiastic meeting in a crowded hall. County Unions afford the opportunity of reaching friends who can be got at in no other way.

This is one side of the matter. There is another side, which well deserves attention. Here, again, I think what I learned at Bath may

afford a clue to the solution of a great difficulty, for the Somersetshire Union shows us how County Unions may bring themselves into close contact with headquarters. This Union was at one time a very feeble affair. It seemed likely to die, mainly because it had no definite object in view to distinguish its meetings from ordinary missionary meetings. There was no lack of zeal on the part of Secretary or supporters—there was lack of that which made the members feel that the Union might become a practical power for good. The Rev. G. A. Allan, Rector of Puckington, became Secretary. He is a master of detail. In a large experience I have never known arrangements for Union meetings better made, though I have known some equally good.

I am not sure to whom we are to attribute the first idea of sending up a representative from the Union to attend the monthly meetings of the General Committee. This idea has been carried out by the Somersetshire Union. That Union was happy in having amongst its members a Bath clergyman who could afford time for the purpose. For some months before the meeting which I attended in May last, Prebendary Buttanshaw had regularly attended the General Committee. His bare travelling expenses are paid by the Union. At the meeting in May he gave his experiences. They were such as those who know the Committee well would have looked for. At first he found himself somewhat in a state of puzzlement. Matters came forward for discussion of which he knew nothing. Gradually, by listening carefully and following the course of business from month to month, his ideas began to get more clear. He no longer felt "out of it." Discussions which at first seemed of small importance were seen to have real value. The magnitude of the work, the vastness and variety of the issues involved, began to loom large before his mental horizon.

It is no small gain when people begin to realize that there is no short and easy method of settling every question which comes before the Committee. I feel certain that some of the wild talk, and equally wild writing, which has been indulged in by some good and earnest men, would have been much modified had they been regular attendants at the Committee. Prebendary Buttanshaw told the members of the Somersetshire Union that his experience in Committee had confirmed his faith in its wisdom, its honesty, and, above all, in the earnest desire of its members to seek and follow Divine guidance in every question which came before it. Naturally, this testimony from one of their own members, chosen because the Union trusted the soundness of his judgment, and his perfect accord with Evangelical principles, carried great weight with his fellow-members.

Here, then, we have, I think, as the result of actual experience, the clue to the solution of two difficult questions. (1) How to give life and reality to County Unions; (2) how to bridge over the gulf which yawns between headquarters and the country.

No one can doubt that the County Union which has a representative on the Committee will feel that there is reason for its existence. Its meetings will have fresh interest. Nor can any one doubt that if a large number of such representatives should go up regularly to the

General Committee, they will themselves feel deeper interest in the work, and leaven others with that feeling. Of course such representatives have in the Committee no representative character. They are present as individual members of Committee. If they speak and vote, it must be as any other clergyman, who by virtue of his subscription is a member of Committee, would speak and vote. Yet, if such men can fairly say that any policy on which the Society is entering is distinctly distasteful to a large number of friends in the country—their words will carry weight.

I can foresee two difficulties in the way of any general adoption of the Somersetshire plan: distance, and time. There are many parts of the country from which it is impossible to reach London on a Monday morning in time for the Committee. There are not many men who can give the time needed. The first difficulty may possibly be overcome by a change of day from Monday to Tuesday. As to the latter, in nearly every county some man may surely be found who would sacrifice the time, if he saw that by so doing he was really helping on the work of the C.M.S.

It is not easy to gather up and present in such a way as to prove, to those who are disposed to doubt it, that County Unions have been a real power for good. Many causes conduce to the same effect: one cannot always see how far each has had its influence.

To refer once more to Norfolk. Mr. Lombe shows in his paper (p. 233 of *Intelligencer*, April, 1880), that in that county there was great increase of zeal for the C.M.S. after the foundation of the Union. It is true that along with this came the development of the Honorary District Secretary system; but it is fair to believe that to the County Union some share of the improvement is due. The figures are remarkable. Comparing 1867 with 1879, Mr. Lombe says:—

" We have 3 subscribers of 50l. each, against 1	
" 2 " 20l. " " 1	
" 9 " 10l. " " 3	
" 11 " 5l. " " 10	
" 11 " 3l. " " 8	
" 47 " 42s. " " 31	
" 229 " 10s. " " 161	

1000 subscribers against 600.

699 boxes producing 400l., against 291 producing 180l."

It may fairly be put down to the credit of the County Union, that if it did not evolve the idea of Honorary District Secretaries, it did much to perfect the system, so that Mr. Lombe can say of the system in Norfolk, "All is not perfect, but *the machinery covers the ground, and we can reach it all when we will.*" The Honorary District Secretary system would not have been perfected without the Union, nor would the work in Norfolk have flourished as it has done unless the Union had continued to do its work.

I append the rules of the Suffolk Union. With some modifications, like rules have been adopted by nearly every County Union. With regard to these rules I should like to say that I am by no means sure of the policy of having President and Vice-Presidents. I have some-

times found that it has been thought needful to elect as President and Vice-Presidents men whose love for the C.M.S. is, to say the least of it, lukewarm. Where this is the case, if the President is present at a meeting of the Union, there is no possibility of the confidential discussion I have indicated as one of the special needs of such meetings. The speaker is tongue-tied.

To some of the meetings I have attended to inaugurate Unions, or to speak at Unions already founded, I look back with much gratitude. I know that they have helped to foster that feeling of brotherhood which is such a marked feature of C.M.S. work. But there has been more than this.

There came up to me one day at Salisbury Square a young clergyman whose face I knew well. "You know," he said, "that I have just been accepted for work in ——" "I am very pleased to hear it," I said. "Yes; but do you know what it was which made me decide to offer myself?" "I have no idea," was my reply. "Well," he added, "you remember going to Hereford to address a meeting in Mr. Bennett's drawing-room, St. Peter's Vicarage?" "Yes, I do; it was a meeting kindly called together by Mr. Bennett with a view to founding a County Union for Hereford, and dividing out the county into Honorary District Secretaryships." "What you said on that occasion was the deciding time with me. I had thought of the matter much; had before leaving the University almost made up my mind to go abroad; but there were various obstacles in the way. Lately I had been so much interested in my work at Hereford that my desire for the mission-field was somewhat dying down. That meeting at St. Peter's Vicarage made me feel that I must offer myself; and now I am accepted, and shall soon start for ——"

So far as I know, I had made no appeal for men, but had to the best of my ability put before those who were present the claims of the heathen, and the ways in which we at home may meet them.

At other Union meetings I have found that suggestions made have issued in much increased work. Thus, for example, at a meeting at Worthing a suggestion about giving missionary information in superior schools was taken up and worked vigorously by a lady then living there. That example has been followed in a good many other places.

There is some fear lest County Unions should be pressed out of existence by newer organizations. I venture to hope that this will not be the case; and it will not be where they are worked on the Norfolk plan. Where they are well-worked they form an important link between the various friends of the Society.

I hope to be able to show in another paper on Unions that the Gleaners' Union may be made a means of new life and strength to the County Unions, and that the various other Unions which have sprung into existence within the last five or six years may all tend towards unity of work and more perfect organization. It seems to me that they are both a cause and an effect. They spring out of renewed zeal for Missions, and they greatly help to keep alive that zeal.

The Society which is satisfied with its old methods will not win new

friends; nay, it will hardly retain its older supporters. We have to remember that so far the Church of Christ is only half-awake as to her Lord's parting command. Those who love missionary work are still regarded even by many earnest Christians as amiable enthusiasts. Until this work is regarded as an integral part of the Church's duty, we must use means of every sort to keep the subject before the minds of men.

The other day a friend of mine was in a tramcar in Birmingham, when he heard a man in rather loud tones talking about the Vicar of Holy Trinity, Bordesley, and the recent collections for the hospitals. "It was a good sum we got considering everything, for we have many things to collect for. You know our Vicar's deep in the missionary business." He evidently regarded this as a strange and exceptional thing. Ought it so to be? May the time soon come when every Vicar will be "deep in the missionary business;" when every Curate will delight to have a large share in the work; when, instead of a shake of the head, if a missionary collection is mentioned, Churchwardens will welcome such collections, because they will have learned to know that "a blessing is in it;" that spiritual, aye, and temporal, prosperity at home go hand in hand with zeal for "those other sheep not of this fold whom also the Saviour must bring with Him." HENRY SUTTON.

#### RULES OF THE SUFFOLK C.M. UNION.

##### I.

That a Suffolk Church Missionary Society Union be established, having in view, in dependence on the blessing of God,—

- (1) To create a closer bond of union between friends of the Church Missionary Society, and to make them better known one to another;
- (2) To afford them opportunities of meeting together periodically, for united prayer on behalf of Missions, and of taking counsel together as to the best ways of promoting the cause of the Church Missionary Society in the county;
- (3) To keep alive and deepen Missionary interest and zeal among the members of the Union; and
- (4) To devise measures for enlisting the sympathy and co-operation of those who, for various reasons, have not hitherto given their hearty support to the Society.

##### II.

That the said Union be constituted as follows, viz.,—

- (1) A President; (2) a Vice-President; (3) a Standing Committee; (4) a Secretary; and (5) Members, paying an Annual Subscription of 2s. 6d. to meet printing and other expenses.

##### III.

That only supporters of the Church Missionary Society shall be eligible to become Members of the Union; and that no one shall be counted a Member till, having been recommended by two existing Members, he has been duly elected.

##### IV.

That Meetings of the Union shall be held twice or thrice a year at convenient centres in the county, the times and places of such Meetings for any year being fixed at the last Meeting of the previous year; that all Meetings shall commence and close with prayer; and that it be the aim and endeavour of the Standing Committee so to arrange that they may be as practical and profitable as possible.



## BISHOP SARGENT.

## In Memoriam.



HE life of Bishop Sargent is to a very large extent' the history of the Tinnevelly Mission; but that has been so often described that it is proposed in this obituary notice to deal rather with the man than with the Mission. Still it may be of interest to notice briefly some of the great changes he saw in Tinnevelly. When he first went there it took about a month, when travelling in a bullock-cart, to reach it from Madras, and at least seven days by the more expeditious mode of a palanquin, with relays of bearers. Now a railway connects it with Madras, and the journey is accomplished in twenty-nine hours. Extensive irrigation works have converted comparatively unproductive regions into fertile plains. Formerly it was a very disturbed district, but Palamcottah has long ceased to be a military station, and its fort is now dismantled. Better still, the Christian Church has taken deep root there, and Christian villages are numerous. During the first fifty years of the Bishop's missionary service the number of villages containing some Christians in the C.M.S. portion of Tinnevelly rose from 224 to 1008; the Christians and catechumens from 8693 to 56,287; and the Native clergy from one to sixty-eight. At the earlier period the Native Christians did literally nothing for the support of the ministrations of the Gospel amongst themselves; at the later one their contributions for Church work amounted to over Rs. 33,000 annually. The administration of the Mission has been entirely changed. The affairs of the Church are now to a very large extent managed by the Christians themselves under a carefully-devised scheme, and now not a single Native clergyman there in charge of a Native pastorate draws his stipend direct from the foreign Missionary Society, which limits its pecuniary responsibility to an annually decreasing grant-in-aid to the several Church Councils. The success of this most interesting development of Church work, this fostering of the corporate life of the body, is very largely due to the practical wisdom, the untiring zeal, and the loving labours of Bishop Sargent. It is a matter for devout thankfulness to Almighty God, that during the early stages of this Native Church organization one so eminently fitted by Divine grace and natural endowments, as Bishop Sargent was, should have had to deal with the many difficult problems connected with it. To show how this was, is the main object of this paper, for when the history of the Tinnevelly Church comes in after ages to be written, it will be seen how he was fitted in a marvellous manner, by God's providential dealings with him, by his training and his character, to do just what in his later life he was called upon to perform.

The Bishop loved to recall the early days of his missionary career. Of the friends of his youth, Bishop Caldwell alone remains, and by him the death of Bishop Sargent will be deeply felt, for, though connected with different Societies, they had much in common, and the esteem was mutual. It has been well for the Tinnevelly Church

that it has had two such able and devout men working for it and in it for so long a period of time. The one is well known as an accomplished Dravidian scholar, the other as an excellent Tamil speaker. These great gifts have in both cases been entirely devoted, during long and useful lives, to the promotion of God's kingdom amongst the Tinnevely people.

Bishop Sargent had a marvellous knowledge of the vernacular; he knew, as few men have known, Native modes of thought and ways. This knowledge was essential to one who had so much to do with the development of a new system of Church work in India. We can now see how some sixty years ago God was preparing, in this respect, his servant for this work, for Edward Sargent had the very great advantage of learning Tamil when quite a boy. He could look back with gratitude to the kindness of a Madras chaplain, who took a kindly interest in the fatherless boy, and most carefully instructed him, and provided facilities for him to acquire a knowledge of both Tamil and Telugu. Thus, in the year 1835, he was prepared to enter on his work in the Tinnevely Mission. It was a period of much trouble there. The connection of the Society with Rhenius had just been closed. The Rev. J. Tucker, the Madras Secretary, was then in Tinnevely, seeking to calm down the disturbing elements, and he welcomed the young man who now came in the freshness of his youth to join in the work. In touching words Mr. Tucker asked God's blessing on him, and prayed that "the Lord would strengthen him in his work, and make him a blessing to the Mission." This prayer has, indeed, been abundantly answered.

He came to England soon after, and entered the Islington College, from which, in due course, he was ordained. He returned to India in 1842. His first charge was that of the district of Suviseshapuram. He there gained an intimate acquaintance with the requirements of the pastoral and evangelistic sides of Mission work, and learnt to know what manner of men were best suited for it. Thus God, in His providence, was again training His servant for the special work in which the largest period of his missionary career was spent. He was appointed Principal of the Preparandi Institution in 1852, and for twenty years he trained spiritual agents for the Mission. About five hundred young men were thus instructed by him, many of whom in after-years were ordained as pastors over Christian congregations. The Native Christians fully realize the importance of the work he there did. They speak of him as one who was "anxious concerning the conversion and spiritual growth of the students, for he was deeply impressed with the conviction that no man can do spiritual work unless he is led by the Holy Spirit."

This, again, was another step in his preparation for the most important and more prominent position of his life's work. In 1877 he was consecrated as an Assistant-Bishop in the Diocese of Madras, with authority, under the Bishop of Madras, to exercise episcopal functions in eight of the ten districts into which the C.M.S. Tinnevely Mission was then divided. He still remained a missionary of the Society, and

was placed in charge of the eight districts referred to, which in earlier times had absorbed the energies of eight European missionaries. This arrangement was only possible under the new Native Church organization scheme which was now in operation. The plan was not a perfect one, but, on the whole, it has worked fairly well. Some lessons have been learnt by experience, which, in any reconstruction of the work now, will be of great value. This much is certain, that for carrying out such an experiment no more suitable man could have been found, and no one else could have done it so well.

Since then, much of the details of work in the district, the pastoral care of the congregations, the supervision of elementary schools, have been left to the Native pastors and well-selected lay agents, over all of whom the Bishop exercised a general supervision. Amid his many cares and anxieties, his disappointment at times in men and their ways, he was very thankful for the good work which the Native pastors were able to do, and for the high character which, as a body, they bore. The question how far in any administration in India European control is to be relaxed is a difficult one, in the State as in the Church. The true solution will only be gained by experience, and experience is sometimes purchased by failures. All who are competent to give an opinion will agree that in the older Missions more and more freedom must be given, the power of administration must be developed, the spirit of self-reliance—not a prominent trait in the character of our Native brethren—must be cultivated; but men will differ as to the mode in which all this should be done, as to the rate at which development should proceed, and as to the time when pecuniary aid to a Native Church should cease.

No doubt, Bishop Sargent sometimes felt that a little patient waiting was desirable, and that friends in England were in danger of prematurely forcing the growth of Native Church institutions; but no man was more clearly satisfied in his own mind as to the essential soundness of the general policy of the Society in this, and no one more heartily tried to carry it out. In the long roll of its devoted missionaries, the Society has never had one who was more thoroughly in accordance with its Evangelical and spiritual principles, more loyal to the Committee, more anxious to give the fullest effect to their wishes. He did not always get what he wanted, but he could gracefully accept an adverse decision, for the confidence the Committee placed in him he repaid a hundredfold.

The Tinnevely Church has a great future before it; and it is a matter calling forth our gratitude to God that in its early days of progressive independence it has had the inestimable benefit of being under the guidance of a missionary so well acquainted with the people, their language, and their mode of thought; and of being ruled by a Bishop so deeply scriptural and spiritual in all his ministrations, so loving and kind to all around him, so wise and sensible in all his work. It has been a great gift from God to the Church in South India. Troubles may arise, for caste questions and other difficulties are by no means things of the past. God will doubtless give to others some of

the wisdom He gave to Bishop Sargent, but for a long time to come his firm hand and his wise counsel will be sorely missed. Others may have greater ability in some respects, but in those special qualifications which Bishop Sargent had, no successor to him can be now found. Time alone can raise up men with such perfect knowledge of the country and its people.

Bishop Sargent was one of the most kind-hearted of men, and one of the most hospitable. Nothing pleased him better than to be able to entertain visitors to the mission-field. All who came were charmed by his geniality and cheerfulness, his devout spirit and earnest missionary zeal. He had a very pleasant manner in relating stories of the past. When in England he was a very successful deputation. His speech at Exeter Hall was a very remarkable one. Some years ago he paid a short visit to Australia and New Zealand, and quite charmed all with whom he was brought into contact by the wealth of his information and the attractive way in which he could give it. Indeed, as an English speaker, he was more popular on the platform than in the pulpit, though he had the great privilege of knowing that his sermons in the English church at Palamcottah had been blessed to the conversion of some of his hearers.

His affability was one source of his success with Natives. He was ever ready to listen to their complaints and to attend to their wants. Every morning, in his own house, he spent some hours in his office and received visits from Christians of every class: They knew that whether they gained their end or not, they were certain of a patient hearing and intelligent consideration.

The loss of his wife, in 1883, was a very severe blow to him. For twenty-eight years they had lived and prayed and worked together. She was a true helpmeet to him in his work, and her influence on the younger Christian women was very great. Mrs. Sargent's girls' school was one of the most successful in South India. The Bishop retained the charge of it after his wife's death; and those who have stayed in his house will remember the bright, happy-looking girls who used to come in to family prayers in the morning, and how the Bishop, after the usual reading of the appointed chapter of the Bible, by careful questioning, sought to convey instruction to the children committed to his charge. In connection with this subject of family prayer, it may not be generally known that in the Bishop's house a portion of time was set apart every Sunday morning, after breakfast, for special intercession for the children of missionaries and for the Missionaries' Children's Home. His interest in the children of the missionaries whom he knew was very real. Last year, when he was at Limpsfield, he had the children of the Tinnevely and Madras men brought to him. He spoke kindly words to each, and gave to each some little remembrance of his visit.

This cheerful, happy disposition, for he really was a joyful Christian, may, at times, have caused him to take a more optimist view of some things than perhaps, under the special circumstances, was correct; but, if error it was, it was one on the right side. This natural qualification

of buoyancy of spirits was a real help to him, and enabled him to work on and to bear the cares of his office longer than a man of less sanguine temperament could have done.

Take him all round, he was eminently fitted for his special work. He never had a work to do like that which Noble had to do in the Telugu Mission, or like that which Dr. Miller has now to do in Madras, and this accounts for his being a little out of touch with some of the modern movements among the rising generation. A scholar, in the strict sense of the word, he was not. Though so well acquainted with Tamil, he has not, like Dr. Pope and Bishop Caldwell, contributed anything to the study of its classical works, or to Dravidian literature. His tastes did not lie in that direction; but in the power of using the language as a speaker and preacher he was unrivalled.

His many friends in India will endorse the words of the Editor of the *Madras Mail*, who concludes an article on him thus:—"He leaves behind him the memory of an English gentleman, an earnest evangelist, and an exemplary prelate, who was spared beyond the ordinary span of life to see the abundant fruit of labours that were inspired by genuine love of God and man."

EDWARD SELL.

Mr. E. B. Thomas, formerly of the Madras Civil Service, and in recent years a much-respected member of the Committee, writes to us:—

I first knew Bishop Sargent about 1840, with Bishop Caldwell (then both comparatively young men), as also Pettitt, Thomas, Schaffter, Tucker, Pope, and others, all at work in the province of Tinnevely, of which I had official charge for seven years. It was a pleasure and a privilege to know them all; but with Bishop Sargent I was especially intimate. The Mission was then strong in devoted men—as many as fifteen European missionaries in the one province, of the C.M.S., the S.P.G., the L.M.S., and the Wesleyans—all working in their various spheres (of ten, fifteen, or twenty villages each), harmoniously and happily together. For seven years I had close and ample opportunity of knowing the missionaries and their work, and of Bishop Sargent's especially, of whom I saw much. I was struck with his untiring energy, kindly sympathy, and earnest love towards his Native converts, who had constant and ready access to him at all

times. A thorough master of their language (Tamil), and conversant with all their ways and modes of thought, made him a safe and wise friend in all their troubles, both temporal and spiritual. To his European colleagues he was ever friendly and hearty; to his Native brethren, kind, considerate, and attractive.

When I first knew Tinnevely, in 1840, there were about 50,000 Native Christians in all, in the whole province, of whom about half belonged to the C.M.S.; when I next visited it, after an absence of thirty years, and spent ten days in Bishop Sargent's house, I found the number over 100,000, the population of the whole province being about a million.

I occasionally attended his services, and heard him preach in Tamil, in simple, suitable, earnest language. Inside, his church would be full, while the open windows and doorways were often thronged with heathen listeners.

[Some interesting letters are to hand respecting Bishop Sargent's last hours, his funeral, &c.; but the Rev. T. Kember, who sends them, promises more by a mail due after this number goes to press, so we defer inserting any till we can insert all.]

## THE GOSPEL IN THE T'AI CHOW DISTRICT, MID CHINA.

LETTER FROM BISHOP MOULE.\*

*Hangchow, June 7th, 1889.*

CANNOT but wish to give you some account of my visit to the T'ai Chow mission-field, the great joy of these my evening days, although I hope you will have heard more fully about the most interesting work there from Hoare.

I wrote to you my first impressions in December last, immediately after receiving Hoare's account of his first visit, and the baptism of upwards of thirty converts and children.

In January he was here, told our people of what "God had wrought with" him and his good itinerants in the T'ai Chow region; and asked me to arrange if possible to visit and confirm there.

I fixed, having regard to other duties, on May as the time when I could probably do so, and, under God's providence, our plans have been carried out.

Two days ago, searching in vain in old *Intelligencers* for Russell's first visit to Hangchow (before the Treaty, somewhere in 1856 or 1857), I came upon a most interesting narrative of a grand tour of Mr. Cobbold's in the former of those years. My recent journey was over his ground, but only extended to the first three or four days of his, I suppose, thirty days' circuit.

Hoare and I, after spending Sunday, May 5th, with the little Christian companies at Dzang-kô and Mô-kô, south of Ningpo, in the Fêng-hwa district, moved up the river and reached the suburbs of Fêng-hwa on Monday, the 6th, at noon. Here we found coolies for sedan-chairs and for our baggage already engaged by two of the evangelists of the "Home circuit;" and with as little delay as possible we started—two chairs and four loads of bedding, clothes, food, &c.—for our first halt, *Si-tien*, a squalid little town beautifully situated near the head of Nimrod Sound. Cobbold's narrative will describe it better than I can.

Instead of the dirty inn he and his friend Rankin occupied, however, Mr. Hoare stopped at the door of a small

house, which contained a mission-room of the China Inland Mission, where we enjoyed the advantage of comparative cleanliness and quiet, and withal Christian fellowship. The agent, a young T'ien-t'ae countryman, soon came from visiting one of his small flock, and made us very welcome.

In the late evening he gathered a few neighbours together, and asked me to read and pray. So it was again when I halted at *Si-tien* on my return, and so again at our next stage in the city of Ninghai, where the (Scotch) missionary, Mr. Harrison, as well as his senior, Mr. Williamson, who happened to be on a visit from Fêng-hwa, received us with a very kind welcome indeed. We reached them on Tuesday afternoon. Mr. Williamson, with his wife, about ten days before our visit, was on his way from Fêng-hwa to Ninghai, meaning, with Mr. Harrison, to go forward to T'ien-t'ae, when Mr. Williamson was thrown from his mule, and so badly hurt that it was with difficulty he could be brought on the ten or fifteen miles to the shelter and rest of Mr. Harrison's comfortable little mission-house. He was gradually recovering when we arrived, but still unable to travel. With these friends we had pleasant acts of worship, both in English and Chinese. They are not as yet much encouraged, though missionary work has been carried on here by them for several years. Starting early on Wednesday morning, Mr. Harrison and a Native preacher, whom I have long known, accompanied us for some distance beyond the city gates.

Our day's march of seventy-five li, say twenty-five miles, brought us to the little town of *Leo-k'ang*, where we put up at an inn. We chose a room downstairs, and when one or two dirty-looking beds had been removed, and the dirty table covered with newspaper and a tablecloth over all, our quarters looked by no means so bad as they might have been. Dirty they were, no doubt, but not intolerable; and we experienced nothing worse than a certain amount of horseplay on the part of the

\* See "Good News from the Che-Kiang Province," *Intelligencer*, April, 1889.

street boys. They had had a full view of us—our window opening on the street—at dinner as well as during the preliminary wash. But when it fell dark, and we lighted candles and closed the shutters, they commenced, after trying to force them open, to practice upon us through the chinks of the board wall, thrusting straws through them, and finally spitting and squirting water at us, until we contrived to fortify ourselves by hanging mats over all the crevices.

After a fair night we started on our last stage of some 55 li to K'ong-k'iu, the abode of the first convert (Tsông Sin-sang), of the whole district. The country had been full of varying beauty all the way from Fêng-hwa; the only blemishes being the ever-increasing extent of ground in the valleys covered with the opium poppy, and the squalor of the villages and villagers passed on the road.

But this last stage surpassed all in its grand picturesqueness. At Dong-ngan, when some two-thirds of our march was accomplished, we left the high road to T'ien-tae, and entered a beautiful gorge, traversed by a hill-stream coming down from K'ong-k'iu itself. The roughness and sometimes the steepness of the path often made it difficult for our coolies to carry us, and we accordingly walked ahead of them nearly the whole way up. The grey rock, through which the stream held its way, was often fringed with beds and thickets of a beautiful crimson azalea, in full bloom in these higher levels, though the ordinary rose-coloured azaleas were fading or fallen over all the lower hills.

The early afternoon brought us to Mr. Tsông's house, or rather to a separate summer lodge of his, built by his father in his last years, apparently for the sake of retirement. It is a little out of the village; which, though inhabited by some substantial peasants, our friend amongst them, is as filthy and squalid as a Chinese village so easily can be. In the lodge we found quarters as airy and clean as we could well wish; perhaps even a little too airy after the heating climb which brought us up to our goal. Mr. Tsông was ready at once to give Mr. Hoare an account of the state of things. He sent a messenger down the hill, too, to

let Dzing Tehkwông Sin-sang know of our arrival; and before dusk Mr. Dzing came up to report and consult.

But I must spare you details which, as I hope, you will receive from Mr. Hoare.

The next day, Friday, after examining two candidates for baptism in Mr. Tsông's house, one of them, his wife, who had hitherto been too shy to face either missionary or Native teacher, but who now joined with us in worship, and gave a clear and hearty account of her faith, we moved down—a fall of 800 feet—to Ky'i-nen, where the temporary church (in a believer's house) is, and afterwards a mile further to Ling-'ô, where Mr. Hoare has hired a house to serve as headquarters for his itinerants, including the deacon, Dzing Sin-sang, and for the lodging of missionaries visiting the place as we were doing. At the first place we were at once in *mediis rebus*, examining a dozen women for baptism and confirmation. I took little part, being somewhat disabled by sore-throat, and also glad to listen to the responses drawn by questions either of Mr. Hoare or Mr. Dzing, with whom they were more familiar. But what I heard was full of encouragement, whether one regarded the clearness of their Christian profession or the evident spirit of their personal interest in the Gospel.

After the examination we were entertained to partake of an elaborate luncheon, at which five or six Christians sat down with us, being waited on by the women of the house, and by mine host himself, good Dzing K'eh-meo, who has hitherto lent his upper rooms as the place of worship for the Christians. I had never seen the kind of repast before; nine basins of meat, sea-weed, powdered pease, bean-curd, and other things I do not remember, being placed on the table. As well as a wine-cup and chopsticks for each guest, the host brought in a basket a pile of exceedingly thin and tough wheaten pancakes, one of which he proceeded to lay on the bare table before each one of us. Each guest, having spread his pancake evenly before him, heaped on it in an oblong pile whatever he fancied from the basins; and then rolling the whole up, and folding over the ends, so as to make a huge sausage, grasped it in his right hand and munched it, wrapper

and all. So did all but myself. I had to satisfy our kind friends as well as I could by pleading indisposition, and helping myself to the less impregnable kinds of food with my chopsticks. Hoare, happily, was quite equal to the occasion, and, so to speak, played a very good knife and fork.

At Liang-'ô my rôle was to help one of the itinerants in dealing with the large outer roomful of curious visitors come to see the unusual spectacle of foreigners and their traps, while Hoare and Dzing within were busy for three hours or more catechizing catechumens, and candidates for confirmation. My throat and concomitant feverishness prevented my being of much use, except as a moderator outside, and occasionally an adviser within. The results of the catechizing greatly cheered Hoare, and me, too, so far as I took part in it, which was chiefly at the end, when H. wanted my opinion especially of an earnest candidate, who had attended church only two Sundays, and yet (the result of receiving instructions from Dzing) gave with the greatest earnestness full and correct answers on every important point he was questioned on. In spite of this, I could not help advising delay until the candidate had had more time to count the cost, and the Church more time to estimate his character. And the advice was acquiesced in by himself, I think, as well as by his teachers.

The whole of Saturday I gave to rest and preparation, lest my throat, not quite recovered, should prevent my taking my part in the Sunday services. Meantime Hoare spent most of the day at Ky'-nen, examining both the Christian school and also more candidates for baptism or confirmation.

The outcome of the whole was fifteen accepted adult candidates for baptism (besides two at K'ong-k'iu) and four children, and (including the above-seventeen) thirty-seven accepted candidates for confirmation.

We assembled in the "Upper Chamber" at nine on Sunday morning, a crowd of heathen looking on from the side rooms, whilst many female inquirers sat with the Christian women.

First, Mr. Hoare baptized the nineteen candidates, children included. Then Mr. Dzing read Morning Prayer, shortened by the omission of the first

lesson. The second lesson was read by the warden, Mr. Tsông. Then I confirmed the thirty-four candidates of the villages below the hill, and, having addressed them and the congregation from the Epistle, 1 Peter ii. 11, 12, proceeded to the Communion Service, in which Dzing Sin-sang assisted me. Including him and his comrade, Mr. Hoare and myself, and Mr. Tsing, we were thirty-nine communicants, a goodly number when one thinks how recently these beautiful valleys were totally ignorant of the name of Jesus.

The heartiness of the responses, the even too great heartiness of the singing, the friendliness, without any reserve or suspicion, of all the Christian men and women, and many of their neighbours, towards us foreigners, but especially their intelligent apprehension and *appropriation* (so far as I could judge) of Gospel truth, refreshed and cheered me far more than I can express. We returned after service to Ling-'ô, where I spent the rest of the day, Mr. Hoare returning to Ky'-nen for afternoon service.

Next morning we were there together for the first regular meeting of a District Church Council for the district. Four wardens were elected. They unanimously nominated Dzing Sin-sang as candidate for the pastorate, asking me to appoint him. I took pains to explain to them that if they could nominate one of themselves to the office, a man with some means and a local habitation, it was most desirable to do so, as such a man could serve for a smaller salary than Mr. Dzing could. Their answer was that they needed a teacher, and that none of them was instructed enough for that as yet. It will, however, be kept in view by Mr. Dzing, if he is appointed, certainly by Mr. Hoare and myself.

An application for help to build a chapel followed, and it was decided that Mr. Hoare, remaining a few days longer, should hold an adjourned meeting, at which their wishes in this respect, and the amount of contributions they could promise, should be considered.

We then once more ascended, bag and baggage, to Mr. Tsông's on the hill-top, where, almost at once, service was held in the lodge, at which Mrs. Tsông and a young man were baptized, Mrs. T., her mother-in-law, and an aged



graduate were confirmed, and the Communion was again celebrated.

In the evening the other two itinerants, Mr. Wōng Kyiu-hyang and Sing Tsaeling, joined us, and we conferred over their work at the sea-coast towns and on other matters.

On Tuesday, 14th, leaving Mr. H. to spend another week among the people, I started with our servant and the greater part of our baggage (three coolies out of four) towards Ningpo. My first night was spent in a quiet and comparatively comfortable inn; the next at Ninghai, though all the missionaries were away; the third at Si-tien; and the fourth, after a flying visit to Mr. and Mrs. Williamson in their abode at Fēng-hwa, in my boat *en route* for Ningpo. Mr. H. returned a week later, still thoughtful and astonished at what he had seen of God's work.

I spent Sunday, 19th, in quiet with my family and Miss Wright at the hill lodge—"Lotus convent." In the course of the following week we came down to be guests of the Hoares and Miss Smith in Ningpo, where we spent Sunday, 26th, which gave me occasion for a communion, two sermons, and the confirmation of two candidates. We were all greatly refreshed by the kindness of our hosts, and by the hearty

spirit of mutual help that now reigns there; and on Tuesday, May 28th, we started on our return hither.

I trust, D.V., to baptize on Sunday three men, ranging from twenty to thirty years of age, and three lads, sons of Christian parents from the boarding-school. We are just now anxious about Mrs. Elwin, who has been ill for a fortnight with an, hitherto, unmanageable headache, which has weakened her sadly. She has needed daily and nightly nursing. Mrs. Moule takes a turn to-night.

In conclusion, I cannot help recurring to the T'ai Chow work, where the great topic of interest is the efficiency, under God, of the trained and spiritually quickened Native evangelists. It is to these, rather than to inexperienced English men or women dispersed over the country, that I look to hasten the coming of our Lord's Kingdom in China. Another topic that attracted our attention was the great and immediate usefulness in such a work of our Prayer-book. The Ningpo version there used is a very poor one (I have a right to say so, since I bore a full share in making it, A.D. 1860), yet it has contributed greatly to teach and to enliven the worship of our new converts.

G. E. MOULE.

## THE DESTRUCTION OF MPWAPWA.

LETTER FROM THE REV. J. C. PRICE.

[THIS important and graphic letter only came to hand the day after our last number went to press.]

*Kisokwe, E. E. Africa,*

*July 25th, 1889.*



YOU see I am not writing from Mpwapwa this time, for the Arab Bushiri has been there, and left the Mission premises in ashes. He tried hard to catch me, but the Lord delivered me out of his hands. I had better give you an account of what has transpired here during the last month.

On June 22nd messengers arrived from Mamboya with a letter from Wood, who said he had been told that Bushiri had been defeated at Bagamoyo, and had fled to Usagara, where he was preparing to come and attack the Europeans at Mamboya and Mpwapwa;—the

Germans he wanted to kill, but the English he wanted to capture, and take to the coast, to get a large ransom for them. I went at once and informed Lieut. Giese of what we had heard, but neither of us felt disposed to think seriously of it, having become so accustomed to all sorts of alarming rumours.

The next day (Sunday), in the evening, I came over to see the Coles, and stayed here the night. Early in the morning we heard the reports of guns at Mpwapwa, and were told that the firing had been going on for some hours. Soon people came to tell us that the German station had been attacked by Bushiri, and one of the two Germans killed. Not knowing exactly

what to do, Cole proposed that we should make off to the forest; so after taking out some of his things from the house, and sending them to the tembe of a friendly neighbour, he led the way, and Mrs. Cole and I followed with our boys, tearing through bushes for an hour or so, when we were called back, some of the German's men having come from Mpwapwa to tell us that the Arab's party had been driven off. We returned to the house, and in the evening I came on to Mpwapwa. On arriving there I found that all the people living on the Mission premises had fled to a tembe on the hill at the back, so I followed them, and slept on the hill that night (and two or three following nights). Next morning I went to see Lieut. Giese. Nearly all his men had left him, and he was preparing to get down to the coast as best he could. The Arab's party had entered the house on the Sunday night when all, including guards at the door, were asleep; Lieut. Giese's companion went out to the door when he heard a noise, and was killed on the spot. They fired into the room where Giese was, but he escaped, with only his shirt, through the window at the back. He called for his men, and they commenced firing, but finding he was being pursued, he fled to the chief's tembe, where he was admitted, and the chief had the war-drum beaten, but only a few Wagogo ventured to come out at night. The German's men kept up the firing till the morning, but did nothing more than frighten away the Arab's men with the noise. Two or three men were killed, and some others wounded. Giese asked me to take what things I wanted from his house, and told the chief, who was there, he might have what I left. He gave the cannon (a Krupp gun) into the chief's charge, and showed him how to use it. There were about thirty barrels of powder, which I took, merely in order that it should not get into the hands of the Wagogo, although he had already given them a lot. I let him have my two donkeys, for his feet and legs were so badly hurt by the stones and bushes on the night of his flight that he was unable to walk. He left his house on the same evening, intending to travel by night, but found he was unable to get along, and got no

further than our house at Vyanje (Kwikombo), where he slept that night. The next morning, fearing to remain there, he took refuge in the tembe of a Muyamwezi at Kwikombo, with whom he had made friends. He remained there in hiding for nearly a week, during which I visited him several times, and did all I could to help the poor fellow. I was told that two of Bushiri's men were also in hiding at Mpwapwa, and that he and his party were secreted in the forest near for a day or two after the attack. On the following Tuesday, Cole and I visited him, and told him he ought to try and get away, for we had heard that Bushiri was coming again. His feet were better, and five or six of his men had returned to him, so he promised to get off that night, and we said good-bye.

During all this time the chief and lots of the Wagogo kept coming to assure me that they would all help me if the Arabs came to attack us. They allowed that they did not care to help the Germans, as they could not forget how they killed several of their friends last year, but I was not to fear;—"You have always been our friend, and we will turn out day or night if any one comes to molest you." I thanked them, but remembered the words, "Cursed is the man that trusteth in man." I told them I did not ask them to help me, but that if they really valued my presence among them it was simply to their own interest to stand by me; I was quite prepared to be killed or taken prisoner, but if they wanted me, I would like to live with them as long as God spared me—they knew why I lived amongst them.

When we heard Bushiri was coming again, the chief sent off two or three men to Usagara to see if it was true, and to know why they were coming again now that there were no Germans there. These men returned, saying they had met Bushiri with a large number of Wasagara and Wangwana. Bushiri told them he was coming only to get the property of the Germans, that he wanted no bad words and no fighting with the Mpwapwa people—that the English were his brothers, and that he did not want to touch them. On the strength of this assurance, which was made with oaths and curses, the chief's messenger made blood-

brotherhood with Bushiri's headman. The chief, I have reason to believe, did not do this solely on my account. He had heard that Madimilo, the chief of this part of Kisokwe, had sent to the Arab and to his Wasagara friends to get them to fight with the chief of Mpwapwa and Mateleka, Madimilo's great enemy, who is now living at Mpwapwa. Some now say that I was included with the chief of Mpwapwa and Mateleka, as being their friend and supporter, and as having by my presence at Mpwapwa prevented Madimilo from making war on Mpwapwa. I can hardly believe this part of the story, and have asked Madimilo about it; he denies that he mentioned me, but not that he asked the Arab to come again and fight Chipanjilo (the chief of Mpwapwa).

The same day as the chief's messengers returned, some of Bushiri's men came, and amongst them a young man named Msomari, who used to live at Mpwapwa, and was baptized by me in 1885, but had left and gone to live with his friends in Usagara some months ago. He came to see me in the night, having got away without the knowledge of his companions. He told me he had come with Bushiri's party in order to let me know all he could about Bushiri's movements. He said that so far Bushiri had given out that he was not going to do anything to the English, only the Germans, and that he was now coming to get whatever they left at Mpwapwa. "But," Msomari said, "he may have other intentions in his mind, and if I can hear anything that it will be useful to you to know, I will break away from the camp, and come to tell you, night or day." The dear fellow had certainly put his life in danger to save me if possible. May God reward him!

Next day (Friday, 5th), Bushiri came into Mpwapwa about mid-day with about 250 armed followers, very quietly, and camped near the river. I watched them go by, not far from the house. Next day Bushiri came to see the chief, but he refused to show himself until Bushiri sent his men away, except two or three. After a while he sent one of his men to ask me to go and see him at the chief's village. This I refused to do, telling the man if Bushiri wanted to see me he would find me at

home. He said his master told him to ask me for some sugar and a dish, which I gave him. The man swore that Bushiri did not want to do anything more than see me and tell me his news. The man went away, and very shortly Bushiri came with the chief, and one or two of his men remained; several Wagogo came too. We shook hands, and he did his best to reassure me, and tell me I had nothing to fear—the English were his friends, &c., &c. He gave me his version of the affair at the coast, and said if I or Mr. Cole wished to go to the coast, he would take us down safely. If we preferred to stay and had plenty of food, &c., well and good, we might stay; but we should have no road to the coast—no caravans and no letters would be allowed to pass. As long as he is alive, he will fight the Germans and keep the country in as disturbed a state as possible. When he gets killed there will be peace, but not before. I told him I did not want to go to the coast, and believed that Mr. Cole did not, but that I would see him and tell him. He asked if I knew where Lieut. Giese was, and I told him I did not, I only knew that he had left to go to the coast. He then said, if I could find out and let him know, he would not kill him, but only take him to the coast, and gave me a written promise to this effect. He asked where the German's things were. I told him I had a few things, but nothing of much value. The Wagogo had cleared out everything from the house as soon as Giese left. (The powder I had sent to the chief's when I heard Bushiri was coming again.) After an hour or so he left, and he managed to maintain his appearance of friendship so cleverly, that I was deceived into thinking that perhaps after all, he did not want to harm us. The Wagogo, too, who came with him, seemed satisfied that there was nothing to fear.

The next day (Sunday) passed quietly, except for rumours of mischief in the wind. Bushiri remained in his camp, and the chief kept himself inside his tembe, where I had a private interview with him. He advised me not to sleep in the mission-house, but to go up on the hill and sleep at the tembe, where our people had been living ever since the first attack was made on the

Germans. The next morning Bushiri came again to see the chief, who refused to show himself for some time. When he did come out, finding it difficult to catch him and bind him, as we heard he wanted to do, he persuaded the chief to make blood-brotherhood with him, swearing at the same time that he had no evil intentions against Mwalimu (the name by which I am generally known out here), holding his dagger against his own breast to emphasize his oath. Then he wanted the Wagogo to bring him the German's things; and some few things were brought. According to a previous arrangement with the chief, I sent a few pieces of cloth and some tins of preserved provisions, which I got from the Germans—including a lot of German sausages, which I found were inedible, which I was told rather annoyed him! The chief gave him some of the powder—some of the Wagogo having told Bushiri that he had it. In the night my friend Msomari came to me again on the hill where we were sleeping, and told me that he had overheard Bushiri promising a reward to ten of his men if they could manage to catch me and the chief. Regarding this as a providential warning, I came off with all our Mission people (about a dozen, including wives and children) by moonlight to Kisokwe, which we reached about 3.30 a.m. (Tuesday, July 9th). At 11 a.m. some men came from Mpwapwa to tell us that the Arab's men had broken into the house. They had thought of trying to catch me "with guile." They borrowed three tusks of ivory from a caravan which had arrived at Mpwapwa the previous day, and intended to come and ask me to weigh it for them, when they would be able to bind me. Finding the bird had flown, they sent back word to their camp, and soon a large body arrived with flags and shouting. The chief had the drum beaten, and the war-cry raised, but very few responded to the call; and seeing they were unable to do anything, retired.

I daresay fear had a good deal to do in preventing them from fulfilling their oft-repeated promises, for Bushiri's force had been considerably augmented by a large caravan from the interior, which arrived the previous day: but the chief reason was no doubt the jealousy and lack of unity amongst the

Mpwapwa people. Many of them are friends of Madimilo, and would be glad to see Chipanjilo killed or driven away. Many are jealous because they think he is always receiving cloth and other goods from us and the Germans, and never gives them anything of what he gets. It is precious little he has ever got from me; but the Germans have, I know, given him many valuable presents. I am not aware of any other cause for his unpopularity. Now they turn round upon him and say, "Why did you not protect your friend's house and property?" Having got into the house, the robbers soon made short work of what it contained, and when they had cleared out all that was of any use to them, they set fire to the place, and the next morning took their departure with their booty.

The people say that Bushiri told them when he left that he meant to sweep all the white men from the country, and that, if he could not catch them, he would burn their houses, and drive them into the forest to eat grass! They burnt every building belonging to the Mission—church and all—except the house at Vyanje (which they possibly did not know of). Everything is gone. I saved nothing but some bedding, and three small boxes containing clothing, some of my translations, and a few books, which I had put in a friend's tembe the day before we fled. Of course I have found a hospitable shelter with brother Cole for the present, until the Lord shows me what He would have me do.

I have been to Mpwapwa several times since, and the chief and the people whom I have seen express much sorrow for what has happened, and the hope that I will not leave them. They say they will build me a tembe, and see that I don't starve, if I will only stay. Of course there is the house at Vyanje, only that is rather out of the way. But we must wait till we hear that Bushiri has been really captured or killed before we can do anything. We hear that whilst he was here his camp in Usagara was attacked and destroyed by the Germans or the Sultan's soldiers; also that several of Bushiri's headmen have died from poison, having eaten or drunk something which they got at the mission-house, which was not what they thought it to be.

Wood is here with us now. After the house was burnt at Mpwapwa we sent and asked him to come on here, so that we might be all together, and so less anxious about each other.

I am quite happy, having learned to "take with joyfulness the spoiling of our goods," and, having given up all to the Lord long ago, it was no real loss—only the acceptance of the offering. But of course I remember, too, that I am not the only one interested—many of Baxter's goods were there, as well as much C.M.S. property. One thing I have made up my mind upon—that if I am spared to live out here, I will have as little as possible of this world's goods about me. Having so much of it at Mpwapwa in the big house has been a curse to the Mission, as it only excites the avarice of these people, and makes it more difficult for them to understand

our real motive in living amongst them.

J. C. PRICE.

P.S.—I have been over to Vyanje, and found that thieves had broken in and stolen some of the things, owing to the man we left in charge having run away when the Arabs came. The chief and people there are *very* anxious that I should come and live there; so, whilst awaiting instructions from you, it seems the best thing for me to do so. There is an advantage, too, in being there in preference to the other part of Mpwapwa, in that the chief is on friendly terms with Madimilo (Cole's chief); and as there is a probability of war between him and Chipanjilo, it might be awkward if I were living with Chipanjilo, although I don't like forsaking our old friend. But I think they understand that I am the friend of both parties, and am doing all I can to make peace.

## NORTH AMERICAN PHILOLOGY.



E welcome two new contributions to the languages spoken by the people of our North American Missions by the pens of our missionaries.

I. Grammar of the Kwa-Gutl Language, by the Rev. Alfred Hall; published among the Transactions of the Royal Society of Canada (Montreal, 1889). Mr. Hall is stationed at Alert Bay, Vancouver's Island, since 1878, during which time he has acquired a knowledge of the language, the very name of which was previously unknown. The grammar is very complete, and reflects great credit on Mr. Hall's industry and power of arrangement. The Gospels of St. Matthew and St. John have already been published by the British and Foreign Bible Society. The language is polysynthetic. The Roman character is used.

II. Grammar and Dictionary of the Language spoken by the Blackfoot Indians, by the Rev. John William Tims, is published this year by the S.P.C.K. Mr. Tims was trained at Islington College and sent out by the C.M.S. in 1883. His station is at Blackfoot Crossing, on the Canadian and Pacific Railway, in the Province of Alberta of the Dominion of Canada and the Diocese of Calgary, which, for the present, is united with Saskatchewan. The exact position is about 50° N. lat. and 110° W. long., on the east side of the Rocky Mountains.

The Blackfeet are so-called from their black moccasins. They are divided into four bands: (1) Blackfeet Proper; (2) Pa-e-gun; (3) the Blood; (4) the Small Rover. Reserves have been appropriated to each band, and among the Blood Indians, who speak the same language, at Fort McLeod, somewhat to the south, the Rev. S. Trivett is working. Mr. Tims deserves the highest credit. He has broken virgin soil. The language is polysynthetic. The Roman character is used.

R. N. C.

July, 1889.

## JAPAN: PROGRESS IN KIU-SHIU.

LETTERS FROM REV. A. B. HUTCHINSON AND MISS BRANDRAM.

## I.—VISIT TO YAMAGA.

*From Miss Brandram.**Kumamoto, May 11th, 1889.*

HAD long wished to revisit Yamaga, and meet the Christian women and any others to whom I could gain access, and on Saturday afternoon I set out, accompanied by Mrs. Kubota, the Native Bible-woman, who came from Osaka to work here last February. Four o'clock was the time at which we had arranged to start, rather a late hour to begin a ride of seven ri; but Mrs. Kubota has a working class at her house from one to four on Saturdays, so we could not well leave home earlier. The journey lay through a fertile country; the sides of the road were lined with ferns and wild flowers, beyond were fields of wheat, barley, and beans, and in the distance lovely blue hills. A little more than a ri out of Yamaga we stopped for a few minutes at a small tea-house, and distributed leaflets among the inmates, telling them we should be returning in a few days, and would then explain them if they wished. When we arrived at our journey's end it was about nine o'clock, so we did nothing but give a few leaflets to the servants, &c. Next morning we were rather surprised that no Christians came to see us, but hearing that Mr. and Mrs. Nakamura, who are quite the leaders of the little band of Christians in that neighbourhood, were away from home, we decided to have reading and prayer without waiting any longer, and quite a number of people, who were staying at the inn, came to listen; among them were some young men from a village named Kikuchi, and a photographer. The latter said that several of his relations, living in a distant part of the country, were Christians already, and he listened very attentively to Mrs. Kubota's remarks (she was so earnest, fluent, and indefatigable, that there was very little need for me to speak).

When our visitors had dispersed, I suggested that we should take a walk in the town, and then the Christians might hear that we were there. We

were feeling very much disappointed at not seeing any of them; the more so as I believed that Inutsuka San had sent a post-card to a Christian, named Okubo, who lives in a neighbouring village, telling him we were coming, and asking him to arrange some meetings for women. Of course the very uncommon sight of a foreign lady attracted a number of children, who followed us until we came to a quiet spot quite outside the town, and then we gave away a number of leaflets and invited them to come to the inn for Sunday-school after they had had their dinner. Then it occurred to us that if we inquired again in the neighbourhood of Nakamura San's house we might meet one of his acquaintances, who might be able to tell us where to find some Christians; and so it turned out, for the man at the shop at which we inquired said that two women (a mother and daughter) living at the back of his house were Christians. Of course we went to see them at once. I think they were pleased to see us, and after a few minutes' chat we arranged that a prayer-meeting should be held in their little house in the evening, O Yasu San, the daughter, undertaking to let her friends know of the meeting. These women seemed to be the only Christians living in Yamaga proper, the others are in the adjacent villages. When Mr. Nakamura is at home they meet for worship at his house on Sunday, but during his absence, which is caused by the fact that his house was burned down recently, they have no regular meeting place. A young man, named Nishizawa, and a girl, named Sakamoto, appear to be real inquirers. The elder brother of the latter was baptized some time ago, and is now gone to Miike.

Soon after our return to the inn the children began to arrive, and in a short time there were seventeen little boys and girls seated on the mats in our room. Mrs. Kubota's lesson was chiefly intended to impress upon them

the facts that there is only one God, that God is a Spirit, that God lives in heaven; and at the close she made them repeat these three sentences several times, after which, hoping to give her a little rest, I taught them a verse of a hymn. Meantime, more children and a few grown-up people had been coming in, so the first seventeen were dismissed, with an invitation to come again at about six o'clock the following evening, and a similar lesson was given to the fresh arrivals, who numbered more than twenty, and before these went away they also were invited to come the following evening.

After their departure we had about two hours' quiet; I was reading *Thoughts on the Spiritual Life*, by Mr. H. C. G. Moule, to myself, and when I came to the chapter headed "Manifold Temptations, Manifold Grace, Manifold Wisdom," we looked these three texts out in the Japanese Testament, and I told Mrs. Kubota a little of what Mr. Moule said about the two first. She was delighted, and quite caught the idea of the golden key to the difficult lock. I saw her afterwards marking the texts in the Testament in the approved Japanese fashion, i.e. by sticking morsels of red paper on them.

In the evening we went to the house where we had arranged to hold the meeting, but such numbers followed us to gaze at the strange-looking foreigner, and came crowding into the little house, that a prayer-meeting was not to be thought of; so Mrs. Kubota spoke to the people at some length, and after a short prayer they went quietly out, being informed that the meeting was over, and we also took our departure. One thoughtful-looking man appeared to be much interested by what he heard.

Later in the evening another nice little party assembled in our room for reading and prayer. The hymn, "I am coming" is a great favourite just now at Kumamoto, and during our stay at Yamaga we sang it many times.

Rain fell heavily during the night, but Monday morning was sufficiently fine to allow of our setting out in jinrikishas to visit one or two Christians in the hamlets of Gobara and Nagasaka. We went first to see Okubo San, and we found that he had been prevented by illness from coming

to meet us in Yamaga, and in the other two houses that we visited there was illness also. In each of these three families only one member is a Christian—we can scarcely imagine, I think, what it is to be the only Christian in a heathen village. At the last house was a fine-looking elderly man, who listened to Mrs. Kubota's words about Christianity with some attention, and when she said she had come from Osaka on purpose to tell people of the way of salvation, he remarked, "And I suppose, these (meaning my brother and me) have come across the waves for the same purpose."

We returned to Yamaga about four o'clock—the rain had not kept off, as we had hoped it would, but had been pouring in torrents most of the time. After dinner Mrs. Kubota proposed going to see Mrs. Taneguchi (at whose house the meeting had been held the night before) and have a quiet Bible-reading and talk with her. I did not accompany her, for I knew a crowd would follow me and prevent Mrs. Taneguchi deriving much benefit from the instruction given to her.

About six o'clock the children arrived. It was raining so fast that Mrs. Kubota had supposed they would not come, and so she had not returned. This being the case, I took the class. First, we went over the hymn several times, and then I asked them the three questions, the answers to which they learned the day before. They answered very well, and then learned one more short sentence, "God is love;" after which we went on to, "Whom does He love?" and "How had He shown His love?" When Mrs. Kubota returned she was surprised and very much delighted to see the children, and she talked to them for some time longer. I was glad to find when we questioned them before they went away that they seemed to have learnt some of the points I had been trying to impress upon them.

After the children were gone one Christian (O Yasu San) and the two inquirers came again, and once more we had reading, hymns and prayer. Before starting on our return journey next morning we paid two visits to people who are not Christians, but some of whose children have been believers for some time. At the tea-house where we had left the leaflets we stayed

about a quarter of an hour, and Mrs. Kubota had a serious talk with the people there. She is very fond of telling her hearers of the absurdity of worshipping idols, and of illustrating it by saying (pointing to a tea-pot), "This is made of clay, and perhaps of the same lump an idol was made;" or,

"A carpenter takes a piece of wood, and makes a chopping-board, and perhaps uses the remainder to make a god. You might as well worship the tea-pot, &c."

We had delightful weather for our return journey, and reached Kumamoto about five o'clock.

## II.—FUKUOKA AND OYAMADA.

*From Rev. A. B. Hutchinson.*

*Fukuoka, June 13th, 1889.*

I wish you could have been with me at Oyamada on Sunday week. The order and earnest devotion of the Christians were so delightful. Seventy of us partook together of the Lord's Supper. My mind was carried back to an evening service and Communion at dear Mr. Calthrop's church many years ago, where I was alone ministering to just the same number of communicants. Nothing could have been greater in the way of contrast than the surroundings and accessories of Divine service on the two occasions, but surmounting all such differences was the identity of loving, earnest, heartfelt devotion, making one feel, "Surely the Lord is in this place." Yes; it is, indeed, "good for us to be here." And two years since these were all heathens, worshipping blindly the powers of nature. "What hath God wrought!"

In the afternoon Nakamura San was taking the children's Sunday-school in the absence of his wife, who had gone over to Fukuoka to spend a few days with dear Mrs. Goodall. I examined the children, and found them very ready in answering simple questions on the first part of the Catechism. Then we had afternoon service and infant baptism, and in the evening a meeting of singing, prayer, and converse on the second lesson.

The framework of the church is up. It answers the description I gave in my last year's letter,\* and will, when completed, be one of the best buildings of the sort in Japan.

You may remember that when these dear people first came to me seeking instruction, they were at feud with the people of the next village about property and a lawsuit, in which they had sought in vain the help of the gods. I

asked them how they were getting on with these neighbours now. The answer delighted me immensely. "We are all right now; all is peace: why some of these people have been helping us in setting up the framework of the church, and when it is opened we mean to invite them to be present." Preaching is being carried on by the catechist regularly in that and different surrounding villages, but we must be patient, waiting for the fruit to come in due season.

We have many things to try us just now amongst the Christians under my care. I will mention them as an indication of our needs to be remembered in prayer.

First, at Kuchinohara we were much grieved to find that three members of the church had married heathens, since my last visit, and had kept the fact from the knowledge of our catechist when he was there a few days since. He learnt about it at Onodani, and was deeply grieved at the secrecy maintained, notwithstanding all he has done for them for so many years. This marriage with heathen is a sore question in the Church now, for it seems a device of Satan to draw away our young people. In most cases there is a decline from the standpoint already reached. Sometimes it results in the conversion of the wife or husband, as the case may be; but too often it is disastrous. Another case has occurred here; one of three young men in the Army Hospital Corps, who came from Kumamoto, has married a heathen wife from that city. In all these four cases the alliance has been entered into since confirmation, and without any public seeking in prayer for the divine blessing.

Then again, the Romanists are a continual source of anxiety. They have recently taken to asserting that their mission is to proselytize and make per-

\* See *Intelligencer* of Sept., 1888, p. 597.



fect, and supply the defects of so-called Christians. A poor woman who received baptism from me when the Bishop was here, was rebaptized by the Romanists on Whit Sunday. Her husband, a Presbyterian, living at Kokura, some fifty miles off, came in and was rebaptized with her. They were very poor, and the potent spell has been the offer of employment. Our catechist wanted to go and remonstrate with the priest, but I felt it would be useless. The less we have to do with Babylon the better. "The devil as a roaring lion goeth about seeking whom he may devour," and remonstrance with his agents is but to invite further attack. "No peace with Rome" will ever be the cry of the faithful follower of Christ. The same parties have been trying to inveigle members of the Methodist Church by offers of employment. Money seems their great reliance. We do not bribe men to be either perverts or converts.

Another instance of the subtlety of our spiritual foes is seen in the Sho Kon Sai festival. This is a solemn service for the soldiers and others who fell in the last rebellions, and is celebrated every year. On the first day the Shinto services are held, on the second day the Buddhist. The title means "Festival of the Assembling of the Spirits." I went to see the Shinto celebration, and was much interested in the prayers for the welfare of the empire and government, and the confession of sins and shortcomings; but was much grieved to see all the schools marched in succession to the front of the shrine, and all the pupils obliged to make obeisance to the spirits; the more particularly that amongst the ranks I observed many Christian children. Many Christians also in official positions were present, and were obliged to take part in the ceremony.

The next day, Sunday, several parents complained to me that they had been taken by surprise, the schools having been marched to this festival for the first time this year. Two young men in the Normal School who are candidates for baptism had to "present arms" to the spirits as they stood in the ranks, and came to me to say how deeply they felt that it was wrong, but what could they do? The Government Education Department has issued an order that all pupils must obey all

regulations issued in a school, or leave. It is said that at Oita last year a young Christian had to leave the Normal School for refusing to bow to the spirits. These young men finish their course next month, and to have refused would have sacrificed their three years' training and closed their career as teachers. It is very difficult to advise in such cases. Military officers told me that they had no option but compliance or resignation, i.e. ruin in a worldly sense. Surely we need ask for "the wisdom that cometh down from above"!

Then, too, the Churches are much exercised about the apostasy of Nukamura, a most influential Christian, a former member of our Church at Kumamoto, who has just been released after ten years' imprisonment for a political murder. He announces himself as the prophet of a new philosophy founded on Scripture but infinitely higher than "the common Christianity." Notices of this appear in the newspapers generally, and already he has drawn aside some of whom we hoped better things.

No doubt Mr. Brandram, with whose difficulties, arising out of this, we specially sympathize, will be telling you details, but we are all affected by these untoward events, and I mention them to show that our work has its constantly recurring hindrances and vexations, and to beseech your prayers.

I feel keenly the having to spend so much time and strength in teaching English, in order to secure right of residence here. May the day of passport abolition soon dawn! I cannot go outside the ken, so that I have to give up Saga. If Mr. Fuller finds it suitable for his health, I shall rejoice at his location there with a capital catechist, Jimure San, but as it is the district in which intermittent fever is most rife, we cannot but feel anxious about the result of the experiment.

We have been deeply grieved to hear of the death of Nagaya San, of Oshima, whom I mentioned in my last letter of April, 1888. He was at Nara, near Osaka, and after preaching earnestly on a Wednesday evening in May, retired to rest, and was found dead in his bed in the morning. May this sudden call be to us each a summons ever to "preach as a dying man to dying men"!

My English Bible-classes on Saturday and Sunday afternoons are attended by about twelve young men, who all read well, and speak fairly. The two Normal School pupils who are candidates for baptism are results of these classes, and I trust others may in time come forward. I am also preparing three young men out of the class of which I wrote to you last year, who are candidates for the Theological

School at Osaka. The examination is to be in September.

We have a few candidates for baptism, but not as many as I could wish, considering the amount of preaching that is carried on. Japan may be said "to be stretching out her hands unto God," but it is in a very languid fashion. I wish I could see a little more earnestness, a stirring up of the inner man to "lay hold upon God."

[In a later letter Mr. Hutchinson says that he finds his new work at Fukuoka beset with many difficulties, as by his letters of permit he must on no account be more than a day absent from his place of residence, where he is bound to sleep.

## A MOHAMMEDAN MANIFESTO AGAINST CHRISTIAN MISSIONS.



HE *Punjab Mission News* prints the following, and observes that while some think "Mohammedanism is untouched by the efforts of Christian missionaries, Indian Mohammedans at all events are of a different opinion. A manifesto, of which we give a translation, put forth by a number of leading maulvis, has been extensively circulated. It tells its own tale."

### "A WARNING TO BE OBSERVED!"

"What, O Mohammedans! Do you remember that blessed time when your forefathers spread the teaching of the unity of God in the whole world? Their labours are still your boast! To-day these great ones sleep in graves of excellent reputation [Anglicè, Sleep the sleep of the just]; but you who pray for the repose of their souls, careless of the greatness of your true faith, HAVE REACHED SUCH DEPTHS OF DEGRADATION THAT CHRISTIANS MORNING AND EVENING ARE WIPING ISLAM OUT (*is qadr zillat ko paunche ho, di Isai padri shah o'roz Islam ko mitate hain*); and you sleep! If there is a remnant of the excellence of your great ones left you nowadays, then it is this only, that Mohammedan women are unmatched in the world for goodness, modesty, obedience to their husbands, and adherence to the faith; but herein is their misfortune, that they too are becoming snakes in your sleeves, and you do nothing! Behold, the spies and beguilers! Englishwomen of Christian Missions, under pretence of educating and teaching handiwork, go about teaching all your women-folk in every house, saying, 'Why do you waste your lives? Come! Become Christians! Be free!' And numberless households have already been destroyed [i.e. have become Christian] and are being destroyed (*hote jate hain*). Especially are the tender, innocent, under-age girls of Hindus and Mohammedans taken in *dolis* to their schools, and there they are taught the Testament, and hymns, which tell of Christ being the Son of God, and so the seeds of blasphemy (*kufr*) are sown in their hearts. Whatever the seed sown is, that also will the fruit and harvest be. When from childhood these things are instilled into them, then when they grow older, NAY, IN TWO OR THREE GENERATIONS, ALL WOMEN BEING DRAWN TO THE CHRISTIAN FAITH, AND, CARELESS OF THEIR OWN, WILL GO INTO THE CHURCHES AND BECOME CHRISTIANS. This has already begun. Examples are not wanting. These Mission Englishwomen, and their Hindu and Mohammedan servants who teach, take their women and girl pupils on Sundays to church, and, under the pretence of keeping them behind a red curtain, seat them in the midst of men, and they join in Christian worship, and sing with them; and this is now common; and these things are to be found everywhere in cities. Women and girls become Christians in churches, and so blucken the face of their families

[i.e. are a cause of shame and disgrace]. If their relatives seek legal redress, missionaries spend hundreds of rupees, and win the case in law courts.

"O Mohammedans! have you not so much shame left even as to make you save your wives and daughters from this dishonour and blasphemy, and to cause you to make proper arrangements yourselves for their education?"

"Some people labour under the delusion that these Mission Englishwomen are appointed by Government. The Government interferes with no one's faith; this is the work of missionaries only, who collect subscriptions to enable them to propagate their faith. If you forbid them to come into your houses, and decline to send your girls to their schools, they cannot force you. For this reason an authoritative declaration has been obtained from the learned men of Islam, and is published. Let all men act on it. Those who will not do so, a list will be published of their names, and they shall be properly dealt with."

The following was the question submitted to the doctors of Islam:—

"What say the learned in the faith, the understanders of the law, about this? that the Englishwomen of Christian Missions come into houses under cover of giving worldly instruction, and go about teaching their own faith, employing Mohammedan women as their servants and teachers. They do also, by means of them, spread their religion. Is it lawful or not for Mohammedans to let their women and children be educated or taught needlework, &c., by these Englishwomen and the Mohammedan women in their employ? or is it lawful even to let them come amongst their women-folk? If a Mohammedan lets such women come into his household, does he transgress the law or not?"

To this the following answer has been given by the maulvis, in the shape of a *fatwah*, i.e. a promulgation by religious leaders, having the force of law and binding on all Mohammedans:—

"It is not at all right, even (*hargiz jair nahin*) to allow such women to come into houses, and to let the pardah-women come before them, much less to let them give that religious teaching by which we see SUCH GREAT DAMAGE DONE TO THE FAITH. For these women come in reality in order that they may beguile Mohammedan women, and make them Christian, and that then they may by means of them ensnare the men also. Therefore whoever allows these women to come into his house, he does in truth destroy the root of his true faith, Islam. Whatever Mohammedan therefore does, by reason of ignorance of the evil results of his act, allow such women to come into his house, commits a great sin, and if, after he has been duly warned, he does not stop them, he is in great danger of losing his faith. The lawyers declare, 'The unbelieving woman of another faith is as a strange man;' [that is, that just as it is not lawful for a woman to appear before a strange man, so it is not lawful to show herself to such a woman].

"It is also written in the *Shara Mukhtar*, 'It is not lawful for a Mohammedan woman to appear unveiled before a Christian woman, a Jewess, or an infidel woman [*mushrik*, i.e. all others than Jews, Christians, or Mohammedans]; yea, verily, if she have a slave-girl of these religions, then it is lawful for her.' [That is to say, if a slave-girl of a Mohammedan woman is a Christian, Jew, or infidel, then it is lawful for the woman to appear before her slave.]

"The lawyers of Islam also write that a decent woman must not appear before an evil woman. Therefore, when it is forbidden to decent women to appear before a bad woman, even though she be a Mohammedan, then woe to those women who appear before women who are without religion and beguilers.

"Let Mohammedans be extremely wary of such women, and on no account to let them come into their houses; nay, further, whatsoever street such women are in the habit of going to, it is incumbent on the chief man of it to use every effort to stop their going into the houses of Mohammedans. If he has the power, and does not use it, he too is a sinner."

Here follow the signatures of the maulvis who have given the *fatwah*, viz. Maulvi Ahmed Hussain, Maulvi Ilahi Bakhsh, Maulvi Muhammed Abdul Ghaffar of Lucknow, Maulvi Ashraf Ali.

## TWO CHRISTIAN SISTERS AT AMRITSAR.

## In Memoriam.



ABOUT eighteen years ago, a younger son of the well-known Sikh Governor, in the Panjab, Diwan Tekchand, was baptized by the Bishop of Calcutta, Dr. Milman, on one of his visitation tours. The family of the young convert, as was natural, did all they could to sway him from his purpose, offering him his share of the family estates, which were rich, and a leading position among the heathen gentry of the province, a position which would have carried with it such pickings as unconverted men know how to obtain from their worldly place and power. But he counted the reproach of Christ greater riches than all the treasures of Egypt, and, receiving from his heathen elder brother a very small proportion of what he would have become entitled to on that childless brother's death, he came out, and cast in his lot with the then few and despised Christians. His wife came out with him, and so the Lord in mercy spared him the grief of a desolate home. In course of time six children were born to them ; all after their conversion. After a long period of serving the Government, and then the Church in minor offices, Diwan Sahib Dial was admitted to the order of deacons by the first Bishop of Lahore in the early part of 1887. Their home was a model of all that a Christian pastor's home ought to be. The mother had overcome the immense drawbacks of her early surroundings in heathenism, she ruled her children with love and power, and was the centre of the tender affection which united all the members of that happy family to each other. Now it has pleased the Lord to call her to Himself, as her bereaved husband writes, "She fell asleep while I was holding her, and softly praying with her, going to the peace which her name of Ruth indicated, to the rest of the Lord on His holy day of rest, Sunday, August 18th. For seventeen years of Christian life she was with us ; I shall go to her, but she will not return to me."

Would that all our Indian sisters could emulate the example of this unostentatious Christian mother and exemplary wife, so different was her home to the large majority of Indian Christian households in its neatness, simplicity, perfect order and discipline, the obedience of the children, the industry of the schoolboys, the refinement of every member of the family. We bless the name of our God for giving us such examples of the renewing and transforming influence of the Gospel, and pray that many more may be raised up to copy the pattern which our quiet retiring sister presented to us, and that the Lord will make up to those she has left behind all that they have lost in losing her.

Only four or five days before her death there passed to her eternal reward our dear old "mai Susan," or mother Susan, of whom the following account was published in *India's Women* of September, 1888 :—

Susan's early home was not far from the Ganges. She was married, but lived with her brothers, who were at school. She used to take a great interest in their studies, and, whilst they were writing on their slates, would copy the letters on the ground. But her chief anxiety was to be saved. She knew nothing about the Christian religion, but felt a want in her heart.

One day she went to bathe in the Ganges, and was surprised at the dirt of those waters in which she wanted to be washed white. On emerging she felt no better than before, and attributed it to some fault in herself in bathing. She observed a crowd, and going nearer saw a missionary preaching. She heard the words of John iii. 16, which came home to her heart, and

she longed to hear more. There was no missionary within reach; but a rumour reached her that Mrs. Fitzpatrick, at Amritsar, might teach her.

So without saying anything to any one, she started for Amritsar. At Lahore her heathen husband caught her and insisted on her return; but she refused. The case, brought into court, was decided against her, so she was sent to gaol for three months. In this way she emancipated herself. She interested the overseer of the gaol so much that he gratified her desire to learn to read; and this led to the establishment of a system, in that gaol, if not in all, of teaching the women to read.

On leaving it, she had made such good use of her time that she could read. She made her way to Amritsar, although she did not know how to find Mrs. Fitzpatrick, and was often misdirected. At last she arrived at a

heathen school and inquired the way of the teacher, who said he would take her home to his wife to be instructed.

Of course all these people wished to prevent her receiving Christian instruction. A little boy of the school having hinted that if she would wait he would himself direct her to Mrs. Fitzpatrick, she sat down, and he was eventually faithful to his word.

Mrs. Fitzpatrick received her warmly, and handed her over to the catechist's wife, who took her home, and asked her if she were willing to break caste by eating with her. The catechist's wife was cooking eggs, which are an abomination to Brahmins; but Susan finally gave in, and thus broke caste for ever. She was soon after baptized, and became a worker. She opened the first Zenana in Amritsar, and being a Brahmin her influence was very great.

Ever since then, that is for some thirty years, Susan has remained as a teacher in the Amritsar city, and as an adviser to the younger English lady missionaries, and also in her direct work, was always felt to be most valuable. She fell into bad health some eighteen months ago, but rallied till the extreme heats of this summer finally broke down the earthly house of her tabernacle; and she also is one for whom we bless God for those who have departed this life in His faith and fear, beseeching Him to give us grace so to follow their good example, that with them we may be partakers of the promises.

H. E. PERKINS.

## AMONG THE MAORIES OF THE KING COUNTRY:

### A VISIT TO THE LOWER WAIKATO.

JOURNAL OF THE REVS. WIKI TE PAA AND HONE PAPAHAIA.



ON Monday, May 13th, we left Hokianga, and on the 16th arrived in Auckland, where we stayed three days.

On Monday, the 20th, we left Auckland, and on the 21st we arrived at Tapapa, where we remained two days.

On Thursday, the 23rd, we reached the Waotu. We stayed there over Sunday. There were forty-five persons at the morning service, and twenty-nine partook of the Holy Communion. The offertory was 6s. 1d. At the evening service there were forty present, and two children were baptized. We remained here on Monday, the 27th; we had Bible-class with the people, sang hymns, and preached the Word to them.

They listened with attention and apparent earnestness to all we taught them. By what we saw we believe it will not be long ere the tree of faith will grow at this place. One evidence of this is that there is at this time, at the training school for ministers at Turanga, an old lay teacher from this settlement, whose name is Hangina. We also gave them some books explanatory of Scripture (*Wakamarama*).

On Thursday, the 30th, we left for Parawera. There we found a large gathering (chiefly *Hauhaus*). At first our hearts were very dark, as we could not see any opening whereby we could preach to these *Hauhaus* the Gospel; but we talked with them day by day

until Sunday, June 2nd, when the people had become more friendly, and were much softened. At the morning service there were sixty-seven present. We had the same number in the evening. We stayed here over Sunday, the 9th. At the services on that day a much larger number attended. We saw their doubting as to their belief in their *Hauhau* worship. They had ceased their evil speaking and ill feeling towards us.

Hitiri te Paerata, a chief of Ngatiraupawa, said to us, when wishing us good-bye, "that he would give up *Hauhauism* and the other false systems of worship, and that his worship should be according to the worship of the Church of England." Although we were much cast down the first day or two, afterward, up to the time we left, we were much gladdened, and we left with joyful hearts. We spent here (Parawera) ten days.

On Monday, June 10th, we went to Otorohanga, and on Thursday paid a visit to Te Kuiti, to see Taonui, one of the chiefs of Ngatimaniapoto. These are the words of this aged man. He told me that his great desire was that ministers should come often to preach the Gospel to Ngatimaniapoto. We stayed here two days, and then returned to Otorohanga. Here we spent Sunday, June 16th. At the morning service there were sixty-seven present, and fifty-eight at the evening service. All the time we two stayed here we listened to the good words of some of the chiefs. Hauauru's word was—"Continue to visit us to look after the sheep lest they should go astray." Rapana Ihakara said—"When this confusion is over" (a Land Court was being held) "he would give his mind to the building of a church at Otorohanga, also a house for the reception of ministers" (when they visit them). Pepene's word was—"From this time we begin to worship God; let us be looked after by your ministers; don't leave us long (without a visit) lest the heart should again become feeble: now the heart has returned (meaning returned to pure worship), the Natives have ceased to work on Sunday; they are fearful." All the time we remained here (Otorohanga) we had service every day at 4 p.m. in the building in which the

Land Court was being held. All the people who attended the Land Court came also to our services.

Tuesday, the 18th, we left Otorohanga and arrived at Taupiri. Here we met the Rev. R. Burrows, one of the aged ones of the Church of England. A good father he has been to the Maori Church from early times down to his old age at this time.

On Wednesday, June the 19th, we arrived at Pukekawa, the residence of Tawhiao. There were about 100 people at this place; they were taking up the bones of the dead, but they gave up sufficient time to come to our service; but during the time we were there, until we were leaving, we did not find anything encouraging. What we heard was bad, proud speaking, relating to the body only. We were both much grieved, and our thoughts were, "When will these men see the light?"

On Friday morning, the 21st, we preached to them the word from Genesis vii. At the close of that service some men stood up and spoke well of the portion of Scripture from which we had preached. By this we saw that a door was opened to us, and we showed them from the Scriptures the error of all teaching which is contrary thereto, and the correctness of the teaching that is in accordance with God's Word. We talked together about an hour. After a while one of the *Hauhau*s turned round and spoke evil of their worship. He said, "They now saw their worship was not of God; indeed, that it was no worship at all." On our leaving many wished us good-bye, and said, "Go, friends; return again soon; our hearts have been cheered." Here *our* hearts were cheered also, for we saw that our visit to that settlement had "borne fruit."

Now, from what we two have seen, this is the plan we believe by which Waikato will advance in Christianity (*whakapono*):—

1. By frequent sojourns of ministers among the people.
2. By the location of a minister in the midst of Ngatimaniapoto, and another in the midst of Ngatiraupawa,—that is to say, one at Te Waotu and one at Otorohanga, and this upon the promise of Christ, Who saith, "Lo, I am with you alway, even unto the end."

## THE GLEANERS' UNION ANNIVERSARY.



THE GLEANERS' UNION has hitherto received but scanty recognition in the pages of the *Intelligencer*; the *Gleaner*, after which it was named, seeming to be the more suitable medium; but the position it has attained in connection with the Society entitles the Anniversary Meetings on All Saints' Day of this year to some notice.

The Gleaners' Union held its first and second Anniversaries in St. James's Hall, and in the evening only. This year an advance was made; Exeter Hall was engaged, and a conference was held in the Lower Hall in the afternoon, and a public meeting in the Large Hall in the evening. In each case the Hall was well filled.

The President of the Society came up from Devonshire to take the chair at the Afternoon Conference. After the opening hymn, Mr. Wigram led us in prayer, and then the Rev. S. A. Selwyn, Vicar of St. James's, Hatcham, gave us a devotional address on the text, "Every one to his work" (Neh. iv. 15). [It is reported *verbatim* in this month's *Gleaner*.]

Sir John Kennaway, who followed, after another hymn, expressed his approval of the choice of a devotional address to open such a meeting. It was well to "remember the Lord when we were assembled" (as he put it, very appropriately) "to take note of the corn that has been gathered in by ears and handfuls, and to confer as to the best means of ingathering, that the store may be greater." He welcomed the Gleaners' Union as a needed link between workers, and commented with approval on the fact that All Saints' Day should have been chosen as that on which this embodiment of the communion of saints should hold its Anniversary.

Mr. Stock came next, with his statement of the progress of the Union. First, however, he had to tell us of many letters and messages received, which had informed him of prayers offered up in many parts of the country for a blessing on the meeting. The facts he had to state were of the most encouraging description. Last year the total number of Gleaners, up to the time of the annual meeting, was 13,319; this year, up to October 31st, 5641 more had been added, making a total of 18,960 enrolments in three years and four months. Some had died, and a few had resigned membership. The feature of the year was the development of Local Branches, through which a great proportion of the new members had come in. Of these there were about 170 now formed, some of them embracing the Gleaners of a parish, a town or village, or a group of villages. Besides, and less formal than these, there were several smaller bands of Gleaners, who had chosen one of their number to act as correspondent. The object of the Union was not its own advancement, but to do the work of the C.M.S.; it did not exist for itself, but as a means to an end. Nor did it attempt to serve this end as a medium for collecting money. The collection of money was no doubt one of the ways in which Gleaners could help the Society; but they did not do this through the Union, and any money thus collected appeared in the ordinary accounts of the Society. Indirectly, however, the Union collected a little. The fees for joining and renewing amounted to 138*l.*, and with them had been sent, in a vast number of small sums, towards the expenses of the Union, 238*l.*; towards the C.M.S. funds, 520*l.*; and for the support of a "Gleaner missionary," 287*l.* The expenses of postage, printing, and half a clerk's salary amounted to 339*l.*, so that there was a balance of 37*l.* even on this account to the funds of the Society. The cost of working would have been much greater but for the volun-

tary help in the clerical work rendered by ladies who came to the office and kept the books. Quite a band assembled when the time for despatching the annual packets drew near. The names of Gleaners were enrolled chronologically, alphabetically, and geographically. The "Gleaners' Own Missionary Fund" was a response to a suggestion that the members should have some one individual in the mission-field on whom to fix their special attention. In order to meet their wishes, and yet at the same time to prevent the narrowing down of their sympathies to one worker or one field, it had been arranged that the sums subscribed should be received as against the first year's expenses of one of the Society's newly-appointed missionaries, a different one every year, alternately male and female, and chosen each year from a different field. Following this method, in 1888, Miss K. Tristram, going out to Japan, had been designated "Gleaner Missionary;" in 1889, the Rev. A. R. Steggall, appointed to East Africa; and now, for 1890, Miss M. L. Ridley, going out to China, who had done admirable work at home for the G.U. and the C.M.S., had been selected. Lastly, Mr. Stock announced that the motto chosen for the coming year was part of Ezra vi. 9: "That which they have need of, let it be given them day by day without fail," appropriate as being part of a royal decree, and as being concerned with offerings to God's service.

At Mr. Stock's request, Miss Ridley now came up to the platform, and said a few words, pleasing all by her simple, unaffected earnestness. She spoke of her work as a Gleaner, and of the help the mottoes had been to her. The thought of having the prayers of the Gleaners struck her. "Nineteen thousand prayers!" she exclaimed; "shan't I be rich!"

The Rev. E. A. Stuart, of Holloway, followed her, beginning by defending the Union against the objection of indefiniteness. The more he knew of the work, the more he felt the wisdom of not laying down rules for the Union as a whole, but leaving the different localities to adopt rules suited to their particular needs. In his own parish they had monthly meetings to which outsiders were invited, and two or three meetings in the year for members only. They encouraged the young to go in for the *C.M. Gleaner* examination. They endeavoured to set people to work in their own classes, and particularly to obtain an entry into houses of business, an effort which had been attended with considerable success. They had also started a "Little Sowers' Band," for children, for which, feeling the need of definiteness in arranging for children, they had drawn up a strict code of rules, some of which he read.

Mrs. Thwaites, of Salisbury, came next, with a short and well-written paper, urging that Gleaners' interest in the work should be continuous, not spasmodic, an energizing principle, not a mere sentiment. She insisted on the value of the Union as an easy, tangible way of interesting Christians at home in the work abroad, and wound up by pressing upon her hearers the importance of carefully and constantly searching the Word of God for missionary teaching.

This thought was amplified by Mrs. Percy Brown, who succeeded her, and who suggested that Gleaners should mark a missionary Bible, by using different inks for promises and commands. She also urged the study of missionary literature of every sort, commending the work of the C.M. Reading Union.

General Hutchinson, in a speech abounding in military metaphors (as became him), again defended the Gleaners' Union from the charge of indefiniteness. Then, having regard to the fact that many Gleaners were young ladies, he treated us to an acrostic which defined the work of the Union as the gathering of *M*essages from the Word of God, *I*nformation from the mission-field, *S*ympathy from ourselves and others for the cause, and *S*ervice, giving it ourselves first.



Then the Rev. Henry Sutton had a word to say on the importance of extending Local Branches, in which he was sure the future of the Gleaners' Union lay, and the formation of which would lessen the work at Salisbury Square.

Mr. Forge, who spoke from the gallery, told us of the progress of the Union in Derby. The Rev. E. D. Stead, of Richmond, announced his intention of starting a Branch in that place, the particular advantage which struck him being its convenience in showing where to turn for fresh workers. Mr. Carrott, organist of St. James's, Holloway, suggested that lady members might find a very useful field for labour in the ladies' schools, and spoke of the value of missionary services of song. Miss Leahey, of Exeter, and the Rev. B. Baring-Gould, were the last to speak, and then, with a hymn, and prayer by the Rev. G. R. Thornton, the meeting was closed.

In the evening, Exeter Hall, large as it is, was full, and the meeting might have been one of the Annual ones for size and enthusiasm. The great crowd sang hymns to beguile the long time of waiting. The meeting began with the singing of a hymn, and with prayer by the Rev. W. Gray. The Bishop of Bedford was in the chair, and after Mr. Stock's statement, which was in effect the same as that which he had made in the afternoon, spoke very genially, telling us that he was the first clerical Gleaner, and probably the oldest member of the Society then present, for his connection with the Society began when his father determined that if ever he had a son he should be called Claudius, after Dr. Claudius Buchanan, one of the Founders of the Society. He went on to tell pleasantly the story of his first C.M.S. speech, made while still in his teens, at a meeting in a Somersetshire village, owing to the failure of the Deputation—a speech which was got up with the aid of “half an hour's study of two or three odd volumes of the *Juvenile Instructor*.” Coming to more serious matters, he spoke of the C.M.S., “the lineal descendant of the fathers of the Reformation,” as the best evangelistic body in the Church of England.” The C.M.S. at home was “a great Evangelical Alliance within the Church of England,” and within the C.M.S. the great motive-power of the future was the Gleaners' Union. “It was little short of an inspiration,” said the Bishop “which led the men of old to found the C.M.S., and it was little short of an inspiration that had led to the starting the Gleaners' Union.”

Mr. Stuart, of St. James's, Holloway, ever welcome, succeeded the Bishop, with a half-apology for deserting the peaceful metaphors of the harvest-field, and spoke on the twice-repeated statement (2 Sam. xi. 1; 1 Chron. xx. 1) that “at the time that kings go out to battle” “David tarried still at Jerusalem”—

He proposed to consider what were the occasions on which kings ought to go to war, if at all, for he deprecated, as all Christians should, war altogether; and “would to God,” he said, “that the Church of Christ would assert its royalty in this respect.” They should go to war *when attacked*; and this was the case with the missionary cause now—false religions were puffed up, old methods derided, those who had gone forth charged with luxury. Yet even while we kept silence the attacks were being refuted from other quarters. “The Story of a Slave,” as it appeared in the *Graphic*, and the words of Cardinal Lavignerie, went to destroy the fictions about Mohammedanism. The charges of missionary luxury were scarcely uttered when tidings came of trials endured in Uganda and other parts of Africa and India, and stories of privation from all over the world. He himself had had letters from North-West America telling of the hardships and self-devotion of one who had been a member of his congregation. The answer to the condemnation of old methods had come in the form of an income 16,000*l.* greater than the previous year. Secondly, kings might go to war also *when captives were to be released*. Thirdly, kings might go to war *when God commands*, for then He is with us. The sequel to David's dalliance at Jerusalem when he ought to have been at the war was that he fell into gross sin. Was not something like this likely to befall those of us who let our brethren go to war while we sat idle?

Such a summary as the above can give but a poor idea of the splendid speech

which it represents. Indeed, nothing but a *verbatim* report, read with the speaker in one's mind's eye, could adequately recall it.

Mr. Sutton's speech, cheery and full of practical detail, which came next, was in its own way quite as excellent:—

Quaintly pleading his own inexperience and extreme youth—as a *Gleaner*—he gave as his reason for joining after holding out for so long, that he found the Union met a real want, a sentimental rather than a logical one perhaps, but then the world was governed more by sentiment than logic. There had been many who felt an icy isolation as workers for the C.M.S. who now felt they were not alone. This was an age of unions—for reading of the Bible and for prayer, amongst the number—and they were useful, for it gave force to work when one was united with others who had the same object in view. He urged the study of the Bible from a missionary point of view, and recommended that when we found disappointments in current missionary literature we should read the Acts of the Apostles, where we should find that “everything that is now called missionary failure is paralleled in the Word of God.” Turning from the Bible to the Prayer-book, Mr. Sutton remarked, as has been done before, on the very small amount of missionary petition in our Liturgy, contrasting it with the prayers of the New Testament, in which such petition was so prominent. He accounted for it by saying that our Liturgy had come to us from times when missionary subjects were not brought to the front, and we could not expect the compilers to be much beyond their own age. They had their own difficulties; and it would be well if to-day there was as much of the martyr spirit as they possessed. The present age was one in which the whole world was brought close together, and now God was showing that the great work was that among the heathen. Had the men of old desired to have done it they could not. Then, in addition to Bible study and prayer, he advocated work, quoting the Puritan proverb, “Trust in God and keep your powder dry.” Whenever there was real prayer, there one would be always on the watch, ready for small things as well as great ones. Here he spoke of the great variety of work open before us, suitable for the capacity of every one, from public speaking to the distribution of missionary literature, “now too often covered with dust in clerical studies,” the bringing others to missionary meetings, or the collection of small sums. “Do not be afraid,” he pleaded, “of the humbler duties.”

At this point came that important item in the programme, the collection (327.). After this, Dr. S. T. Pruen, of Mpwapwa, gave a valuable account of the characteristics of his work there. He appealed to Christian workers to come out. If we went out, he said, God was willing to take care of the work we left behind. We should leave room for workers who, but for our departure, would remain unknown and undeveloped.

Mr. Graham Wilmot Brooke had not been announced on the programme, having arrived from the Niger after its issue. Speaking of himself as coming from “one of the darkest of the dark places of the earth,” he apologized for the “gloomy” earnestness of his speech, for the things he there saw and heard, said he, “knock the laughter out of even a young recruit like me.” The horrors of cannibalism, slavery, internecine war, the savage inroads of Mohammedan marauders, and the constancy and zeal of converts under terrible risks, had evidently impressed themselves vividly on his mind. On the other hand, the climate on the upper waters of the Niger was healthy, the country thickly populated, the opportunity for work ready at once. The problem as to how Christians could, with Paul, “fill up that which was behind of the afflictions of Christ,” was one which exercised his mind, and he felt that “absolute obedience to God was incompatible with enjoyment of this world.” He concluded, as Dr. Pruen had done, with an earnest request for prayer, and accordingly, when he had done, the Rev. W. Allan, of Bermondsey, led us in prayer on their behalf.

The last speech of the evening was by the Hon. and Rev. W. Talbot Rice, on he two texts, “I am a debtor” and “I am ready,” bringing out our obligations to God, and demanding that we should “give our own selves to the Lord,” not of necessity, but as a matter of bounty.

With prayer by General Touch, and the benediction by the Bishop, the meeting came to a close. The proceedings of the day must have impressed very many with the present power and future promise of the Gleaners' Union, destined, as it seems, not only to establish a kind of freemasonry of missionary effort, but to deepen the earnestness of spiritual life at home.

J. D. M.

## LETTERS TO THE EDITOR.

### WYCLIFFE AND RIDLEY HALLS.

DEAR MR. EDITOR,—As you sometimes admit correspondence in the pages of the *Intelligencer*, I venture to solicit the favour of a small space in the columns of your December issue.

It may not be known to many of your readers that the first meeting of friends, summoned to consider the question of establishing Theological Halls at Oxford and Cambridge, was (by permission of the Committee) held in a room of the C.M.S. House, in the early spring of 1876. Not to mention supporters of the scheme who are yet living—most, if not all, of them being also warm supporters of the Society—I may specify amongst those who have been removed from us, the names of the Rev. E. H. Carr and the Rev. Henry Wright. Both gave bountifully of their time, thought, prayers, and money to the good work. And not less interested nor less zealous was the late Rev. C. D. Marston, of St. Paul's, Onslow Square.

It is not my desire to go fully into the history of the effort up to this time; but simply to invite your readers' attention to the three points following:—

(i.) From the opening of Wycliffe Hall in 1877 (Ridley Hall following in January, 1881) to the present date, over 300 University graduates have received, or are now receiving, their theological training in the two Institutions; and thirty (or one-tenth) have given themselves to Foreign Mission work in connection with C.M.S. It seems as if our great Master and Head, approving of the labours of His servants in their desire to strengthen and develop the work of the Church at home, yet took His own tithe for the vast mission-field abroad.

(ii.) The Committee charged with the work of collecting funds for founding and establishing the two Halls, at a meeting held in May last, reported that they needed a sum of 2500*l.* to clear off all liabilities, and to assign to Endowment whatever gifts had come in under that head, and must necessarily be invested. As a member of that Committee, I undertook to try to raise this sum by the end of this year (if possible), or at any rate by the early part of 1890. So far, the results are these:—Contributions from former students and their friends (to whom, in the first instance, my appeal was directed) have reached 300*l.*; and two generous helpers have guaranteed, one 1000*l.* and another 100*l.*, if the whole amount of 2500*l.* can thereby be collected. Thus 1400*l.* may, under the condition stated, be counted available; leaving a deficiency of 1100*l.*

(iii.) Now, it has occurred to me that, seeing how great is the benefit accruing to C.M.S. in having these thirty missionaries trained and fitted for our work at no cost whatever to our funds, some at least of our more wealthy supporters may be willing to co-operate with me in my efforts to raise the sum of 1100*l.* now needing to be contributed. My appeal is not, officially, to the Committee of the C.M.S. Nor is it to the general body of the subscribers. It is rather to a select few who,

blessed with ample means, could, if they were so led by God's Holy Spirit, help in rapidly promoting the end desired. And my hope and prayer are that some may be thus inclined; and that they will not, from response to this invitation, "minish aught" from their usual gifts to the great Missionary cause. At any rate, to state the facts and to leave results with God in faith and prayer, seems a right course; and this course, Mr. Editor, with your permission, I venture to pursue.

W. H. BARLOW.

Islington, November 16th, 1889.

### A VOICE FROM THE GRAVE.

Fourah Bay College, Sierra Leone, Sept. 8th, 1889.

DEAR MR. EDITOR,—There is a custom of a religious nature which is observed by the heathen of the interior behind Sierra Leone, and which it seems to me might be appropriated by Christians. The custom, I believe prevails in other countries, and appeals to the almost universal instinct of respect for our ancestors, or for parents or relatives who "have gone before."

The heathen here make offerings of food before the little covered places where lie the small stones supposed to contain the spirits of the "old people." Now I suppose it is an almost equally universal custom in England to give birthday presents to our nearest relatives and friends whilst they are alive. But our offerings of affection and respect cease when those we love are "called up higher."

Do you not think it might be good for our own characters to continue those offerings by dedicating to God's service year by year, as the birthday comes round, the amount that we should probably have spent in the usual present? Perhaps some persons actually do this. Those acts of affection and self-denial ought not to be checked by the stroke of death; and I believe if they were observed they would not be likely to mislead any to suppose that such gifts would satisfy the desires of the dead, as the Pagans think, or promote their salvation, as the Romanists vainly hold. I, at least, shall endeavour to carry out my own suggestion.

These offerings could of course be made to any appropriate object, but as the suggestion may come to some as new from the mission-field, I think I may claim these offerings for the funds of the C.M.S.

FRANK NEVILL.

[In less than two months after writing the above, Mr. Nevill himself was one of those "called up higher." Who will adopt his suggestion in his own case?—ED.]

### A SELF-DENIAL WEEK.

DEAR SIR,—Fired with emulation by the example of the Salvation Army, we determined to have a self-denial week in our family, and to devote the saving which might result to some cause in which we were all interested. And our choice fell on the Church Missionary Society.

I accordingly enclose 13s. as the result of our week of self-denial. The amount, considered by itself, may seem small; but there are two considerations in connection with it which are, I think, of importance.

1. We were, by the mere fact of denying ourselves some luxuries, constantly led to think of the object of our effort, and we thus were able, as we intended, constantly to remember the C.M.S. in prayer throughout the week.

2. The money we can thus contribute to the C.M.S. is entirely *extra* to our ordinary contributions. We could not and should not have given this sum to the C.M.S., or to any other society, but for our special effort. And in connection with this second point, I may suggest for consideration that, though the amount which any one family might be able in this way to contribute would be necessarily small, yet, if all those interested in the C.M.S. could be induced to make a similar

effort, the total additional amount contributed to the Society's funds would be by no means insignificant. We should be deeply, though I trust humbly, grateful to God if our experience should be the means of suggesting any such special effort to the friends of the C.M.S.

It may interest you to know that as our family consists of growing boys and girls, we did not think it right to curtail in any way the daily amount of meat; and, in fact, we tried, as far as possible, to curtail only what might be considered in some sense as luxuries; though perhaps some people might consider that butter could hardly be classified among these.

To show how this sum was made up, I give below the heads under which the saving occurred:—Butter, 3s.; fruit, 2s. 6d.; cake, 2s.; bacon, 2s.; milk, 1s. 2d.; flowers, 1s.; jam, 8d.; sugar, 2d.; sundries, 6d. Total 13s.

We did without butter (the children having dripping in its place), fruit, and cake, and bacon (for breakfast). Under milk we saved a pint a day; my wife gave up her cut flowers (for two weeks) and we gathered wild leaves and berries in their place. The saving under sugar was very small, as most of us take no sugar either in tea or coffee.

In conclusion, I may add that those who took part in this effort were my wife and self and five elder children (the eldest fifteen). The younger children and servants fared as usual. All the elder children entered heartily into the idea, and gave up their little extras, such as fruit, cake, &c., without a grumble, and, indeed, cheerfully. The self-denial was purely voluntary with all; we discussed together the possible savings, and did not adopt any except those which were unanimously agreed to.

S. J.

October 14th.

#### NATIVE SERVANTS IN INDIA.

THEY have a bad name, and it is the fashion to give Native Christian servants a *very* bad name. But it is ignorance of their true character in some cases. In other cases, persons meet with men or women servants who call themselves Christians, but whose names will not be found on any Christian roll.

I had two Christian servants, of whom I want to say a word. One, Samadham, was a woman, an Ayah. She was a Christian: not without her faults, but as true as steel. Faithful, truthful, honest, loving, and serving her mistress and her God with all her heart. She sent my child to sleep with a Bible story, and so stored his mind with Bible truth, that when he came home he knew, perhaps more than most children of his age, the facts of the Bible. When I was away in my large district, she was of the greatest possible comfort to my wife. She stayed with us many years, and only left us when we brought her charge to England.

Visuvasam was our table servant. He had been a boy in our boarding-school. He was not quite up to the mark for a teacher, so we offered him this place. He demurred, because none of his people had ever undertaken household work. However, he was persuaded by our good Native matron. He proved to be an exceedingly conscientious and loyal servant. While we were in England for a time, he took temporary service elsewhere; but on hearing of our return he wished to come back to us. I was riding, some seventy miles away from home, and noticed on a bridge which I had to cross, a respectable, well-dressed man. As I came near, who should I find but Visuvasam. He had come all that way walking to meet me! When we left finally, he accompanied us nearly to Madras, and very touching was our parting from him. I never knew either Samadham or Visuvasam guilty of a lie or a dishonest act. He was with us some eight years.

My horsekeeper and grasscutter became Christians while they were with me, doing me faithful service some seventeen or eighteen years. They were not, however, such bright Christians, or so well instructed, as the other two.

Little Bredy, Dorset, October 31st, 1889.

R. RUST MEADOWS.

## NOTES ON OTHER MISSIONS.



HE Rev. Cecil Majaliwa, of the UNIVERSITIES' MISSION TO CENTRAL AFRICA, was to be ordained priest on St. Andrew's Day, as the first Native who has been advanced to the second order of the ministry in East Africa.

The Rev. J. W. Stevenson, of the CHINA INLAND MISSION, getting up the reports from the various stations, writes from Shanghai,—"July 8th: I am happy to report 27 baptisms this week. July 22nd: Dr. Cameron reports 9 baptisms, making 29 at Chung-king during this year. August 5th, 2 baptisms; August 10th, 4 baptisms; August 19th, 14 baptisms." During a tour made by Mr. McCarthy in Kiang-si he baptized 66 persons, and reports a large number of inquirers.

A Students' Missionary Union has just been formed. It is to band together theological, medical, literary, legal, and other students who feel called to Foreign Missionary work, and also to urge the claims of the heathen upon Christian students everywhere, and to advocate the formation of missionary associations in Universities and Colleges where they do not already exist. The Declaration, the signing of which constitutes membership, is as follows:—"Students' Missionary Union declaration. It is my earnest hope, if God permit, to engage in Foreign Mission work. Signature——, address——, date——. 'Here am I, send me.'" It is stated that many have already joined the Union. Dr. Howard Taylor, son of the Rev. J. Hudson Taylor, is Secretary.

The WESLEYAN MISSIONARY Committee estimate that they will need an income of 108,000*l.* to balance the accounts of 1890, and a much larger sum if the work is to be extended.

Most successful meetings, including a Valedictory Meeting, have been held by the BAPTIST MISSIONARY SOCIETY at Birmingham. At the great meeting in the Town Hall, the chair was taken by Sir William W. Hunter, who made a valuable speech showing that missionary work in India has not failed.

Mr. Baynes, the Secretary of the Baptist Missionary Society, has gone to India on a visit to the Society's Missions.

The Annual Survey of the AMERICAN BOARD OF FOREIGN MISSIONS gives the number of Missions as 22; stations, 93; places for stated preaching, 1069; ordained missionaries, 177; unordained (male), 17; women (including wives), 314; Native pastors, 174; Native catechists, 510; Native school teachers, 1372; other Native helpers, 327; number of churches, 358; Church members, 33,099; added during the year, 4529; Native contributions, about 23,250*l.*

The American "Simultaneous Meetings," held in the week ending October 6th, in the State of Massachusetts, were a great success. Eighty per cent. of the Congregational Churches held meetings. About 100, or one-quarter of the meetings, were united meetings of Congregationalists and Baptists, and other denominations.

A remarkable revival has been taking place in the American Mission at Aintab in Turkey. 283 persons were received at the three churches in the city on August 25th, making a total of 538 during the month of August.

J. P. H.

We regret deeply to hear of the death of Dr. Fanny Butler, of the Church of England Zenana Missionary Society, who lately took charge of the new Women's Medical Mission in Kashmir. Our sister (or rather daughter) society has had to mourn over the removal of several of its most honoured workers in the last three or four years; but no loss is greater than this.—Ed.

## THE MONTH.



HIS number is in the hands of most of our friends before the Day of Intercession, though nominally published after it. The C.M.S. Committee are observing the Eve of St. Andrew's Day, November 29th, in the usual way, by a Special Communion Service at St. Dunstan's, at which the Rev. R. Allen, Vicar of Christ Church, Gipsy Hill, has been invited to preach the sermon. We wish this appointed day (or days) for the whole Church of England to unite in prayer for our Foreign Missions were more widely and more heartily observed by Churchmen generally, and that the efforts of some friends to induce other Christians to join were more successful. The C.M.S. circular on the subject, which was inserted in last month's *Intelligencer*, will have shown our readers how many reasons there are just now for earnest supplication at the Throne of Grace.

MUCH interest will be excited by the coming forward of the Rev. S. A. Selwyn, whose labours at St. James's, Hatcham, have been so remarkably blessed, for missionary service, albeit for the present only temporary. He has received from the Bishop of Rochester leave of absence from his parish for six months that he may visit the West African colonies, to hold mission services for the Native Christians, as Mr. Darwin Fox and Mr. Dodd did four years ago, and to take other steps for their spiritual edification. Some are taking up the old complaint, "To what purpose is this waste?"—why should a clergyman with a crowded church and a splendid parochial work leave such a sphere, even for a while? Now the struggling infant Church of Antioch gave up its two chief leaders (one might say, its two Archbishops!) when God said, "Separate Me Barnabas and Saul;" and Mr. Selwyn rightly believes that if Foreign Missions are to take their proper place in the Church's estimation, beneficed clergymen must be ready to go.

AFRICA, both West and East, has been much on our minds in the past month in Salisbury Square. The presence with us, together, of Bishop Crowther, the Rev. J. A. Robinson, and Mr. Graham Wilmot-Brooke, has enabled the Committee to give much prayerful consideration to the needs of the Niger Mission. It has been a great encouragement to us all to have the testimony of one whose standard of missionary life is so high as Mr. Wilmot-Brooke, to the real work which God has done at some stations, notwithstanding grievous obstacles and the merely nominal Christian profession of tribes that only seek to imitate the white man; while at the same time much is needed to be done to set in order the things that are wanting. We cannot this month mention any of the plans for development and extension which have been occupying our minds; but we trust that very soon we shall be able to announce that a band of young English missionaries will go out, partly to assist in the work among the Pagan tribes on the Lower River, but especially to preach Jesus the Son of God among the Mohammedans at and above the Confluence.

FOR East Africa also a new band is, we trust, being formed to go out with Mr. Douglas Hooper early in the year, with a view to definite advance on the north-westerly route within the territories of the British East Africa Company. Some Cambridge men have already offered for this service. What effect on

our plans the march of Mr. Stanley and the disaster (whatever it be) that has befallen Dr. Peters and his party may have, we will not attempt to forecast ; but certainly it is our earnest desire to see Bishop Hannington's route followed, and, on what is virgin soil, a beginning made of certain methods of economical working which were advocated by Bishop Parker, and which it is on Mr. Hooper's heart to try.

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WE are glad to announce the acceptance of the following as C.M.S. missionaries :—Mr. Charles F. Harford-Battersby, B.A., M.R.C.S., of Trinity College, Cambridge, son of the late Canon Battersby, of Keswick ; the Rev. Arthur E. Dibben, B.A., of Corpus Christi College, Cambridge, Curate of St. John's, Chelsea ; and Mrs. and Miss Bywater, a widow lady and her daughter from Keswick, where the former has been an active Christian worker. Miss Bywater has been a Mildmay Deaconess.

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ON November 4th, one of those sad telegrams which from time to time tell us of the removal of beloved and honoured brethren reached Salisbury Square. The Bishop of Sierra Leone telegraphed that the Rev. Frank Nevill, Principal of Fourah Bay College, had died on the 2nd. This is indeed a heavy loss to our West African work. Mr. Nevill, who was a graduate of Trinity College, Cambridge, and had been Curate of Emmanuel Church, Maida Hill, went out to Sierra Leone in 1884 ; and during his five years' Principalship, Fourah Bay College has grown in educational efficiency beyond any former period. Mr. Nevill also acted as Secretary of the Mission, and was a valued helper to the Bishop ; and his sister, who lived with him (he was unmarried), rendered useful service at the Annie Walsh School on more than one occasion when it was left without a head.

Fourah Bay is not an easy post to fill. The College does not present to the mind of an ardent missionary candidate the romance of Central Africa, or the unique interest of Japan, or the attractive surroundings of similar educational work in India. Yet there is scarcely a post in the whole mission-field where an able and spiritually-minded man can do more important or more fruitful service. We would ask for special prayer that a Principal may be sent to us whose holy example and influence shall be made a power in West Africa.

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OUR paragraph last month about the Fourah Bay students at Durham Examinations might be understood to mean that, besides the three successful candidates, others failed. This was not the case. There were no others.

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A *Times* telegram of November 2nd gives the welcome intelligence that the Rev. H. Cole and his wife and child had arrived safely at Zanzibar, having been brought down by the German commander, Captain Wissmann.

In Mr. Cole's letter of August 28th, printed in our last number, he mentioned that the Rev. J. C. Price had already sent an account of the destruction of Mpwapwa. This had not then been received at Salisbury Square ; but it came to hand the day after we went to press. We give the whole letter on another page.

Another *Times* telegram has added much to our thankfulness. From it we gather that the missing letters from the Nyanza have been brought to Zanzibar by Captain Wissmann, so we may hope to receive them immediately. They will be welcome indeed.

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IN a letter dated Moschi, Chagga, September 10th, the Rev. W. Morris



writes :—"I was much pleased to welcome Mr. Steggall last week as a companion. Mandara has been ill for some time now, and looks a thoroughly broken-down old man. Dr. Abbott, an American naturalist, now here, says there is every sign of spinal disease. He (Mandara) has not yet fulfilled his promise to send up boys, but we intend to renew our application, although he informs me now that he can attend to nothing. Now there are two of us in residence here, I hope it will be possible for us to 'lengthen our cords and strengthen our stakes' by endeavouring to do something for Miliari or the people of Taveta."

A VALUED Bengali clergyman died on September 7th—the Rev. Jacob K. Biswas. He was connected with the Mission all his life, and two years ago he was ordained by the Bishop of Calcutta. He was tutor in the C.M.S. Divinity School, where he did excellent service. He was distinguished for his literary work, especially for his Bengali translation of Dr. Pfander's famous *Mizan al Haqq*, and for an original work on the same subject, *Islam Dorshan*. He had also a remarkable poetical gift, and no less than 231 hymns in the Bengali Church Hymnal are his, either original or translations and adaptations.

SOME personal notices of the new missionaries lately gone out will interest our readers. The Rev. Herbert Tugwell, B.A. (Yoruba), is a nephew of Canon Tugwell, a regular member of the C.M.S. Committee, and is first cousin to the Rev. L. S. Tugwell, Secretary of the Spanish Church Aid Society, who was formerly a C.M.S. missionary at Metlakatla. The Rev. Ilsley W. Charlton is a brother of Mrs. Redman, of Sindh; and Mrs. Charlton is a daughter of the Rev. T. Richardson, of the Bible and Prayer Union. The Rev. A. N. C. Storrs is a son of the Rev. W. T. Storrs, formerly of the Santal Mission. Mrs. J. B. Wood is a daughter of Canon Green, formerly Principal of the C.M. College. Miss Gedge is a daughter of the late Rev. Sydney Gedge, of Birmingham and Northampton, so well known as a veteran friend of the Society; and several other members of her family are hearty C.M.S. friends, notably her brother, the M.P. for Stockport. Miss E. C. Wardlaw-Ramsay is a niece of the late Marquis of Dalhousie, Governor-General of India. She has a sister in our East Africa Mission. Miss Valpy has a sister in C.E.Z.M.S. service in India. Miss E. C. Vines is a daughter of our former missionary at Agra, the Rev. C. E. Vines. Mrs. Horder is a daughter of the Rev. S. D. Stubbs, a member of the Committee, and sister of Mrs. Ost, of Hong Kong. The Rev. E. B. Beauchamp is first cousin to the Mr. Beauchamp of the "Cambridge Seven" of the China Inland Mission. Miss Cox is a daughter of the Rev. F. Cox, formerly Vicar of Holy Trinity, Chelsea, a hearty friend of the Society. Miss Hester Campbell is a sister of Sir Archibald Campbell, Bart., of Edinburgh.

A LETTER from Dr. Harpur, who last spring was transferred from the Arabia to the Egypt Mission, describes a journey to the Bedouin of the Sinaitic Peninsula. Various places of importance were visited, from the people of which Dr. Harpur received the greatest hospitality. At one place he visited, in the Wady Feiran, where there was a powerful sheikh with some 1500 followers, not one of whom could read, they listened quite simply to the Gospel, and were much interested in the suggestion that a teacher should live among them. As an instance of the ignorance of these people, it may be mentioned that in order to draw up anything in the shape of a contract, or if a letter

required to be read or written, a long journey had to be made to find a scribe. At another place, called Kontira, an important position on the Suez Canal, Dr. Harpur found a strong desire for a school.

THE Zenana Bible and Medical Mission (as the old "I.F.N.S." is now called) held its Valedictory Dismissal on October 30th. The following missionaries were taken leave of:—Miss Gault for Benares, Miss Marston for Lucknow, Miss Harris for Faizabad, Miss Aitkin for Lahore, Miss Cameron for Jaunpur, Miss Jenkins (L.R.C.P. and S., Edinburgh) for Benares. Miss Mackinnon (also a qualified medical lady) had already sailed for Lucknow. All these places are C.M.S. stations.

IN *Regions Beyond*, Mrs. H. Grattan Guinness has been continuing her very powerful reply to Mr. Baldwin's articles last winter in *The Christian*. They make us feel very keenly how inadequate as an answer to them was the series of articles contributed by ourselves to that paper. In Mrs. Guinness's "Sept.-Oct." number she most ably expounds Matthew x., and shows very strikingly the purely temporary purpose of the first part of that chapter; and in her November number she dwells upon the question of miraculous power with equal cogency. We should like much to reprint the whole in our pages; but this is not possible with our limited space. The two numbers of *Regions Beyond*, 6d. each, can be had from Partridge and Co., Paternoster Row.

MISSIONARY Exhibitions are becoming popular, and they prove to be very useful agencies for informing and interesting large numbers of persons concerning the countries and peoples reached by missionary enterprise. The Brixton Exhibition, arranged by the South London Branch of the C.M.S. Lay Workers' Union for London, was highly successful. So were smaller exhibitions held in the past month at Bournemouth, Dover, and Cork, the one at Bournemouth being admirably managed by ladies belonging to the local branch of the Gleaners' Union. So was a still more unpretending but very effective one held in that poor and little-known, but truly missionary-hearted, parish of St. Thomas', Islington. A larger one at Exeter is being held as this number appears.

It is proposed to hold a Conference of the Society's Clerical and Lay friends at Sion College on Thursday, January 16th, from eleven to four o'clock. Advantage is taken of the presence of many in London who come up for the Islington Clerical Meeting and other gatherings in that week. The subject for discussion will be Church Missionary Unions—of all kinds.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for success granted to several Missionary Loan Exhibitions. Prayer that the knowledge thus diffused may awaken true interest and sympathy.

Thanksgiving for further good news from East Africa; also for men offering. Prayer for guidance in plans for advance (p. 761).

Thanksgiving for guidance vouchsafed so far to the Committee in their consideration of plans for the Niger Mission. Prayer for men. (P. 761.)

Prayer for a Principal and Vice-Principal for Fourah Bay College (p. 762).

Prayer for the Rev. S. A. Selwyn and his special mission to West Africa (p. 761).

Prayer for T'ai Chow (p. 736); Mpwapwa (p. 739); Kiu-shiu (p. 744); the "King" Maories (p. 751).

Thanksgiving and Prayer for the Gleaners' Union (p. 753).

## HOME WORK OF THE SOCIETY.

**Allithwaite.**—A Drawing-room Meeting was held at the house of Miss Rothwell on Wednesday, September 25th, when an interesting address was given by the Rev. F. H. Waller. The Vicar of the Parish spoke of the departure of one of their number then present, Miss Ellen Dunkley, to Sierra Leone, and begged for the earnest prayers of all on her behalf. On the evening of the same day a Public Meeting was held in the Schoolroom, at which Mr. Waller was also present, and gave an address on Japan. At its conclusion, the Vicar made reference to the earnest, self-denying labours for many years in the parish of Miss E. Dunkley, whose loss would be greatly felt and regretted by all. As tokens of the high esteem in which she was held, he then handed to her a most beautifully bound Bible, a gift from the members of her Bible-class, and a case of useful articles of silver from the parish generally. Miss E. Dunkley having thanked all present for their kindness, which deeply moved her, a very happy and successful day's work was brought to a close. On Friday, the 27th, a Farewell Prayer-meeting was held at the Vicarage, at which most of the Gleaners of the parish were present, when Miss E. Dunkley was committed to the guidance and protection of God in her journey out to Sierra Leone, and in all her labours there. As the post she is called to occupy—Principal of the Annie Walsh Institution—is a very important one, the prayers of all "Gleaners" are earnestly and specially requested on her behalf.

J. H.

**Birkenhead.**—The C.M.S. Anniversary was held in Birkenhead on Saturday, Sunday, and Monday, October 26th to 28th. On Saturday evening a Devotional Meeting was held at the Waverley Rooms. On Sunday sermons were preached in eleven churches and St. Aidan's College Chapel in behalf of the Society, which was represented by the Rev. J. Redman, of Hyderabad, and the Rev. J. H. Acheson, of Chester. The Annual Meeting was held, on Monday evening, in the large room of the Music Hall, which was crowded to excess. The Bishop of Chester presided, and gave an interesting and sympathetic address. The receipts for the year were 527*l.* 14*s.* 1*d.*, comparing with 508*l.* 9*s.* 3*d.* for the previous year. The meeting was addressed by the Rev. J. Redman and Mr. W. Blakeney, R.N. A selection of the publications of the Society had been sent down from Salisbury Square, and met with a ready sale. A branch of the Gleaners' Union is to be formed in the town.

**Bradford.**—The Annual Meeting of the Bradford Branch of the Society was held on Monday evening, October 28th, in the Mechanics' Institute, when there was a large gathering, presided over by the Rev. Canon Bardsley, the Vicar of Bradford. He was supported by many of the clergy of the town, and also by several laymen. The Rev. A. J. G. Nash (Local Secretary) and Mr. Sydney Smith (Treasurer) read the annual report, which showed that the receipts raised in twenty-four churches of the deanery amounted to 488*l.* 8*s.* 7*d.*, in addition to 50*l.* from St. John's, sent to Bishop Crowther, and 12*l.* from St. Paul's to the Zenana Mission. The Chairman said he found that in 1887 the income of the Bradford branch of the Society was 382*l.*, in 1888 it was 417*l.*, and now it was 488*l.* He considered they had cause to be thankful and encouraged. Missionary speeches describing work in India were given by the Revs. H. A. Bren (Bombay) and R. R. Bell (Calcutta), and at the close a collection was taken, amounting to 14*l.* 12*s.* 6*d.*

**Bridlington Quay.**—The Anniversary Sermons were preached on Sunday, October 6th, at all the three churches in the town, thus showing a united front in the missionary cause. The Annual Meeting was held the following evening in the Wycliffe Room. Owing to sudden illness, the expected Deputation did not turn up, and the notice was so short that it was impossible to get any one else. When the meeting was about to commence, and it was determined that the local clergy should do all they could to make it a success, the Rev. J. Hewlett, of the L.M.S., was noticed among the audience. He most kindly came to the rescue by

consenting to give an address. Dr. Brett took the chair. After prayer by the Rev. J. Roe, and the reading of the local report by the Rev. W. G. Halse, Hon. District Secretary, the Chairman said a few very sympathetic words, and then Mr. Hewlett gave a deeply-interesting and animated account of the work in Benares. He has been twenty-eight years in India, and showed how C.M.S. and L.M.S. missionaries worked shoulder to shoulder in the great conflict with debasing heathen religions. It added immensely to the interest of the meeting to have a missionary of another society speaking on a C.M.S. platform. W. G. H.

**Bristol.**—The Annual Conference of the Bristol and Clifton C.M. Union for Prayer and Work was held on October 31st, in the Victoria Rooms; the President, H. O. B. O'Donoghue, Esq., in the chair. The Report described the work of the year, and it contained a testimony of respect for the memory of the late Colonel Newbolt, the former President of the Union, a long-trying and faithful friend of Missions. Conversation took place in reference to plans for increased usefulness in Sunday-schools, by organizing a band of teachers systematically to give addresses in schools. The proposal was also discussed of sending a representative from the Union to attend the monthly meetings of the (London) General Committee. Some friends promised to supply railway stations with copies of the *Gleaner*. The Conference was favoured with the presence of the Rev. W. Allan, as a representative from Salisbury Square. He urged the importance of public attention being aroused to the tremendous evils of the Liquor Traffic in Africa. Two public meetings were held in the course of the day, in which Mr. Allan gave most interesting descriptions of missionary work on the West Coast of Africa. The evening meeting was held under the united auspices of the local C.M. "Gleaners" and of the above-named Union. A. P. N.

**Brixton.**—The Bishop of Rochester opened an interesting Loan Exhibition and Sale of Work at the Brixton Hall on October 29th, the object of which was to bring forward the subject of Foreign Missions in a clear and prominent manner, and to give some idea of the different countries and races among which the C.M.S. is carrying on its labours. The principal hall had been prettily fitted up and divided into a number of courts, in which were shown a great variety of valuable objects and works of art from distant lands. There were present at the opening ceremony Bishop Crowther, Archdeacons Richardson and Middleton, &c. [We are sorry not to have received any report of this interesting Exhibition.—Ed.]

**Canterbury.**—The Annual Meeting of the East Kent Assoc. of the Society was held in St. George's Hall, Canterbury, on Monday evening, November 4th. The Dean of Canterbury presided, and there was a large attendance. Colonel Horsley read the report, which showed that there had been a falling off of 77*l.* 6*s.* 11*d.* in the remittances during the past year, chiefly owing to the removal of friends. Archdeacon Hamilton then addressed the meeting. Canon Cadman also spoke.

**Cork.**—A Meeting was held in Christ Church schoolroom, Cork, on Tuesday evening, October 29th, the Rev. Canon Harley presiding, when addresses on missionary work were delivered by Archdeacon Phair, Rupert's Land; the Rev. C. S. Cooke, formerly missionary at Bombay; and Lieut.-Colonel Yates, R.A., who had been a resident in India for eighteen years. The same afternoon a Sale of Work and Loan Exhibition was successfully inaugurated in the concert-room of the Queen's Hotel, Queenstown, by the Bishop of Cork. The spacious room was very tastefully got up for the occasion. The most entertaining portion of the exhibition was the loan department, embracing rare specimens and curiosities from the various mission-fields in all parts of the globe, viz., India, Ceylon, China, Japan, Africa, South Sea Islands, Burmah, America, &c., all kindly lent by various friends of the Society. Several ladies and gentlemen interested in the cause gave valuable help, both in superintending the proceedings and holding stalls. In the large portion of the room a very successful sale of work took place, and during the evening the business generally was very brisk. Mrs. Daunt and

the Assoc. Sec. (the Rev. J. P. Haythornthwaite) attended to the sale of the literature, including periodicals, &c., of the Society. A series of sketches and missionary scenes hung on the walls. A pleasing feature of the whole of the proceedings was that it was purely a sale of work, and that visitors were not continually annoyed by the offerings of tickets for sale; under all the circumstances the Rev. Canon Daunt is to be congratulated, both on the large attendance and his efforts on behalf of the Society. The Missionary Meeting took place at three o'clock, at which the Bishop of Cork presided, and in a very interesting and stirring speech said that he supposed that the object of the gathering that day was to increase, if possible, the knowledge they all had of missionary work, and thereby increase the interest they all felt in that work. Colonel Yates, who had resided for eighteen years in India, gave an account of the progress of missionary work in India. Archdeacon Phair and the Rev. C. S. Cooke then gave interesting accounts of the Society's work in Rupert's Land and Bombay. The sale of work was continued on Wednesday, and a special service was held in Rushbrook Church.

**Dorchester.**—The Hon. District Secretaries of the County were hospitably received and entertained at Bridehead, Dorchester, by R. Williams, Esq., Jun., on October 24th and 25th. The Secretaries arrived at Bridehead on the evening of the 24th, the meetings taking place the next morning. The first meeting was for business, when the work done for Missions in the county was carefully reviewed, parish by parish, with a view of extending and deepening C.M.S. interest. The afternoon meeting opened with a devotional address, by the Rev. Canon Lyon, of Sherborne, after which other friends joined the Hon. District Secretaries, and helped them with their experience and suggestions in the different subjects which came before them. In the evening a sermon was preached at Little Bredy, by the Hon. and Rev. P. G. Willoughby, Rector of Durweston. It is hoped, by God's blessing, that the gathering will prove a means of good to the C.M.S. in the county.

W. C.

**Dover.**—The Annual Sale of Work for the C.M.S. was held in the Old Maison Dieu Hall on October 24th and 25th. Its attractions were greatly enhanced by a Loan Exhibition, which was shown in the New Town Hall, and comprised a large number of articles of great interest, illustrating the modes of life and worship in Africa, Palestine, India, China, Japan, and North-West America, where the work of the Society is chiefly carried on. The idea of combining this exhibition with the sale of work was an excellent one, and numerous articles of interest were lent for it, amongst which were several articles used and collected by the late Bishop Hannington. Some very interesting and valuable articles were also kindly lent by the Rev. F. E. Wigram, including some fine specimens of Chinese embroidery, ancestral tablet, and dresses, which had been collected and presented to him on his recent journey round the world. A valuable incense burner, from the Emperor's Summer Palace at Pekin, was sent by Mr. J. A. Beeching. Other articles were exhibited by him and by the Rev. J. Vernal, Mrs. Littlewood, Mrs. Paterson, Mrs. Elwin, Miss Haddon, Mr. Worsfold, Mr. Knocker, and others. A number of exhibits, maps and diagrams, were sent from the C.M. House, under the charge of Mr. E. Mantle, who attended and lectured twice each day on various mission-fields. Diagrams were also lent by the Rev. W. E. Light. The arrangement of the Loan Exhibition was undertaken by Mr. E. Wollaston Knocker, and the trouble he took in the arrangement of the exhibits was as great as the skill and taste displayed were undeniable. The total amount received at the stalls and door was 143*l.* 2*s.* 3*d.*

**Fareham.**—The Annual Sermons of the Fareham Branch were preached on Sunday, October 13th, at the Parish Church, by the Rev. J. M. West (late Metropolitan Secretary of C.M.S.), and by the Rev. A. A. Headley, Vicar of Portchester. Mr. West also addressed the children in the afternoon. On the same day sermons were preached at Trinity Church, by the Revs. T. G. Browne (Vicar of Fareham) and J. M. West. The Rev. A. L. Porter, Curate of Fareham, preached at Funtley.

Interesting and well-attended meetings were held in the Town Hall, Fareham, on Tuesday, October 15th, there being an attendance of 680 teachers and children at the Juvenile Meeting in the afternoon. On Monday, October 14th, a meeting was held at Southwick, the Rev. W. Shirley presiding; the speakers being the Revs. J. M. West, T. G. Browne, and A. A. Headley. The Sermons at Titchfield were preached on Sunday, October 27th, the Deputation being the Rev. A. H. Wright, from North India. A very interesting meeting was held on the following evening in the schoolroom, when the Rev. R. A. R. White, Vicar, presided; the speakers being the Revs. A. H. Wright and A. A. Headley (Local Secretary of the Branch). The Annual Meeting at Portchester was held on Tuesday, October 29th, when the Rev. A. H. Wright spoke of the educational work in which he had been engaged. The sermons were preached on the previous Sunday by the Vicar.

A. A. H.

**Huntingdon.**—On Thursday afternoon, October 31st, the Inaugural Meeting of the Hunts C.M. Union was held in the Town Hall. The Rev. F. Bourdillon struck the right chord by his moving exposition of the text—"We then as workers together;"—a note well sustained by the Rev. E. Lombe, of Swanton Morley, in a stirring paper on the Past, Present, and Future of Church Missionary Work in Huntingdonshire; while an address in the same strain from the Rev. S. Morley, Chaplain to the Bishop of Madras, fitly wound up a most interesting and profitable afternoon. In connection with the formation of this C.M. Union (now numbering over sixty members, drawn from all classes and both sexes), a special effort had been made to stir up the interest in C.M.S. work in Huntingdon and neighbourhood; and when, following upon a crowded Public Tea, the Annual Meeting was held the same evening in the Town Hall, under the presidency of the Mayor, with the same three speakers on the platform, it was most encouraging to find the large room filled to overcrowding by an audience, sympathetic and attentive to the end. May this, indeed, prove to be a following up of the best traditions of the county, when, under God, Henry Linton was the moving spirit in Church Missionary work!

A. H.

**Lowestoft.**—The second meeting this year of the Suffolk C.M. Union was held at Lowestoft on Wednesday, October 16th; between eighty and ninety being present,—members of the Norfolk Union having been asked to meet them. The Rev. E. D. Stead, Vice-President, was in the chair. The morning proceedings commenced at 11.45 with a hymn, and prayer by the Rev. E. W. S. Kingdom. Minutes of last meeting were read and confirmed, the secretaries' report read, and new members elected. A Bible-reading was given by the Rev. J. H. Rogers, of Thorpe Hamlet, on Isaiah liv. The discussion was opened by the Rev. W. S. King, and continued by Canon Ripley, the Rev. Jex-Blake, Canon Garratt, the Rev. E. W. Savory, Canon Paterson, the Rev. E. D. Stead, and the Rev. W. S. Price. Prayer by the Rev. J. B. Wane closed the meeting. Eighty sat down to lunch at 1.30 p.m. The afternoon meeting commenced at 2.30, with a hymn, and prayer by the Rev. Canon Ripley. An excellent address was then given by the Rev. H. E. Perkins, from the Punjab. After a second hymn, a practical, suggestive address on "Hitherto and Henceforth," was given by the Rev. E. D. Stead, followed by interesting information by the Revs. W. S. Price, E. A. Fitch, and H. McC. E. Price; the two latter just returned from Africa. Canon Garratt closed the meeting by prayer.

**Maidstone.**—The half-yearly Meeting of the West Kent C.M. Union was held at the Church Institute, Maidstone, on November 5th, instead of at Tunbridge Wells, owing to the weak state of health of the Rev. Canon Hoare (President of the Union), for whom the greatest sympathy was expressed. The morning meeting was attended by eighteen clergy and laity, which included Archdeacon Hamilton (Assoc. Sec.), and Rev. R. A. Tindall and Col. Urmston (the two Secretaries). Several important matters were discussed, and a clear and striking review of every parish in the Union given by the Clerical Secretary, and various resolutions passed amongst which was one with respect to increasing the circulation of the localized

*Gleaner*, another expressive of the deep regret with regard to the absence of their President (Canon Hoare), and another respecting the Rev. H. D. Hubbard, their late Assoc. Sec. At two o'clock the Rev. A. E. Barnes-Lawrence, of Blackheath, gave a very practical and helpful exposition of Haggai ii. 4, which was followed by a powerful address from Canon Money, on "The Hindrances, Trials, and Encouragements in Missionary Work." An interesting paper was also read by Archdeacon Hamilton, on "Home Work of the Society in Country Parishes."

A Public Meeting was held in the Town Hall the same evening, when Canon Money and Archdeacon Hamilton were the chief speakers.

**Manchester.**—The Annual Meeting of the Manchester Lay Workers' Union was held at the Y.M.C.A., Peter Street, on Saturday, Oct. 12th. The Rev. Canon Kelly presided. Mr. Oldham, one of the secretaries, read the report. The Union takes all the deputation work of the C.M.S. to the Sunday-schools of Manchester and district. During the past year eighty-four Sunday-school addresses have been given by the members, three week-day addresses, and twenty-two magic lantern lectures, a total of 109 addresses; also two public meetings, six papers read by members for training of speakers, and four addresses given by the clergy. All this work has been done by volunteers without cost to the C.M.S., at an expenditure to the Union of only 7*l.* 10*s.* 10*d.* An appeal was made for more funds to extend the work. The amount raised in the schools of the district worked by the Union for missionary work is 725*l.* The Chairman then made a forcible speech, showing the value of the Union, and the help rendered to the clergy. They plainly ask for what is wanted, and state what it is wanted for. Afterwards an interesting address was given by the Rev. W. Banister on the Fuh-Kien Mission. The amount put into the boxes by members and friends was 4*l.* 17*s.*

**Marlborough.**—On Saturday evening, October 19th, a C.M.S. meeting was held at Marlborough College, which was addressed by the Revs. J. A. Robinson (of the Niger) and W. Clayton (Assoc. Sec.). The head-master, the Rev. Dr. Bell, presided. On the following morning, a sermon was preached in the College chapel by Mr. Robinson, who much interested his hearers in the work of the Society on the Niger. Sermons were also preached in three of the neighbouring churches on the same day, and a Meeting held the next evening in the Town Hall. The Rev. J. S. Thomas, Bursar of Marlborough College, took the chair.

W. C.

**Oldham.**—The Oldham Juvenile Missionary Association is one of the results of the F.S.M., being the immediate outcome of one of the drawing-room meetings in connection with that movement. During the past twelve months the members have employed their leisure moments in dressing dolls and making work-baskets, bags, &c., to be sent out as presents and prizes for children attending school in the Mission stations of the O.M.S. On Saturday evening, November 2nd, a Tea Party, under the auspices of the Association, was held, when the workmanship of the juvenile workers was exhibited. During the evening a lecture on missionary work in Japan was given by the Rev. P. Lancashire, M.A., Vicar of St. Peter's. The lecture was illustrated by magic-lantern views. The arrangements were admirably carried out by Miss Lucy Lee (Hon. Sec.) and Miss Platt (Hon. Treasurer), assisted by a band of lady helpers.

J. P. R.

**Reigate.**—The Annual Meeting of the Reigate Association of the Society took place on Wednesday evening, November 6th. The meeting was opened with prayer by the Hon. Dist. Sec. (the Rev. A. Isham). The chairman, Bishop Barry, Coadjutor-Bishop of the diocese, made an able and interesting speech on missionary work in general, and said he was glad of an opportunity of testifying his admiration of the work of the C.M.S. He dwelt on the duty laid on all Christians of extending Christ's kingdom, and especially on the obligations of English Christians, by reason of the almost world-wide influence England

possesses, and urged upon his hearers the responsibility of each individual in this important matter. Dr. Robert Cust and Archdeacon Hamilton followed.

C. L. S.

**Ripon.**—The Annual Meeting of the Ripon Auxiliary was held at the Town Hall, Ripon, on Monday, November 4th, when there was a large attendance. The Bishop of Ripon presided. The Rev. J. H. Goodier (Hon. Sec.) reported that the sum remitted to the headquarters from the Ripon Auxiliary was 10*l.* more than last year, being 308*l.* 13*s.* 8*d.* He also announced that he had received an anonymous donation to the Society of 100*l.* Bishop Crowther gave an interesting account of the progress of Christianity in the region where he laboured, and the Rev. H. E. Fox, of Durham, gave an account of a visit to the Mission stations of India. The Bishop of Ripon, alluding to the Rev. H. E. Fox's speech, said he would like to emphasize the fact that we had no right to take away, as the process of civilization seemed to have been doing in India, the religious faith of the community without supplying something in its place. He could not help thinking that sometimes when we looked, as we must look, with feelings of pity and compassion upon the lower forms of religious life which were scattered throughout the world, that it was a great mistake for us to forget that those forms of religious life, low as they were, associated with so much that was degrading, were yet the only forms of religious life which those people had possessed hitherto, and we had no business to strike away the crutch from underneath the lame arms till we were prepared to take the power of healing and give them the capacity of walking upon their own feet. The Dean of Ripon also spoke. A subsequent meeting was held in the evening at Trinity Schools.

**Swansea.**—On Friday, October 11th, before the Anniversary, at St. James's weekly evening service, the S.P.C.K. Form of Intercession on behalf of Foreign Missions was used, and the Vicar of Swansea gave an address on missionary work. On Sunday, October 13th, thirty-three sermons were preached in Swansea and neighbourhood. On Monday mid-day the Revs. W. S. Price and B. Baring-Gould addressed about twenty-five local clergy. At 5.30 about 200 of the principal inhabitants of the town met by invitation for a social gathering in the Albert Minor Hall before the Annual Meeting, which was held for the first time in the Albert Large Hall. The floor was full, and over 100 persons were in the gallery. Mr. Price and Mr. B. Baring-Gould gave very interesting addresses, and the collection amounted to 16*l.* 18*s.* 7*d.*, being about 9*l.* above the preceding year. On Tuesday afternoon a Ladies' Meeting was held at the Vicarage, and in the evening a Juvenile Meeting at Holy Trinity Schools was addressed by the Assoc. Sec., the Rev. Stanley A. Pelly, who also took meetings the following evenings at St. Thomas's and Oystermouth. The total proceeds of the Anniversary were 112*l.* 0*s.* 11*d.*, being about 34*l.* above those of the year before. On the following Sunday and Monday, the Rev. S. A. Pelly preached and spoke for the Society at Pontardawe in the Swansea Valley. In the first week in December, the Rev. S. A. Pelly will take meetings at Bishopstowe, Morriston, Gowerton, and Waunarlwydd, the three latter places being entirely new openings for the Society.

J. A. S.

**Waltham Abbey.**—On October 13th the Annual Harvest Thanksgiving Services were held at the Abbey, and also in the hamlets, with sermons and collections for the C.M.S. The preacher was the Rev. T. J. Lee Mayer, missionary from Bannu, Punjab. The services were very bright and largely attended and the collections, including sums received from school-children, amounted to over 17*l.* On the Monday evening, a Missionary Meeting was held in the Board School-room, at which the Rev. F. B. Johnston, M.A., the Vicar, presided. Mr. Mayer gave a most interesting account of his work.

J. E.

**Wolverhampton.**—The Wolverhampton Anniversary was held on October 12th to 15th. It began with a ladies' meeting in St. Mark's Vicarage Room on Saturday afternoon. The Vicar opened with prayer, especially commending Miss E. Milligan (who is leaving for China) to God's care and guidance. The meeting



was then left in her hands, and she spoke most earnestly to a crowded room, containing probably more than 100 young people, many of whom may at any time be called to work in the mission-field. A prayer-meeting was held in St. Mark's Church in the evening, when the Revs. S. C. Adam, H. P. Stokes, E. F. Wanstall, W. T. Milligan, E. J. Church, and C. L. Williams took part, and a stirring address was given by the Rev. H. A. Favell, Vicar of St. Mark's, Sheffield. On Sunday sermons were preached and collections made in St. John's, St. Paul's, St. James's, St. Matthew's, St. Mark's, St. Jude's, and St. Barnabas' Churches in Wolverhampton, and at Bradley and Short Heath. Three combined children's services were addressed in the afternoon at three central churches. On Monday afternoon there was a meeting of the Dalton Clerical Society at St. Mark's Vicarage, when the subject had a distinct missionary bearing, and the Deputation were present to meet the clergy. After tea together, adjournment was made to the Exchange, where the Annual Meeting took place. There was a good attendance, and a capital meeting. The Ven. Archdeacon Scott took the chair in his usual hearty, earnest, prayerful, and praiseful spirit, and most interesting speeches were made by the Deputation, Rev. H. A. Favell, of Sheffield, and the Rev. H. A. Bren, of Bombay. On Tuesday afternoon the juveniles had a capital meeting in the Exchange.

C. L. W.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 22nd, 1889.*—The Committee had the pleasure of an interview with Colonel Euan Smith, her Majesty's Consul General at Zanzibar, who was about returning to East Africa, who assured the Committee of his continued interest in the Society's work. He spoke hopefully of the prospect of the complete extinction of slavery throughout the dominions of the Sultan of Zanzibar in the not distant future, toward which desired end the two proclamations lately issued constituted in his opinion a substantial step.

A question having arisen regarding the repairs of churches belonging to the Society in India, used by clergymen and congregations in connection with the Native Church Councils, the following Resolutions were adopted:—(1) "That the Committee must maintain the principle that the responsibility must, as a general rule, rest with the Native Christian congregations, of building or keeping in repair their own churches (or churches used by them), without help from the Society, and with only such sparing aid from the local funds of the Mission as may properly be given in cases where these congregations are quite unable to raise the necessary funds;" (2) "That as regards the question of repairs of other buildings, the Committee will consider a grant-in-aid for the repairs of any one of such buildings when it is shown that the Native Church Council making use of it is unable to meet such expenses to the full extent and is doing its best to this end."

A letter was read from the Rev. Arthur Lewis, M.A., Dera Ghazi Khan, tendering his resignation, owing to domestic reasons and the state of his health, and expressing the earnest hope that whether in India or in England he might still be able to work for the extension of the kingdom of Christ in the Punjab. The Committee regretfully accepted Mr. Lewis's resignation, and a resolution was adopted putting on record their affectionate sense of the high Christian tone and spirit in which he had carried on his missionary work in Dera Ghazi Khan on behalf of the Belooches for the last eleven years, and the true missionary earnestness and untiring zeal and energy which had always characterized his efforts, and of the loss to the Belooch Mission by his separation from it.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, Western India, Ceylon, South China, Mid-China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), November 5th.*—Presented Report of the Com-

mittee of Estimates on the review of the Estimates in detail for the various Missions of the Society for the coming year 1890, showing that, in addition to a careful consideration of all the Estimates for the Missions, they had examined the probable position of the Society as regards Income and Expenditure, both for the current and coming financial years. With regard to the current year (ending March, 31st, 1890), the Estimate showed a probable nett deficit (after using the balance of the Contingency Fund) of 11,212*l.*; while for the year commencing April 1st, 1890, the expenditure now estimated for, compared with a fair estimate of probable receipts, showed a possible deficit of 40,000*l.*

Reviewing the financial position of the Society, the Report called attention to the fact that the large estimated increase of expenditure was chiefly owing to the policy of October 10th, 1887, which puts no restriction on the acceptance of all suitable offers for the foreign field, and under which the number of Missionaries is rapidly increasing. The Report concluded as follows:—"The Committee are not able to recommend any special reduction of expenditure, though they realize fully, and would venture to press on the General Committee, that the utmost economy must be maintained in all departments. At the same time they advise that vigorous efforts be made to increase the income, that their friends be reminded that the acceptance of all suitable candidates must create a present and urgent demand for more funds." The following Resolution was adopted:—That the Report of the Estimates Committee on the Mission Estimates for 1890 be received and adopted, in humble confidence that Almighty God will provide the means for carrying on His work.

*Committee of Correspondence, November 5th.*—On the recommendation of the Ladies' Candidates Committee, Mrs. Bywater, and her daughter, Miss Jessie E. B. Bywater, were accepted for missionary work, the former at her own charges.

Mr. Charles Forbes Harford-Battersby, B.A., M.R.C.S., L.R.C.P., son of the late Canon Battersby, of Keswick, was accepted for missionary work, at his own charges.

The Rev. Arthur Edwin Dibben, B.A., Corpus Christi College, Cambridge, Curate of St. John's, Chelsea, was accepted for missionary work, and appointed to Ceylon, with a view to his eventually taking charge of Galle Face Church, and acting as Secretary of the Mission.

The Secretaries stated that the Rev. Sydney Augustus Selwyn, M.A., Gonville and Caius College, Cambridge, Vicar of St. James's, Hatcham, had offered to go out to the mission-field for some months with a view to efforts for the quickening and deepening of spiritual life in the Native Churches, and that the Bishop of Rochester had granted Mr. Selwyn six months' leave of absence for that purpose. The Committee very gratefully accepted Mr. Selwyn's offer, and invited him to proceed forthwith to West Africa for the above-mentioned purpose.

The Committee considered (after communication with the Secretaries of the C.E.Z.M.S.) arrangements for the Sarah Tucker Institution and Branch Schools in Tinnevely, the working of which it had already been resolved to entrust to ladies appointed by the Church of England Zenana Missionary Society on behalf of this Society, much in the same way as in the case of the Alexandra School at Amritsar. It was resolved—(a) That it will be advisable that the C.E.Z.M.S. ladies in charge of the two C.M.S. Institutions—the Sarah Tucker Institution in Palamcottah, and the Alexandra Girls' School in Amritsar—shall be in communication, as regards all personal matters, with the local authorities of the C.E.Z.M.S., but that all matters appertaining to the conduct and arrangement of the two institutions shall be under the direction and management of the respective C.M.S. Corresponding Committees; (b) That the ladies in charge of the respective Institutions be requested to send reports of their work to the Committee of the C.M.S. through the Corresponding Committees.

The Secretaries reported the death, at Sierra Leone on November 2nd, of the Rev. F. Nevill, Principal of Fourah Bay College. The Committee received the news with much regret, but deferred the adoption of a minute in reference to the sad loss till receipt, by letter, of the details of Mr. Nevill's illness and death.

A letter was read from the Rev. A. Downes Shaw reporting his acceptance of the Vacoas chaplaincy in Mauritius, to which he had been appointed by the

Colonial Government. The Committee expressed their appreciation of the good and faithful services rendered by Mr. Shaw in connection with the Eastern Equatorial Africa Mission, and their earnest hope that in his new appointment he may find a congenial and useful sphere of labour.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Palestine, North India, Punjab and Sindh, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*Committee of Funds and Home Organization, November 8th.*—The Rev. Canon Tristram, being present, laid before the Committee the needs of the Northern Province of York for a larger staff of Association Secretaries, and after discussion it was resolved that an additional Association Secretary be appointed in the Northern Province, and that the District be so rearranged as to secure for the West Riding of Yorkshire the best energies of a strong man.

Several Honorary District Secretaries were appointed for Dorset, Essex, Kent, Somerset, Wilts, and Wales.

*General Committee, November 11th.*—The Report and Recommendations of the Procedure Sub-Committee on the subject of Decentralization in the Indian Missions were presented and adopted, and the Committee resolved that they be printed, and copies sent out to the several Secretaries of Corresponding Committees, whose co-operation in giving effect to them is earnestly invited.

The Sub-Committee on the Long Lectures reported that the Rev. E. Sell had delivered lectures on Islam to the students of the Society's College, Islington, to University men at Oxford and Cambridge, and at several provincial towns. The Sub-Committee also reported that they had under consideration the appointment of lecturers on Hinduism and Buddhism.

The death of Bishop Sargent, of Tinnevely, on October 11th, 1889, having been reported to the Committee, the following Minute was adopted :—

"The Committee heard of the departure to his heavenly rest of their beloved and honoured friend Bishop Sargent, of Tinnevely, and they resolved to place on record their deep sense of the loss which the work of Christ has sustained in his removal; and, at the same time, their devout thankfulness to Almighty God, who has so long spared so valuable a life to His Church and to the Society's work in the Tinnevely Mission. Bishop Sargent's connection with the Society dates as far back as over fifty years ago, when he worked as a lay agent in Tinnevely. He afterwards studied in the Society's College in Islington, and was ordained in 1841. For many years he carried on with great energy and success the important work of Principal of the Preparandi Institution in Palamcottah, and a very large number of well-trained Native catechists passed out to the work in Tinnevely from under his hands. In 1877 he was consecrated, at the same time with Bishop Caldwell of the S.P.G., as Assistant Bishop to the Bishop of Madras, the work especially assigned to him being the oversight of the C.M.S. Native Church Councils and congregations in Tinnevely. In this work he laboured with untiring zeal until his recent death.

"For a few years past he had suffered from a severe and wasting illness, and had to visit both Australia and England in quest of health. Some will remember the several touching interviews which he had with the Committee during his last six months' stay in England, and many more will remember his last affecting farewell on the occasion of the Dismissal Meeting in October, 1888. He left England soon after that in much prostration, and was received with every mark of love and reverence by the Native Christians in Tinnevely. To the last, in the midst of severe sickness, he never relaxed interest or effort in carrying out the great work committed to him.

"In the long roll of honoured Missionaries whom the Society has been privileged to send into the mission-field, few have surpassed Bishop Sargent in cordial attachment to the Society and its spiritual principles, or in general Missionary efficiency and successfulness in the various posts to which he was successively called. His thorough knowledge of the Tamil language, his complete understanding of the feelings and ways of the people, and his great affection for them; his power of sympathy; his thorough belief in the Gospel of Christ as the power of God unto salvation to all that believe; his earnest yearning for souls; his large-hearted sympathy with all engaged in the great design of making known Christ's salvation; and his strong grasp of the great missionary principles of the Word of God, place him in the first rank of distinguished Missionaries of the Society.

"The Committee humbly and earnestly ask the great Head of the Church to raise up and to send forth to His work many men of similar missionary qualifications with their departed friend; and they direct that a copy of this Minute be sent, with the expression of their sincere and affectionate sympathy, to his surviving relatives."

The Secretaries reported the death of the Rev. Canon France-Hayhurst, Rector of Davenham, and an Honorary Life Governor. The Committee desired that an expression of their sympathy be sent to the surviving relatives of their deceased friend. The Committee also heard, with much regret, of the death of General Davidson, who was for some years a member of the Committee of the C.M.S., and subsequently Lay Secretary of the Church Pastoral Aid Society.

## NOTES OF THE MONTH.

### ORDINATIONS.

*Mauritius*.—On July 25, at Port Louis, the Rev. J. Ernest to Priest's Orders, by the Bishop of Mauritius.

*N.-W. America*.—On Aug. 11, at York Factory, Mr. William Dick to Deacon's Orders, by the Bishop of Moosonee.

### DEPARTURES.

*Eastern Equatorial Africa*.—The Revs. F. Burt and H. K. Binns and Miss M. R. Gedge left England on Nov. 2 for Mombasa and Frere Town.

*Persia*.—The Rev. C. H. and Mrs. Stileman, Miss F. Valpy, and Miss A. H. Wilson left England on Oct. 24 for Baghdad.

*North India*.—The Revs. F. Etheridge, F. B. Gwinn, A. J. Shields and W. Wallace, and Miss E. M. Hall, left England on Oct. 31 for Calcutta.—The Rev. C. H. Gill left Melbourne on Nov. 1 for Calcutta.—The Rev. H. D. Williamson left England on Nov. 8 for Bombay.

*Punjab and Sindh*.—The Rev. W. J. Abigail left England on Oct. 31 for Hyderabad.—The Rev. D. J. McKenzie and the Rev. H. E. and Mrs. Perkins, and Mrs. H. U. Weitbrecht, left England on Oct. 31 for Karachi.—The Rev. H. J. Hoare left England on Oct. 31 for the Punjab.—The Rev. C. G. and Mrs. Daeuble left Genoa on Nov. 1 for Bombay.

*Western India*.—The Revs. C. W. Thorn and A. A. Parry left England on Oct. 24 for Bombay.—The Rev. A. and Mrs. Manwaring left England on Nov. 14 for Madras *via* Naples.

*South India*.—The Revs. J. Barton, E. A. Douglas, A. E. Goodman and A. N. C. Storrs, and Miss E. C. Vines left England on Oct. 31 for Madras.—The Rev. J. C. J. Pavey left England on Oct. 31 for Masulipatam.—Miss F. Thomas left England on Nov. 21 for Madras.—The Rev. E. and Miss Sell left England on Nov. 21 for Madras.

*Travancore and Cochin*.—Miss M. F. Baker left England on Nov. 8 for Alleppey.

*Ceylon*.—The Rev. J. W. Fall and the Rev. J. I. and Mrs. Pickford left England on Oct. 31 for Colombo.

*South China*.—The Rev. E. B. Beauchamp and Dr. E. G. and Mrs. Horder and Miss M. L. Ridley left England on Nov. 3 for Hong-Kong.

*Mid-China*.—Miss E. Milligan left England on Nov. 3 for Shanghai.

*Japan*.—Mrs. A. B. Fuller, Miss G. E. Cox and Miss Elwin left England on Nov. 3 for Hong-Kong.

### ARRIVALS.

*South India*.—The Rev. L. W. Jackson left Ellore on Sept. 25, and arrived in London on Nov. 20.

### BIRTHS.

*Eastern Equatorial Africa*.—On Oct. 25, the wife of Dr. S. T. Pruen, of a daughter.

*Palestine*.—On Oct. 18, the wife of the Rev. Dr. R. Elliott, of a daughter.

*North India*.—On Sept. 1, the wife of the Rev. T. F. Robathan, of a son.—On Sept. 15, at Srinagar, Cashmere, the wife of the Rev. G. H. Parsons, of Chupra, of a daughter (Irene Grace).

*South India*.—On Sept. 21, at Masulipatam, the wife of the Rev. M. N. S. Atkinson, of a son (Edward Milnes).—On Sept. 23, at Raghavapuram, the wife of the Rev. H. W. Eales, of a son.

*South China*.—On Sept. 19, at Fuh-Chow, the wife of the Rev. C. Shaw, of a son.

### DEATHS.

*West Africa*.—On Nov. 2, at Sierra Leone, the Rev. F. Nevill.

*Eastern Equatorial Africa*.—On June 10, at Kisokwe, the infant daughter of the Rev. H. Cole.

South India.—On Oct. 11, at Palamcottah, the Rt. Rev. Bishop Sargent.

Mauritius.—On June 22, the Rev. C. Kushalli.

On August 24, Mrs. Schmid, formerly of the South India Mission.

On September 3, the Rev. Isaiah Wood, formerly of the Ceylon Mission.

## Contribution List.

*In the following list of receipts from October 11th to November 9th are acknowledged all remittances from Associations; Benefactions, Legacies, and contributions to Special Funds of 5l. and upwards; and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

### ENGLISH ASSOCIATIONS.

Bedfordshire: Amphil... 5 3 1	Ealing... 1 15 0
Leighton Buzzard... 8 0 0	Covent Garden: St. Paul's... 4 12 9
Berkshire: North Berkshire... 33 2 1	Haggerston: All Saints'... 12 6
Faringdon... 40 0 0	Harefield... 11 12 4
Buckinghamshire: Broughton... 1 5 0	Harrow... 40 0 0
Loudwater... 8 12 0	Islington... 150 0 0
Cheshire: Cloughton: Christ Church... 80 0 0	Kensington, West: St. Mary's... 34 2 2
Shrigley... 5 0 0	Kilburn: Holy Trinity... 27 16 7
Wharton... 4 8 8	St. Jude's, Kensal Green... 50 0 0
Cornwall: Deanery of Pyder... 52 10 0	St. Paul's... 9 0 0
Cumberland: Great Broughton... 4 14 10	Muswell Hill: St. James's... 25 0 0
Keswick Deanery... 6 19 8	Spring Grove: St. Mary's... 48 8 7
Wigton District... 16 13 5	Stepney: Christ Church... 2 2 9
Dorsetshire: Charmouth... 1 0 0	St. Martin's-in-the-Fields... 21 13 0
Corfe Castle... 6 0 4	Whetstone: St. John's... 1 1 0
Evershot... 14 1 1	Wood Green: St. Michael's... 1 18 0
Wareham... 18 10 0	Monmouthshire: Coed-y-paen... 5 3 4
Durham: Durham... 7 11 6	Rhymney... 7 10 0
Essex: Childerditch... 2 0 0	Northamptonshire: Orton Waterville... 122 4 6
Clacton-on-Sea... 9 0 0	Roads... 1 7 8
Leyton... 30 0 0	Uttoxeter... 4 2 10
Saffron Walden and N.-W. Essex... 7 17 0	Northumberland:
Woodford Wells... 2 6 0	Newcastle & South Northumberland... 140 0 0
Gloucestershire: Cheltenham... 100 0 0	North Northumberland... 95 0 0
Harescombe... 11 2	Nottinghamshire: Nottingham... 250 0 0
Tewkesbury... 14 1 0	Ratford... 9 13 9
Wick St. Bartholomew... 12 18 4	Worksop... 10 14 10
Hampshire: Baughurst... 2 12 0	Shropshire: Little Berwick... 1 0 0
Bournemouth: Holy Trinity... 95 0 0	Rushbury... 1 13 6
Burton: St. Luke's... 12 8 10	Somersetshire: Biddisham... 8 12 4
Christchurch: Priory Church... 6 0 1	Lymington... 15 15 3
Emsworth... 20 11 2	Mark... 1 19 6
Fareham... 23 18 1	Midsomer Norton... 2 15 0
Hannington... 1 0 0	Queen Charlton... 1 15 6
Highcliffe... 5 17 3	Yeovil... 31 0 0
Stratfieldsaye... 13 11 4	Staffordshire: Alrewas... 13 6
Stratfield Turgis... 12 0 0	Biddulph, &c... 20 0 0
West Thorney... 2 8 9	Bishopswood... 2 10 0
Isle of Wight: Carisbrook: St. John's... 32 0 0	Brown Edge... 38 0 6
Herefordshire... 100 0 0	Marston... 15 6
Eyton... 2 8 0	Pattingham... 8 5 0
Hertfordshire: Barnet: Christ Church... 17 16 9	Tipton: St. Matthew's... 3 11 8
Boxmoor... 1 10 7	Whitgreave... 1 8 6
St. Alban's: St. Peter's... 8 5 0	Willenhall: St. Anne's... 1 10 0
Watford: St. Andrew's Juvenile... 3 6 0	Wolverhampton: St. Jude's... 14 13 0
West Hyde... 11 4	Suffolk: Barnaby... 4 11
Huntingdonshire: Great Haughton... 4 0 0	Mutford... 12 6
Kent: Blackheath: St. Michael's... 100 0 0	Walton and Felixstowe... 16 0 0
Brenchley... 111 10 0	Surrey: Balham and Upper Tooting... 7 0 4
Chislehurst: Camden Church... 5 0 0	Brixton: St. Matthew's... 73 14 0
Deptford: St. John's... 11 0 0	Juvonile... 22 10 10
Hatham: St. James's... 44 13 1	Clapham... 42 0 C
Ramsgate: Holy Trinity... 3 3 0	Croydon... 30 0 0
Lancashire: Arkholme... 2 12 0	Gipsy Hill: Christ Church... 60 0 0
Balderstone: St. Mary's... 1 4 0	Kennington: Horns Assembly Rooms... 8 10 0
Blackburn... 18 15 7	Lambeth: St. Andrew's... 15 0 0
Cartmel Fell... 5 13 6	Morden... 20 0 0
Church Kirk... 1 1 0	Norbiton: St. Peter's... 8 0 0
Leyland... 8 8 0	Shottermill... 10 0
St. Andrew... 5 0 0	Surbiton: St. Matthew's... 10 0 0
Lincolnshire: Cadney... 1 1 0	Tulse Hill: Holy Trinity... 83 15 11
Market Rasen... 17 18 7	Wimbledon... 29 17 5
Tothill... 15 0	Sussex: Broadwater and Worthing... 260 0 0
Middlesex: Bethnal Green: St. Matthias... 1 12 3	Cowfold... 5 12 0
Brondesbury... 10 0 0	Eastbourne... 150 0 0
	Mark Cross... 32 14 9

Steyning .....	18	0	0
Stonegate .....	42	16	8
Warwickshire: Birmingham .....	150	0	0
Colleshill .....	3	7	0
Ilmington .....	19	4	
Kenilworth .....	21	2	3
Over Whitacre .....	2	16	7
Warwick: St. Mary's .....	9	6	8
Wiltshire:			
Bradford-on-Avon: Juvenile Assoc. ....	10	10	0
Little Hinton .....	11	15	0
Worcestershire: Chaceley .....	2	1	9
Cleeve Prior .....	5	1	0
Kidderminster .....	10	19	4
The Quinton .....	6	4	6
Worcester .....	30	0	0
Yorkshire: Arkendale .....	3	9	6
Baildon .....	1	4	0
Blacktoft .....	1	8	9
East Hardwick .....	1	2	9
Long Preston .....	19	4	0
Wetherby .....	1	0	0

## ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen .....	20	0	0
Carmarvonshire: Llandudno & Deganwy ..	17	10	
Llanfaglan .....	1	1	3
Glamorganshire: Swansea .....	10	0	0
Ladies' Assoc. ....	8	17	7
Merionethshire: Llanfor .....	19	0	
Talylyn .....	15	0	
Pembrokeshire:			
Granston-cum-St. Nicholas .....	6	10	7
Radnorshire: Colva .....	10	7	

## SCOTLAND.

Cally .....	1	16	10
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## IRELAND.

Hibernian Auxiliary .....	1000	0	0
Killoe .....	1	1	0

## BENEFACTIONS.

Burge, C. W., Esq. ....	5	0	0
Buxton, T. Fowell, Esq., Easenye .....	309	0	0
A Friend, in Memory of L. C. L. ....	100	0	0
Anonymous, by Rev. Evan Hopkins .....	20	0	0
A Thankoffering for a Silver Wedding ..	25	0	0
B., Thankoffering .....	5	0	0
C. M. B. ....	15	0	0
Cundy, James, Esq., Long Ditton .....	33	0	0
Dalton, Mrs. W. H., S. Kensington .....	100	0	0
F. D. ....	32	10	0
F. F. ....	5	0	0
"From INT" .....	50	0	0
From one who cannot count His merits ..	100	0	0
"Harry and S.," per Rev. H. Sutton,			
Leamington, in memory of the Vale-			
dictory Meeting held October, 1889. ....	8	6	9
J. B. W. ....	10	0	0
"In Memoriam" .....	100	0	0
"In Memoriam, F. E. W." .....	50	0	0
"In Memory of a Brother" .....	20	0	0
"In Memory of two dear Sisters" .....	22	17	10
Kent, Mr. ....	5	0	0
Pinkney, late Mrs. Elizabeth, by Jonas			
King, Esq. ....	25	0	0
Powell, Miss, Tenby .....	5	0	0
Sandlands, Mrs., Sandown, Sale of			
Jewellery .....	14	0	0
T. F. ....	5	0	0
Tatlock, Miss, Brainfield .....	5	0	0
Turner, Mrs. Thomas, Harley Street .....	10	10	0
Welby, W. E., Esq. ....	34	5	0
West, Mrs. H. M., Sacombe, Thank. off. ....	5	0	0
"Winged Words" .....	87	10	0
Wood, Rev. J. B. ....	30	0	0
Gleaners' Union:			
Gleaner 8432, Sale of Jewellery .....	11	0	0
Rickatson, Mrs., Arthur Road .....	10	10	0

## COLLECTIONS.

Clark, Miss M. A., South Ockenden			
(Miss. Box) .....	16	6	
Green, Mrs., Brighton .....	2	13	9
Missionary Box, Eddington, Spring			
Grove, Isleworth .....	5	0	0
Rusher, E. A., Esq., Alfred Place .....	11	5	9

## LEGACIES.

Gough, late Rev. Frederick Foster, of			
Wolverhampton: Exors., A. C. F.			
Gough, Esq. and Rev. W. L. Rosedale. ....	100	0	0
Griffith, late Mrs. Anne Elizabeth, of			
Easebourne: Exors., Messrs. M. Hodg-			
son, J. Richards, and J. Van Sommer. ....	87	7	0
Lawrence's Trust .....	8	11	0
Newcomb, late Miss M., of Kidderminster:			
Extrix. and Exors., Miss M. A. Griffin,			
Rev. C. E. Newcomb, and H. M. New-			
comb, Esq. ....	17	19	0
Smith, late Miss Eleanor .....	17	19	1
Watts, late Rev. John William, of Hyde,			
Isle of Wight: Exors., Messrs. G. N.			
and A. P. Paine .....	20	0	0

## FOREIGN CONTRIBUTIONS.

New Zealand: Nelson .....	7	18	8
Pictou .....	6	1	1

## BISHOP OF THE NIGER'S FUND.

Floyd, H. A., Esq., Lydbury North .....	5	0	0
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## RUGBY FOX MEMORIAL FUND.

MacInnes, Miles, Esq., M.P., Rickerby. ....	5	0	0
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## OSAKA GIRLS' SCHOOL FUND.

Friends of Miss K. Tristram and Miss			
M. Tapson, by Miss Christina Tristram .....	202	0	6

## EXTENSION FUND.

"Aunt," for Quetta .....	15	0	0
"God's Tenth" .....	450	0	0

## GIRLS' BOARDING-SCHOOL, CALCUTTA, FUND.

Neele, Miss, Watford:			
Fox, Rev. H. E. ....	5	0	0
Neele, Mr. G. P. ....	5	5	0
Ward, Miss. ....	5	0	0
Sums under 5l. ....	3	5	0
Gleaners' Union: A Gleaner's Offering. ....	50	0	0

## MEMORIAL CHURCH AT FRERE TOWN.

Deekes, Mr. D., Victoria Nyanza .....	10	0	0
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## NABLUS MEDICAL MISSION FUND.

Rev. W. Bailey:			
Bailey, Miss M. A. ....	10	10	0
Sums under 5l. ....	2	10	0

## HIGHER EDUCATION IN INDIA FUND.

Kennaway, Sir J. H. ....	10	0	0
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## EGYPT, PALESTINE, AND PERSIA FUND.

Cox, Miss, Richmond Hill, Quarterly			
instalment, for Persia .....	25	0	0

## NYANZA MISSION FUND.

Bell, Miss (Keswick) .....	10	0	0
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## GLEANERS' UNION.

Annual Meetings:			
Afternoon .....	4	16	10
Evening .....	32	2	0
Proceeds of Reserved Tickets .....	16	11	0
Contributions .....	25	16	5
"Our Own Missionary":			
A Gleaner's Offering .....	50	0	0
Weston-super-Mare Branch .....	5	0	0

Erratum.—In our last issue, under Staffordshire, for "Walsall Wood, 9l. 3s. 10d.," read "Walsall Wood, 3l.," and "Great Barr, 6l. 3s. 10d."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.